CORINTHIANS TO THESSALONIANS

CORINTHIANS
E. P. GOULD, D.D.

GALATIANS
ALVAH HOVEY, D.D., LL.D.

EPHESIANS
JUSTIN A. SMITH, D.D.

PHILIPPIANS
J. B. GOUGH PIDGE, D.D.

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AN

AMERICAN COMMENTARY

ON THE

NEW TESTAMENT.

EDITED BY

ALVAH HOVEY, D.D., LL.D.

PHILADELPHIA
THE AMERICAN BAPTIST PUBLICATION SOCIETY
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ON THE

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INTRODUCTION TO THE FIRST EPISTLE TO THE CORINTHIANS.

THE CHURCH AT CORINTH.

This church was founded by Paul himself, during his second missionary journey. Acts 18 : 1–18. The incidents of that first visit; his dwelling and working with Aquila and Priscilla, and successful reasoning with both Jews and Greeks in the synagogue; the opposition of the Jews, and Paul's leaving the synagogue, and resorting instead to the house of Justus; Paul's encouragement by a vision at night, and consequent residence and work in the city, for a year and six months; the uprising of the Jews against Paul, and Gallio's famous judgment; and finally, shortly after, his departure—are familiar. No other visit is recorded in Acts, but it is evident from 2 Cor. 12: 14, 21; 13: 1, 2, that Paul came to Corinth again, at some time between the founding of the church, and the writing of the Epistles. After Paul left Corinth, and just before he came to Ephesus, occurred the significant episode of Apollos' powerful preaching at Corinth, which occasioned Paul's interesting defence of the simplicity of his own preaching.

The character of the church was what we might expect. Splendidly situated in the heart of Greece, the city was wealthy and intelligent; but also corrupt, so as to attract the attention of even the corrupt ancient world. It was the seat of the Isthmian Games, and of the worship of Aphrodite. So the church was intelligent, rich in word and knowledge, but it was also tainted with impurity. And even its intellectual superiority proved a snare to it, leading to ambitions, rivalries, and divisions. Out of these two things came the Epistle.

PROOFS OF PAUL'S AUTHORSHIP.

There is no need to multiply proofs of this. Nobody doubts it in this critical age. But for external proof, we have, first, the testimony of the Epistle itself, which bears Paul's name. Second, the testimony of Clement of Rome, Polycarp, Irenæus, Athenagoras, Clement of Alexandria, Tertullian, and others. For internal evidence, the Epistle corresponds to what we know of the church and of Paul, and its style is unmistakable.

TIME AND PLACE OF WRITING.

It appears from 16: 8, 19, that Paul was in Ephesus; from 16: 5, that he was about to go to Macedonia; from 16: 8, that it was some time before Pentecost; and from 16: 10, 11, that he had sent Timothy to Corinth, but did not know that he had arrived yet. Turning now to the account in Acts, we find from 18: 19, that Ephesus was the next place to which Paul came, after leaving Corinth; from 19: 1 seq., that it was also the next place in which he founded a church; from 19: 21,

that he was intending to visit Macedonia and Achaia; from 19: 22, that he sent Timothy and Erastus to Macedonia; both these last being in the last part of his stay in Ephesus. He was in Ephesus from A. D. 55–58. And the coincidence of these two accounts points, without doubt, to the conclusion that he wrote this letter near the end of his three years in that city, some time in the year 58.

OCCASION AND OBJECT OF THE LETTER.

These, we have to learn from the Epistle itself. Paul tells us that Chloe's people have brought him word of contentions among the members of the church. From 1: 17—3: 23, we learn that this contention arose partly from the preference of one party in the church for the more elaborate and subtle preaching of Apollos, and the disparagement of Paul's simple presentation of the gospel. Again in 5: 1 seq., Paul speaks of a report brought him of licentiousness, and even of one case of incest, among the members of the church. In 5: 9, he mentions a previous letter, with its instructions about the treatment of fornicators. In 6: 1 seq., he speaks as if they were going to law with each other. In 7: 1, he mentions a letter of inquiry received from them; and in the chapters following, he specifies the following matters included in this inquiry: first, the desirableness of marriage; second, the lawfulness of eating things offered to idols; third, the custom of women praying unveiled; fourth, the relative value of the charismata, or extraordinary gifts of the Spirit, and especially of prophesying and speaking with tongues. He interjects, 11: 17 seq., the subject of their disorderly conduct at the celebration of the Supper. And finally he speaks, 15: 12. of the disbelief of some among them of the Resurrection; and 16: 1 seq., of the collection for the saints at Jerusalem. The Epistle is intended to instruct the church about these practical matters, and is wholly practical, except the great chapter on the Resurrection. But the range of discussion is wide, and gives scope for the exposition of much underlying and fundamental principle.

THE TEXT.

The Greek manuscripts containing this Epistle, either entire or in part, are as follows:

1. *The Vatican Manuscript.* This belongs to the Fourth Century, and is generally conceded now to be the most important, as it is the oldest copy of the New Testament. It has for its sign the capital letter B.

2. *The Sinaitic Manuscript.* This also belongs to the Fourth Century, and in age and importance, is second only to the Vatican. Its sign is ℵ Aleph, the first letter of the Hebrew alphabet.

3. *The Alexandrian Manuscript*, belonging to the Fifth Century. Its sign is the capital letter A.

4. *The Codex Ephraemi*, of the Fifth Century. Its sign is the capital letter C. These four are manuscripts of the whole New Testament, though we have only fragments of C. They are all authorities of the first rank.

5. *The Codex Claromontanus*, containing the Epistles of Paul, and belonging to the Sixth Century. Its sign is the capital letter D.

6. *The Codex Sangermanensis*, sign E. of Paul's Epistles, belonging to the Ninth Century.

7. *The Codex Augiensis*, sign F, of Paul's Epistles, belonging to the Ninth Century.

8. *The Codex Boernerianus*, sign G, of Paul's Epistles, belonging to the Ninth Century.

9. *The Codex Coislinianus*, sign H, containing small fragments of 1 Corinthians and other Epistles of Paul. It belongs to to the Sixth Century.

10. *The Codex Petropolitanus*, sign I, belonging to the Sixth Century, and containing fragments of 1 Corinthians and other parts of the New Testament.

11. *The Codex Mosquensis*, sign K, belonging to the Ninth Century, and containing the Catholic Epistles and the Epistles of Paul.

12. *The Codex Angelicus*, sign L, of the Ninth Century, containing Paul's, and the Catholic Epistles.

13. *The Codex Porfirianus*, sign P, of the Ninth Century, containing the New Testament, except the Gospels.

Besides these, there are fragments, M, of the Ninth Century, O and Q, of the Fifth Century.

There are also manuscripts in the later, running hand, all of them later than the Tenth Century, and signed with the Arabic numerals, 1, 2, etc.

Besides the manuscripts, reference is made to the following Ancient Versions.

1. *The Old Latin, commonly called the Itala.* It belongs probably to the Second Century. It exists in some thirty MSS., or more or less independent forms, among which the following contain the Epistles of Paul, viz., d, e, f, g, which are the Latin Versions of the MSS., D, E, F, G, cited above, and m. The sign of the Version itself, is—it. These small letters are the signs of the MSS. of the Itala.

2. *The Latin Version of Jerome*, commonly called *the Vulgate*, belonging to the Fourth Century. Its sign is vulg.

3. *The Old Syriac Version*, styled *the Peschito*, belonging to the Second Century. Its sign is syr^{utr}.

4. *The later Syriac Version*, called *the Philoxenian Syriac*, belonging to the Sixth, and the revision to the Seventh Century. Its sign is syr^{p}. When the two Syriac Versions are quoted together, the sign is syr^{utr}.

5. *The Egyptian Version*, belonging to Lower Egypt, dating back to the Second, or Third Century. Its sign is cop.

6. *The Egyptian Version*, belonging to Upper Egypt. Its sign is sah.

Of the above authorities, the manuscripts rank first, in nearly the order of their age, and the versions last, also in about the order of their age.

THE FIRST EPISTLE OF

PAUL THE APOSTLE TO THE CORINTHIANS.

CHAPTER I.

PAUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother.

1 Paul, called *to be* an apostle of Jesus Christ through

ANALYSIS.

1-3. Salutation. **4-9.** Thanksgiving for the graces of the church, and specially for its gift of knowledge and speech. **10-16.** Exhortation to harmony, in view of the schisms in the church. This is urged on the ground that schisms divide Christ (ver. 13), and that party leaders are made to usurp the place of Christ. **17-31.** Defence of the simplicity with which Paul preaches the gospel. The general principle of the defence is the antagonism of the gospel and of the wisdom of the world, so that the mixture of them in preaching destroys its real power. (Ver. 17 seq.). This antagonism is shown in ver. 19 seq., by God's bringing to nought the wisdom of the world (ver. 22 seq.); by the failure of the gospel to meet the two great tests of a revelation, established by man, while it is in fact God's power and wisdom for salvation; and ver. 26 seq., by the omission from God's call to his kingdom of the wise and great of this world. Finally God is represented (ver. 29-31) as setting himself against the assumptions of human wisdom and self-confidence, and making their redemption proceed from himself in Christ.

Ch. 1: 1. Paul. The name applied to the apostle at the beginning of his work as the Apostle to the Gentiles. See Acts 13: 9. The most probable explanation of his two names, is that they were given to him at the beginning by his parents; the Hebrew name on account of his Hebrew origin, and the Gentile (Roman) name on account of his birth and residence among Gentiles. The Gentile name was most appropriate to his work among Gentiles, and was used therefore when that work began. Instead of supposing, as some have, that it was assumed by Paul on account of his connection with Sergius Paulus (Acts 13), its mention in that place is more easily explained on the supposition that the coincidence of names suggests the fact of the second name to the writer. (Cf. Hackett on Acts 13: 9.) **Called to be an apostle.** This refers to the divine call at the time of his conversion. (See Acts 9: 6, 15; 22: 14, 15; 26: 16-18.) The word 'apostle' means a *messenger*, and is applied strictly only to those directly commissioned and authorized by the Lord himself as the messengers of his gospel. This apostolic authority was frequently denied to the apostle on account of hostility to his doctrine, and probably for this reason, it is usually formally stated in the Introduction of his Epistles. The form of the statement is generally the same as here, simply **an apostle of Jesus Christ through the will of God.** But in the Epistle to the Galatians, among whom this authority had been especially attacked in the interest of Judaizing doctrine, Paul elaborates the proof of his apostleship. The order should be *Christ Jesus.* See Crit. Notes at end of chapter. 'Jesus' is the personal name of the Lord, and means *Saviour.* (Cf. Matt. 1: 21.) 'Christ' was at first an official title, meaning *Messiah*, the *Anointed;* but it became afterwards a personal name. **Through the will of God.** The statement that the call came through, instead of by, or from, the will of God, is singular; but it is the common phraseology of the apostle. (Cf. 2 Cor. 1: 1; Eph. 1: 1; Col. 1: 1; 2 Tim. 1: 1. See Winer, p. 378.) It needs to be said in addition that this is really the principal cause, the ultimate source of the act, which cannot certainly be traced further back than the will of God. Neither is this a case in which the cause and the agent or instrument are the same, the latter being expressly Christ. The usage is the same as when we say that a thing is done through the influence of any one. **Sosthenes our brother**—*i. e.*, in Christ. Nothing further is certainly known of him. He is probably not the Sosthenes of Acts 18: 12 seq. Eusebius says that he was one of the seventy disciples. See Smith's 'Bible Dictionary,' Art. Sos-

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:
3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

2 the will of God, and Sosthenes [1]our brother, unto the church of God which is at Corinth, *even* them that are sanctified in Christ Jesus, called *to be* saints, with all that call upon the name of our Lord Jesus
3 Christ in every place, their *Lord* and ours: Grace to you and peace from God our Father and the Lord Jesus Christ.

1 Gr. *the brother.*

thenes. He is evidently associated with Paul only in the Salutation, as the Epistle proper is continued in the first person singular.

2. Unto the church of God. This is an expression peculiar to Paul. (Cf. Acts 20: 28; ch. 10: 32; 11: 22; etc.) It denotes the church as belonging to God. **To them that are sanctified in Christ Jesus, called to be saints.** These clauses show what the members of the church are, the first denoting their spiritual position, and the second the source of that in the call of God. A sanctified person, or saint, in the sense in which the terms are used here, is one consecrated to God, and having the holiness that this consecration demands. Sanctification is not here the gradual process that the word denotes in our theological language, but the change from sin to holiness which takes place at conversion. For a similar use, cf. Acts 26: 18; ch. 6: 11, etc. Neither does *saint* denote an extraordinary degree of holiness; but it is a term applied to all Christians. **Called.** The call here is that issued by God in the inner recesses of the soul, which results in conversion; that by virtue of which men become Christians, and is not therefore common to them with other men. **In Christ Jesus.** This state of holy consecration has been brought about by virtue of spiritual connection with Christ. **With all that in every place,** etc. There is no limitation expressed here; but not to limit these words in some way would make this a catholic or general Epistle, which it evidently is not; the local coloring and design being stronger than in most of the Epistles; and we have to find, therefore, the limitation that was probably in the apostle's mind. Nor can the words be explained as referring to Christians in Corinth outside of the church, as there is the most conclusive evidence that there were no such independent Christians in any place containing a church. The most probable explanation is reached by comparing this with the address of the Second Epistle, where the apostle says, "To the church of God that is in Corinth, with all the saints that are in all Achaia." The Christians in the province are included with those of the mother-church in the capital. **Call upon the name of Jesus Christ our Lord.** 'Christ' is here represented as invoked in prayer by the disciples, and this is given as their characteristic mark. 'Lord' is also to be taken in the connection as a divine title, though the word has other uses. **Theirs and ours. Both** is probably to be omitted. (See Crit. Notes.) The order in the original is, *with all that call on the name of our Lord Jesus Christ, in every place, theirs and ours*; and these last words therefore belong with 'place,' not with 'Lord.' Their meaning and reference are difficult to explain. But when we consider the peculiar subtlety of the apostle's style, Meyer's explanation does not seem unnatural, and is on the whole the best. According to this, the first pronoun refers to the Corinthian Church, and the second to himself and those associated with him in preaching the gospel, such as Sosthenes. These other places containing Christian communities belonged to the Corinthian Church as the mother church, and to himself and his associates, as the first preachers of the gospel in Achaia.

3. Grace and peace. These words are the ordinary apostolic benediction. Paul uses them at the beginning of all his Epistles, inserting 'mercy' between them in the pastoral Epistles. He employs 'grace' alone at the close of all. They are also used in 1 and 2 Peter, 2 John, and Rev. The first means *favor;* the favor of God toward men, which is its fundamental meaning in the New Testament. (Cf. Luke 2: 52.) Its primary meaning in the Greek is beauty, either of person or of character. While its more specific sense here is favor, *grace* is the better rendering, as covering nearly the same ground in its different meanings as the Greek word. The second word is a translation of the Hebrew salutation *shalom*, which has the general meaning *welfare, prosperity.* Whether in this Christian salutation it is to be taken in

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;
5 That in everything ye are enriched by him, in all utterance, and *in* all knowledge;
6 Even as the testimony of Christ was confirmed in you:
7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

4 I thank [1]my God always concerning you, for the grace of God which was given you in Christ Jesus;
5 that in every thing ye were enriched in him, in all
6 [2]utterance and all knowledge; even as the testimony
7 of Christ was confirmed in you: so that ye come behind in no gift; waiting for the revelation of our

1 Some ancient authorities omit, *my*....2 Gr. *word*.

this broad sense, or in the more limited sense *peace* of the Greek word, is a matter of some doubt. But the former is probable on the whole, so that in this salutation there is invoked on the persons addressed the favor of God, and the corresponding welfare of all kinds resulting from it. **From God our Father, and from the Lord Jesus Christ.** The former is the ultimate, the latter the immediate source of these blessings, the one through whose redemptive work they come. See ver. 4.

4. My God. This is an instance of the apostle's delicacy of feeling, the sympathetic quality so conspicuous in all his Epistles. He identifies himself with his readers, and thanks *his* God for favor bestowed on them, his children in the Lord. **For the grace of God.** See on ver. 3. **By Jesus Christ**—should be, '*in Christ Jesus.*' It is in Christ, through their connection with him, not alone and independent of him, that God bestows his favor.

5. That in everything ye are enriched by him—should be, *you were enriched in him.* Their *enrichment* again comes by virtue of their connection with Christ. This is the statement of the general blessing given the Corinthian Church in manifestation of the grace of God, ver. 4. They were every way made rich by it. **In all utterance and in all knowledge**—should be, *in every word and every knowledge.* The absence of the article in the original renders the expression distributive, *viz.*, every kind of word and knowledge. This enrichment in word and knowledge is the special blessing given the church, and it denotes the knowledge of the gospel and the power of expressing that knowledge, gifts naturally adapted to the bright and intelligent Greeks. This word of commendation and thanks to God for what there is to commend in them, the apostle introduces with his usual kindliness and tact before proceeding to the severer parts of his letter.

6. The testimony of Christ. That is, the testimony in regard to Christ, who is here the person to whom the testimony is borne, not the witness. **Was confirmed in you.** Better, *was made firm in you;* denoting the firmness with which the testimony was established or fixed in them at the beginning. In connection with the preceding it means that the Corinthian Church was conspicuous for its knowledge and skillful utterance of the testimony in regard to Jesus, as was to be expected from the solid hold which it originally got on their minds.

7. So that ye come behind in no gift. The verb here is probably to be translated *you are lacking* or *deficient*, as this sense preserves the contrast with the enriching spoken of in ver. 5. **In no gift.** This word *charisma* has for its root the word translated *grace* in ver. 3 and 4, and it means a manifestation of the divine grace or favor, "a benefit which one receives from God without any merit of his own." It is used either of the general spiritual gifts to Christians, or of the special miraculous gifts of the early church. See Rom. 1: 11; 5: 15 seq.; 6: 23; 1 Cor. 7: 7; and ch. 12: 4, 9, 28, etc. In this Epistle we should rather expect the latter, as these gifts form an important topic of it. But it is difficult to see how anything so specific should be suggested by ver. 4-6, nor, on the other hand, how to connect the words in this sense with the patient waiting for the Lord which follows. It probably means, therefore, that the Corinthians, being enriched in everything, are deficient in no spiritual gift. **Waiting for**—"assiduously and patiently," the Lexicon says. **The coming**—should be, *the revelation*, referring to the second coming of the Lord. (See Tit. 2: 11-14; 1 Thess. 5: 4-8.) These passages tell us how this expectancy of the Lord's coming steadied and strengthened the Christian life, and probably here it is introduced as the motive by which they were kept from anything that would impoverish their spiritual life and cause a deficiency in any gift.

8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.
9 God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.
10 Now I bese ch you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

8 Lord Jesus Christ; who shall also confirm you unto the end, *that ye be* unreprovable in the day of our
9 Lord Jesus Christ. God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.
10 Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfected together in the same mind

8. Who. This refers to Christ, the immediate and suitable antecedent of the pronoun. Objection has been made to this, that if Christ were the one referred to, we should have *his day*, instead of **day of the Lord Jesus Christ,** at the close of the verse. But the pronoun is then supposed to refer back to *God* in ver. 4, which is too far to look for the reference of the relative pronoun, overlooking so much that lies between. And besides, in ver. 4 we have the same repetition of the noun, 'I thank my God for the grace of God,' instead of for *his grace*, against which the same objection would hold. **Also confirm you unto the end.** The verb here is the same as in ver. 6, and the two statements are probably connected in the apostle's thought. The truth of Christ was firmly fixed in them at the beginning, and to that blessing Christ will add that of establishing them to the very end. Cf. Phil. 1: 6. It also connects itself with ver. 7 by its mention of the day of the Lord. **Blameless**—literally, *unaccused*, denoting one against whom no charge can be brought. The adjective does not denote a purpose, as in our version, 'that ye may be blameless,' as this relation would have to be expressed by some particle; nor does it denote the position in which they were to be established, in which case it would read *blameless until the day*, etc.; but the result in the day of the Lord of that establishing is expressed, *so as to be blameless in the day*, etc. **In the day of our Lord Jesus Christ.** This is the day of his revelation (ver. 7). (See Luke, 17: 24, 26, 30; Rom. 2: 16; ch. 5: 5; 2 Cor. 1: 14, etc.) It is introduced here as the day of judgment, for which they are to be so kept as to appear before the Judge without accusation against them. Of course, this statement is comparative, not absolute. (See Col. 1: 22; 1 Tim. 3: 10; Tit. 1: 6, 7.) Notice, too, that it is by the preservation of the believer's righteous character, not by any act of imputation, that this result is to be achieved. (See Col. 1: 21–23.)

9. This verse gives the ground of the apostle's confidence in the preservation and final acquittal of his Christian disciples, viz., the faithfulness of God. (Cf. John 6: 39, 40; 1 Thess. 5: 23, 24; 2 Thess. 3: 3.) It is of the very essence of the Christian hope that it is everlasting, and God's faithfulness is therefore pledged to the continuance of the true Christian life. **By whom**—literally, *through whom.* This is represented as God's own act, of which it can be said, therefore, either 'by whom' or 'through whom.' **Called.** See ver. 2, Note. **Fellowship.** This word means *community;* and the word following it may denote either that of which one partakes in common with others, or those with whom he is associated. The former use is, on the whole, the common one in the New Testament. Cf. 2 Cor. 8: 4; 13: 14; Eph. 3: 9; Phil. 2: 1; 3: 10; Philem. 6; and this use is to be preferred here, viz., *participation in* Christ, not *with Christ.* The apostle's thought is of blessings in Christ, and to be obtained by union with him; not of external blessings to be obtained by association with him, as when we are called fellow-heirs with him. Cf. ver. 4, 'the grace given in Christ Jesus,' and ver. 5, 'enriched in him.'

10. With this verse, the apostle passes over to his first topic—the divisions among them. But he makes the transition easy by connecting this with the preceding. In the first place, the words 'our Lord Jesus Christ' have occurred so frequently as to become the refrain of the preceding paragraph; and now they are brought over into this contrasted part of the Epistle with great effect, as if he had said: "There are duties as well as hopes connected with this great name." Then, too, the special gift of the Corinthian Christians, for which he had thanked his God, was their skillful speech (ver. 5), and now the special duty that he enjoins is harmonious speech. **I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing. Now,** at the beginning of the verse, is better translated *but*, to indi-

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.
12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

11 and in the same judgment. For it hath been signified unto me concerning you, brethren, by them *who are of the household* of Chloe, that there are con-
12 tentions among you. Now this I mean, that each one of you saith, I am of Paul; and I of Apollos;

cate this contrast. 'By the name,' better, *through the name.* It is through this name that he expects to make his appeal effective. This use of the word 'name' is mainly a Hebrew usage, and stands for the person or thing itself; or rather for every thing belonging to it which is conjured up by the mention of the name. **Divisions.** In the original, this is our word *schisms.* Their differences of opinion had led to party divisions among them. **Perfectly joined together.** This verb means *to get a thing ready, to complete it,* and is used to denote either the completing of a thing for the first time, or the restoration to completeness of that which has been impaired; and so in the passive, either *to be perfected,* or *restored.* The former is the meaning here, as the latter would require the preposition *into* instead of *in—that you be perfected in the same mind,* etc. These schisms are regarded not as marring their complete harmony, in which case, Paul's prayer would be *that you may be restored into the same mind;* but as interrupting their progress to complete harmony; and his prayer is that the interrupted process may go on and be perfected. **Judgment** is better rendered *opinion.*

11. For it hath been declared—should be, *it was declared.* **By them which are of the house of Chloe.** Our version adds here what is doubtful—viz., that these persons belonged to the household of Chloe. Winer says ("N. T. Grammar," p. 190) that it means "*Chloe's people.* A more definite explanation must be supplied by the facts of the case. Perhaps we should here understand, with most expositors, the members of the household. Others understand the slaves. To the original readers, the expression was clear." (But only because they knew the facts.) Neither is it certain where Chloe belonged. She may have been an Ephesian, who had been on a visit to Corinth, and had brought back this word; or a Corinthian, who had come to Ephesus.

12. Now this I say—viz., in explanation of the statement just made, *this is what I say,* or *I say this.* **I am of Paul; and I of Apollos.** The nature of these two parties is easily gathered from what Paul goes on to say. They were founded on mere personal differences and preferences, not on doctrinal divisions. Paul had founded the church, while Apollos had contributed largely towards building it up. Besides, Paul's discourse was plain; while Apollos attracted many by his eloquence and learning. These were the things, and not doctrinal beliefs and differences, which separated these two parties from each other. Probably, however, it was different with the party calling itself by the name of **Cephas** (the Hebrew equivalent of Peter). The apostle does not give us any further information about this party, but probably it was the Judaizing sect in the church, which called itself by the name of the apostle of the circumcision. Not that Peter actually headed any such party, or allowed any such use of his name; but naturally, in arraying itself against the authority of Paul, this party claimed the authority and leadership of an apostle, and Peter's was the most specious name that they could use. It scarcely seems possible that this great schism of the early church should not be found in a church of so many factions. But we encounter the most difficulty in accounting for the last faction, whose party word was **Christ.** Without going into the various explanations, we will consider the one that seems on the whole most probable. How would the name of Christ be used most naturally in such controversies as these? We have no record of any sect using his name as the Judaizers used those of Peter and James, and their opponents that of Paul; nor of any party claiming to be his personal disciples, and setting up his claims, as the Corinthian factions did with Paul and Apollos. It seems, then, as if the only use that could be made of the name of Christ in the midst of such dissensions, would be to protest against partisanship in the name of the common Lord. This party probably said: "You call yourselves disciples of this man and that man. We are no man's disciples but the

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?
14 I thank God that I baptized none of you, but Crispus and Gaius;
15 Lest any should say that I had baptized in mine own name.
16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

13 and I of Cephas; and I of Christ. [1] Is Christ divided? was Paul crucified for you? or were ye baptized into
14 the name of Paul? [2] I thank God that I baptized
15 none of you, save Crispus and Gaius; lest any man
16 should say that ye were baptized into my name. And I baptized also the household of Stephanas: be-

1 Or, *Christ is divided. Was Paul crucified for you?*....2 Some ancient authorities read, *I give thanks that.*

Lord's; we belong to Christ." How, then, are these men open to the charge which the apostle evidently brings against all these parties alike, if their action was against partisanship? Evidently, the only ground of such a charge would be that they made a fourth party, based on their opposition to partisanship, and so increased the evil which they opposed. Their principle was right, as was that of the Pauline party against the Apolline and the Petrine; but the difficulty was in making it the basis of party division in the church; in other words, of sectarianism.

13. Is Christ divided? There is no interrogative particle at the beginning of this sentence in the original, as there is in the following sentence. The absence of the particle is not decisive of the question whether it is to be taken interrogatively, but taken in connection with the insertion of it in the next sentence, the omission makes it at least probable that this sentence is affirmative. *Christ has been divided!* The apostle indignantly declares as the result of this introduction of parties and party names into the church that Christ, who is the head of the one church, has been made thus the head of parties in a divided church, and so has himself been divided. **Was Paul crucified for you? or were ye baptized in** (rather, *into*) **the name of Paul?** These questions open another phase of the argument, which is more fully developed in chapters 3 and 4, viz., that by making Paul or any other man the head of a party, and calling themselves by his name, men put him in the place of Christ, who is their only legitimate leader, and the only one by whose name Christians have a right to call themselves. The crucifixion was that by which Christ established his claim on them. But had Paul established any such claim? was Paul crucified for them? Baptism was their public recognition of this claim. But had they recognized any such claim of Paul? were they baptized into the name of Paul? "To baptize into the name of a person," says Grimm ('N. T. Lexicon,' article ὄνομα, *name*), "is by baptism to bind one to the recognition and profession of the dignity and authority of another." On the use of the word 'name,' see on ver. 2.

14. I thank God (on word 'God' see Crit. Notes). The apostle recognizes a providential interference to prevent it. **I baptized none of you, but Crispus and Gaius.** If he had been intending any such irregular baptism, it would have been natural and necessary for him to administer it himself. And just so far, therefore, the fact that he did not baptize removed the chance that any one would suppose him to have baptized into his own name. 'Crispus' was ruler of the Jewish synagogue at Corinth at the time of Paul's visit there, and was baptized with his family. See Acts 18: 8. It is probable from our passage that Paul himself baptized only Crispus, not his family. 'Gaius.' This brother Paul calls the host of himself and of the whole church at Corinth (Rom. 16: 23); and Gaius sends a message to the Roman Church.

15. Lest any one should say—literally, *that no one may say.* He regards this as the divine purpose in preventing his baptizing in person. **That I had baptized in my own name,** should be, *that you were baptized into my name.* (See Crit. Notes.)

16. And I baptized also the household of Stephanas. This addition to his list occurs to him after his previous statement. 'Stephanas' is mentioned elsewhere only in 16: 15–17, where he is spoken of as the first-fruits of Achaia and worthy of special honor. These prominent persons Paul had baptized himself. The baptism of all the rest he had left to his associates, reserving himself for the more important work of preaching; just as Christ is said not to have baptized himself, but his disciples. (John 4: 2). **Besides, I know not,** etc. By these words he guards against his statement being taken absolutely, so that any slight error in it could be used against him.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.
18 For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God.

17 sides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void.
18 For the word of the cross is to them that [1]perish foolishness; but unto us who are [2]saved it is the

1 Or, *are perishing*.....2 Or, *are being saved*.

17. For Christ sent me not to baptize. This gives the reason why Paul did not baptize. The statement does not conflict with the general order given by Christ to his disciples to preach *and* baptize, as it refers simply to the personal work of the apostle. His converts were to be baptized, but not by himself personally. **But to preach the gospel.** With the mention of this the apostle passes over to the second part of the Epistle proper, containing a defence of his preaching a simple gospel, unmixed with human wisdom. This second part, however, is closely connected with the first, as this matter of preaching was the question at issue between the party of Paul and that of Apollos. **Not with wisdom of words.** This refers, not only to his manner of preaching, but to the way in which Christ sent him to preach. The phrase does not denote the rhetorical form of the apostle's preaching on the one side, the eloquence, or beauty, or power of his utterance; nor, on the other hand, the substance of his preaching. The former would not be denoted by 'wisdom of words,' which has to do with the matter rather than the form of speech. And, besides, the apostle's argument, as it proceeds, is evidently directed against something deeper than this. On the other hand, the subject of preaching would be placed in exact contrast to the preaching of the gospel, instead of being presented as a mode of preaching it, so that it would read, *not wisdom of words*. The phrase refers rather to philosophical form of statement or argument. There were those, evidently, who presented Christianity in the form of the old philosophies, not only using their phraseology and modes of argument, but treating them and Christianity as related departments of truth, establishing connections between them, and attempting to make out of their mixture a mongrel philosophy of religion. It is evident from the apostle's argument that it is some such fundamental error as this, that he is dealing with. And it is probable also, from ver. 21, that he specially refers to speculations about the divine nature and law. Such preaching as this would be particularly attractive to the intellectual Greek. **Lest the cross of Christ should be made of none effect**—literally, *be emptied*. It is the word used in Phil. 2: 7, where it is said that 'Christ emptied himself—(A. V., made himself of no reputation)—*i. e.*, of the form of God that he had had; and in Rom. 4: 14, 'faith is made void'—*i. e.*, of the power to make men heirs of the promise. Here it is used in the same sense—that the cross may not be emptied, viz., of the power of God to salvation that resides in it. See next verse, which says that the cross is the power of God to those that are saved. The cross of Christ stands for the death of Christ.

Besser says, in regard to the party of Apollos in the Corinthian Church: "In the eloquence and various wisdom of the converted Alexandrian Apollos was something which was to the taste of the Greek Adam in the Corinthians, and they said: 'Now, for the first time, has the right preacher, worthy of a city of philosophers, come to Corinth.'" This was the spirit against which the apostle inveighs in this section of the Epistle.

18. This verse shows how the cross is rendered useless by such preaching as the apostle describes and discards. **The preaching of the cross**—literally, *the word of the cross*. **To them that perish—us which are saved.** Present participles are used in both these expressions, and, according to the usual construction, they denote *those being lost* and *those being saved*, the act in both cases being in progress, not completed. See Winer, 342. This representation of salvation as something yet incomplete, is common to the apostle. Cf. Rom. 5: 9, where it is contrasted in this respect with justification; ch. 5: 5, where it is said to be "in the day of the Lord Jesus"; and 15: 2, where it is promised on the condition of their holding fast the word of the apostle. Also Phil. 2: 12; Rom. 13: 11; 1 Thess. 5: 8; 2 Tim. 3: 15. The argument of the verse is that there is a radical difference

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.
20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?
21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

19 power of God. For it is written,
I will destroy the wisdom of the wise,
And the discernment of the discerning will I bring to naught.
20 Where is the wise? where is the scribe? where is the disputer of this [1]world? hath not God made foolish
21 the wisdom of the world? For seeing that in the wisdom of God the world in its wisdom knew not God, it was God's good pleasure through the foolishness of the [2]preaching to save them that believe.

1 Or, *age*....2 Gr. *thing preached.*

between the doctrine of the cross and the wisdom of the world, which makes it impossible to mix them in preaching without neutralizing the saving effect of the former. There are two classes of men in the verse, the perishing and the saved, each claiming wisdom. But the wisdom of the one is foolishness to the other; and the attempt to combine the two wisdoms is, therefore, detrimental to the true wisdom.

19. For it is written. The quotation is from Isa. 29: 14. It conforms exactly to the Septuagint, except the last word, which is there, "I will conceal." The words are spoken originally of the Jews, and contain the judgment of them for their pretended service of Jehovah. A prominent feature of this false service had been a substitution of men's commandment for the divine law. (Cf. Matt. 15: 9.) For this God pronounces on them a judgment in kind, destroying in their leaders a semblance of wisdom that had been perverted to lead the people away from his genuine service. It is introduced here, according to Meyer, to prove the preceding statement—that the word of the cross is the power of God, inasmuch as it is by this word that God destroys the wisdom of the wise. But the power spoken of there is a power to save, which would be proved only very indirectly by this quotation. It establishes, rather, the fact of the opposition between God and his word on the one hand, and the wisdom of the world on the other, since the one is said here to destroy the other. **Will bring to nothing the understanding of the prudent**—should read, *will set aside the understanding of those having understanding.*

20. The wise—the scribe—the disputer of this world. 'Scribe' is the Hebrew term for a wise man; 'the wise' and 'the disputer' are both Greek terms; but the former is more general, while the latter is specific, denoting a sophist, the typical wise man among the Greeks of the time. The term 'wise' is therefore probably general, including the others as specific names of the Hebrew and Greek wise man. 'The disputer of this world,' should be *of this age.* So in Matt. 12: 32; 13: 22, 39, 40, 49; 24: 3; 28: 20; Mark 4: 19; 10: 30; Luke 16: 8; 20: 34; Rom. 12: 2; 1 Cor. 2: 6, 8; 3: 18; 2 Cor. 4: 4; Gal. 1: 4; Eph. 1: 21; 2: 2; 6: 12; 1 Tim. 6: 17; 2 Tim. 4: 10; Titus 2: 12. In only two cases is the word used by metonymy for the world—viz., Heb. 1: 2, and 11: 3. 'This age' is the present age of the world contrasted with the future age, which is to succeed the coming of the Lord; and it is predominantly an age of evil, of darkness, of sin, and of misery. **Where is the wise?** etc. These questions are equivalent to a statement that these men are brought to naught. **Hath not God made foolish the wisdom of this world?**—should be, *Did not God make foolish the wisdom of the world?* (See Crit. Notes.) The world is used here instead of a particular age of the world. The wisdom of the world as such, as well of its evil age, is opposed to God. The true wisdom is not indigenous, but is brought in from another world. (See James 3: 15, 17.) This question is intended to be the answer to the preceding questions. The entire verse is a confirmation of the statement of the preceding verse, appealing to the readers if the facts do not show that God does set aside the wisdom of the world.

21. For after that, should be *since*, causal. **In the wisdom of God.** These words may mean either that what follows took place in accordance with God's wise plan, or that it was in the midst of the displays of God's wisdom, through which he left not himself without witness. (See Rom. 1: 18 seq.) The latter is certainly better suited to the context, as it carries out the contrast with the foolishness of preaching below. This view is also more in harmony with the fuller account of this fail-

22 For the Jews require a sign, and the Greeks seek after wisdom:
23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

22 Seeing that Jews ask for signs, and Greeks seek
23 after wisdom: but we preach [1]Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolish-

1 Or, a *Messiah*.

ure of the world to find out God, in Rom. 1: 18 seq., where the action of God in the matter is represented as coming in only after the sinful refusal of the world to recognize him in his works. The point of the entire passage, moreover, is found in the contrast between 'wisdom' and 'foolishness,' which form what we may call the key words of the statement; and we should not, therefore, expect to find the word 'wisdom,' especially in its emphatic position at the beginning of the sentence, except in this contrast. The idea is well stated by Calvin in "media luce," *in the midst of the light*. Since the statement is general, and in the following verse, the Jews and Greeks are both expressly mentioned, the wisdom meant must be both that in God's word and in his works. **The world . . . knew not God.** The knowledge meant is the true spiritual knowledge of the children of God. **By wisdom**—should be, *through its wisdom*, distinguished from the divine wisdom of the first part of the verse; through the application of the world's wisdom to the manifestations of the divine wisdom in the pre-Christian world. **By the foolishness of preaching.** The Greek word translated 'preaching,' here denotes that which is preached or proclaimed. It has the article before it, designating it as the proclamation, the well known announcement of Christ and his salvation. The expression therefore does not characterize preaching itself as foolishness, but the subject of Christian preaching—viz., Christ crucified. See ver. 23. **To save them that believe**—viz., by the preaching of the cross. This verse then is intended to prove the statement of the preceding verse, that God renders foolish the wisdom of the world, inasmuch as he uses what was foolishness in the eyes of the world, to save men, after they had failed by the use of their own wisdom, and in the midst of exhibitions of the divine wisdom, to obtain any true, saving knowledge of God.

22. For the Jews require a sign, and the Greeks seek after wisdom—should be, *since both Jews demand signs, and Greeks seek wisdom*. (See Crit. Notes.) 'Sign'—*i. e.*, a miracle, for which this is a common New Testament term, denoting it is a sign of divine authority in any one claiming to speak for God. On this demand of the Jews in regard to the credentials of an authoritative teacher, cf. Matt. 12: 38 seq.; 16: 1 seq.; John 2: 18; 6: 30. 'Greeks.' Instead of this word we have in the next verse, *Gentiles*, and probably therefore 'Greeks' stands here for that wider term. This is a common New Testament use, the Greeks being regarded as the representative nation among the Gentiles, just as the Crusaders went by the name Franks among their enemies. See John 7: 35; Rom. 1: 16; 2: 9, 10, etc. **Wisdom.** The Gentiles seek not so much external, as internal proof; not signs which would confirm the authority of the messenger without regard to his message, but that the message itself be conformed to their standard of truth and wisdom. The verse then contains a statement of what men demand as proofs of authority in any professed teacher of religious truth, and so prepares the way for the proof of the foolishness of Christian preaching, as not conforming to these standards.

23. But we. Emphatic, contrasted with the Jews and Greeks in ver. 22. **Christ crucified.** In this fact of Christ's crucifixion lay the stumbling-block and foolishness on the one side, and the power and wisdom on the other. The significant fact about Christ was, that he was crucified. **Unto the Jews.** The article should be omitted. **A stumbling-block.** This word denotes, originally, the trap-stick, by which the bird is ensnared. In the New Testament it is used metaphorically of that over which one stumbles and falls into sin. Instead of the sign which they demanded, the Jews saw in Christ crucified a stumbling-block, a hindrance to belief. The death of Christ seeming, as it did, to leave him in the hands of enemies, deserted by God, entirely invalidated his claim in their eyes. **Unto the Greeks**—should be, *unto Gentiles*. See Crit. Notes. **Foolishness**—the exact opposite of what they sought. The doctrine of Christ's death for the sins of men seemed an absurdity

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.
25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.
26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called:*
27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

24 ness; but unto [1] them that are called, both Jews and Greeks, Christ, the power of God, and the wisdom
25 of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.
26 For behold [2] your calling, brethren, how that not many wise after the flesh, not many mighty, not
27 many noble, *are called:* but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things

1 Gr. *the called themselves*.....2 Or, *ye behold.*

to the Gentiles, and destroyed his chances with them. The verse shows that the doctrine preached by Christian teachers did not conform to the requirements of human wisdom.

24. But unto them which are called—should be, *unto the called themselves.* The intensive pronoun in the Greek is intended to call attention to the fact that Christ crucified is this to them personally, however those about them may regard him. 'Called.' On this word see on ver. 2. **Both Jews and Greeks.** The called did not belong exclusively to either class, but to both. As a body, both rejected Christ; but there was a number called by God out of each, to whom Christ became, in fact, what both Jews and Gentiles denied. **Christ the power of God, and the wisdom of God.** This is in apposition with 'Christ crucified' in ver. 23; and the repetition of the name 'Christ' is significant on account of the emphasis which it places on the crucifixion as that which exhibits Christ as the power and wisdom of God. Christ crucified, is to the called, Christ the power of God and the wisdom of God. It is to be noticed, too, that he is this to the Christian in fact, not simply in opinion. It is only subjectively, as they look on him, that Christ crucified is a stumbling-block or foolishness to men; but he is power and wisdom to believers, as a fact, by his actual salvation of them. (Cf. ver. 18, 21, 30.) This verse then shows the power of the Christian preaching to save, as the preceding verses have shown its foolishness to men; and the whole section, (ver. 22-24), is the proof of God's saving by the 'foolishness of preaching.' Ver. 21.

25. The foolishness of God—the weakness of God. These expressions may denote what is comparatively foolish and weak in God, or what seems to men to have these qualities. In the former case, the statement would be, that the least manifestations of power and wisdom in God are yet greater than man. In the latter, that the weak and foolish in God, as men regard the matter, are beyond man's wisdom and strength. The latter interpretation is evidently demanded by the context, in which these defects are predicated of God only in human estimation, not as real, even comparatively. Moreover, the death of Christ is not one of the lower, but one of the higher, if not the highest, of the manifestations of God's wisdom and might. The verse gives the ground of the preceding statement in regard to the saving power of the preaching of Christ, inasmuch as this which seems foolish to men, is yet wiser and stronger than they.

26. For ye see. This is probably imperative, *for see.* **Your calling.** See on ver. 2. The agent in this calling is God. *God's calling of you*, would be the full expression of the idea. **Not many wise men after the flesh.** 'The flesh' denotes at first the material of the body, and then the entire man—not the individual, but mankind—as in the expressions "all flesh," "no flesh," (Luke 3: 6; Rom. 3: 20, etc.); and then human nature, especially in two aspects—viz., the natural man as opposed to anything supernatural, and the sinful man as opposed to the regenerate. It is the former contrast that is intended here, between natural wisdom as compared with the enlightenment of the Spirit. **Noble**—literally, *well-born.* The apostle calls attention, in this verse, to the character and position of those called by God in the Corinthian Church, as a proof of the preceding statement that what seems foolish and weak in God's action is stronger and wiser than men.

27. But God hath chosen—should be, *God chose;* and so in the second clause and in ver. 28. **The foolish things of the world**—does not denote the things that the world deems foolish, but the things of the world that

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:
29 That no flesh should glory in his presence.
30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness,and sanctification, and redemption:

28 that are strong; and the base things of the world, and the things that are despised, did God choose, *yea* [1]and the things that are not, that he might
29 bring to nought the things that are: that no flesh
30 should glory before God. But of him are ye in Christ Jesus, who was made unto us wisdom from God, [2]and righteousness and sanctification, and redemption:

1 Many ancient authorities omit, *and*....2 Or, *both righteousness and sanctification and redemption.*

are foolish. In the preceding verse, the phrase 'according to the flesh' does not denote a subjective, but a real, standard; and the weakness and low birth in the following statements are evidently actual, and not apparent, conditions, though the same modifying phrase, **of the world,** is used. It is the state before conversion that is denoted; so that it is not a question of how that affects men, but how it finds them. Cf. Matt. 11: 25. **To confound the wise**—literally, *to shame the wise men.* There is probably no distinct contrast intended between 'things' and 'men,' but the expression is 'foolish things' and 'wise men.' Probably men are meant in both cases; but where the neuter is used, it simply leaves the expression indefinite. **To confound the things,** etc.—literally, *to shame.*

28. And base things—literally, *the low-born things.* **Yea, and things that are not**—the *yea, and* should be omitted, (see Crit. Notes), so that this is not an additional class, but a phrase expressing more strongly the low condition, even to nothingness, of the last class. **To bring to nought things that are**—corresponding to the extreme contrast between 'things that are not' and 'things that are,' the apostle introduces the stronger verb to denote the divine purpose in the choice. He chooses things that are not to make nought things that are. These purposes of God in verses 27 and 28, he carries out by accomplishing in the ignorant what the wisdom of the wise has failed to accomplish. And so with the other conditions of worldly success—power and good birth; God shames their possessors by disregarding them and choosing the weak and low-born. (Cf. James 2: 5.) The fundamental reason of this choice, however, is not given here, but simply one of the purposes accomplished. The main reason would seem to be the greater susceptibility of such conditions of life to the fundamental Christian graces of humility and trust[1], the most natural growths of power and high birth, on the other hand, being self-reliance and pride.

29. That no flesh should glory in his presence—should be, *before God.* (See Crit. Notes.) 'Flesh' stands here for man, and the term is chosen to bring out the weakness of man in contrast with God. God's purpose in shaming man is brought out here, viz., to destroy or make vain their self-glorification.

30. But of him are ye in Christ Jesus. This does not denote probably the sonship of the believer, which in Paul is always represented as brought about through adoption, not through birth from God. (See Rom. 8: 16; Gal. 3: 26; 4: 7; especially 4: 5; Eph. 1: 5.) These are the only passages in which the nature of this sonship is treated by Paul, and they all use the term 'adoption' to describe the beginning of the relation. The statement is not, therefore, that Christians are from God in Christ Jesus, in the sense that they derive their Christian state from God, in or through Christ; but that their position in Christ, their union with him, has its source in God through the various steps described in Rom. 8: 28 seq., viz., predestination, calling, justification. Of these the context here names, the calling, ver. 26, and the selection of the called, ver. 27, 28. **Who of God is made unto us**—literally, *who became to us from God.* God is denoted as the source of Christ's becoming these things to us. **Wisdom, and righteousness, and sanctification, and redemption**—should be, *wisdom, both righteousness and sanctification and redemption.* Meyer and De Wette contend that these are four co-ordinate terms, the two middle ones being more closely connected together by the conjunctions 'both,' 'and,' as having a more intimate association with each other. But these conjunctions are frequently used to connect a series of more than two. Grimm's "Lexicon," Art. τέ, says, "When more than two parts are joined, the first two are connected by *both-and*, and the rest by *and.*" Kühner's "Greek Grammar," pass

[1] [But that reason is not referred to by the apostle. Nay, a different one is mentioned. Ver. 29.—A. H.]

31 That, according as it is written, He that glorieth, let him glory in the Lord.

31 that, according as it is written, He that glorieth let him glory in the Lord.

795, says, "several *ands* can follow *both*." This being so, it certainly is suggested by the context that the terms 'righteousness, sanctification, and redemption,' are subordinate to the term 'wisdom,' and explain it. For 'wisdom' is the key-word of the passage, and naturally falls into place here as a continuation of the preceding thought. Christ, Paul says, became to us the wisdom which we had not. But there is nothing in the preceding statement to suggest the other terms, righteousness, etc., which fall naturally, therefore, into a subordinate place as an expansion of the dominating word, *wisdom*. These are the things in which Christ becomes to us wisdom. 'Righteousness.' This answers one of the perplexing problems of humanity, viz., How shall man be righteous before God? Righteousness, through obedience to the law, men have failed to obtain; but there is a righteousness of God through faith in Jesus Christ, which God puts in the place of this, and so Christ becomes to us righteousness, the source of a righteousness that we have not in ourselves. (Cf. Rom. 3: 21 seq.) 'Sanctification.' This word, which possibly is better translated *holiness*, differs from the word 'righteousness,' in denoting the moral character in itself considered, while the other denotes the same character as constituting our state before God. So that we have the answer to another great question, viz., How shall man regain his lost holiness? And Christ, by furnishing in himself the answer to it, becomes to us wisdom in a second point. Cf. Rom. 6 and 8. 'And redemption.' In the other two passages in which the use of this word can be compared with its use here, the apostle explains it as meaning the forgiveness of sins. (See Eph. 1: 7; Col. 1: 14.) And so we have here the answer to another question, viz., How can man obtain the forgiveness of sins and the favor of God? And in it Christ becomes to us again wisdom from God.

31. According as it is written. The quotation is from Jer. 9: 24, in which, after saying, "let not the wise glory in his wisdom," etc., it goes on to say: "But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord." This is different in form, but the apostle does not miss its spirit, when he says that our glorying is to be in the Lord. **In the Lord.** It is evident from the connection that it is not Christ, but God that is denoted; as he is pointed out as the ultimate source of our being in Christ, and of what Christ is to us. This verse gives the proper spirit towards God, in contrast with ver. 29, viz., that men are not to glory before God, but in God. This is stated to be the purpose of the divine action in the preceding verse.

CRITICAL NOTES.

1. *Jesus Christ* is the order of these words in ℵAL, etc. syr^{utr} cop. etc. *Christ Jesus*, in BDEFG etc. it. vulg. The former is probably an amended reading to conform to the usual order, and the latter would therefore be the probable original text.

2. *Both* in the phrase *both theirs and ours*, is found in ℵ^{c}A**D^{e}E etc. syr^{p} etc.; and omitted in ℵ*A*BD*FG etc. it. vulg. syr^{sch} cop. It should be omitted.

14. *God*, in the clause *I thank God*, is omitted by ℵ*B 67 etc. Whether this evidence, together with the internal improbability that it should have been omitted by transcribers if it really belonged in the original, is sufficient to overcome the long array of witnesses against the omission, is a matter of doubt

15. *You were baptized*, should be substituted for *I baptized*, on the authority of ℵABC* etc. cf. vulg. cop. syr$^{p\ mg}$.

20. *This*, in the phrase *the wisdom of this world*, is probably to be omitted, on the authority of ℵ*ABCD* etc., though there is a unanimous testimony of the versions in its favor.

22. *Signs* for *a sign*, is the reading according to almost universal testimony.

23. *Gentiles* should be substituted for *Greeks* in the last clause, the latter having scarcely any respectable support.

28. *And*, before *things which are not*, is found in ℵ^{c}BC^{3}D^{c} etc. f r vulg. syr^{utr} cop. etc. It is to be omitted on the authority of ℵ*AC* D* etc. d e g. etc.

29. *Of God*, should be substituted for *his*. The latter has the authority of only C* vulg syr^{utr}.

CHAPTER II.

AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.
2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

1 And I, brethren, when I came unto you, came not with excellency of [1]speech or of wisdom, proclaim-
2 ing to you the [2]mystery of God. For I determined not to know anything among you, save Jesus Christ,

1 1 Or, *word*....2 Many ancient authorities read, *testimony*.

ANALYSIS.

1-5. Application of the preceding statement that God chooses the weak things of this world for the purposes of his kingdom, to the apostle's preaching among them. Verse 1, it was not according to superiority of wisdom, but, verse 2, it was confined to the preaching of the crucified Christ; verse 3, the apostle himself was weak and trembling; and verses 4, 5, his preaching did not persuade by wisdom, but was proved by the Spirit and power that accompanied it.

6-16. Correction of a possible misunderstanding of the preceding, showing that divine wisdom, though not human, is taught by the apostles among mature Christians. Verses 8, 9. This divine wisdom is hidden from men, even the rulers of the world. Verses 10–12. It is revealed by the omniscient Spirit to the apostles. Verse 13. It is spoken by them in words taught by the Spirit, so that the things of the Spirit are combined with the words of the Spirit. Verse 14. These spiritual things are rejected by the natural man, but received by the spiritual man, who has in the Spirit, verses 15, 16, what makes him incomprehensible to men, but gives him a comprehension of all things.

Ch. 2: 1. Continuation of the apostle's defence of his manner of preaching. **And I.** The pronoun is emphatic, to indicate the application to himself of the preceding statement that God chooses the weak things of the world to put to shame the mighty. **With excellence of speech,** etc.—should be, *according to excellence*, etc., denoting the standard to which his preaching is conformed. The phrase modifies the participle 'declaring,' not the verb 'came,' and there should, therefore, be a comma after the verb, instead of after the word 'wisdom.' It is the manner of his preaching among them, not that which accompanies his coming, that is denoted. **Declaring**—better, *announcing*. We have had three words for preaching. In 1: 17, the word means *to be a messenger of glad tidings;* in 1: 23, it is a verb meaning *to herald;* and here *to act as a messenger, to announce*. **The testimony of God.** Probably testimony in regard to God is meant. God is also the witness in a certain sense, but the deeper and more probable relation makes him the one to whom witness is borne. The gospel is what God has done for men in the person of his Son. (See 15: 15.) [Westcott and Hort give "mystery" instead of "testimony," and mark the latter as a 'Western reading.'—A. H.]

2. Not to know. This part of his determination has reference to the denial in ver. 1 of excellence of wisdom in his preaching. 'I did not come,' he says, 'declaring to you the gospel with any excellence of wisdom, for I did not choose to know anything among you except Jesus Christ.' It is a strong expression, implying that he would put everything else out of his mind even. **And him** (literally, *this one*) **crucified.** This limits still further the range of his knowledge. He would confine himself not only to Christ, but to the crucified Christ. And it not only limits the sphere of his knowledge, but also detracts from his wisdom in the eyes of the world. (Cf. 1: 18 seq.) There is a sense, of course, in which this doctrine of Christ crucified is the sum of the gospel (see 1: 23 seq.), but here it stands as the beginning, the foundation of the gospel, being contrasted with the 'wisdom' of ver. 6, and being the same as the 'milk' of 3: 2. There is a doctrine of Christ's life as well as of his death, of Christ risen and glorified as well as of Christ crucified; and these can be distinguished, though not separated from his death. The beginning of Christian teaching is to be made in the doctrine of the cross in this narrow sense. The immediate contrast, however, is between this doctrine and human wisdom (ver. 4, 5), and the other contrast is introduced only later, ver. 6.

3 And I was with you in weakness, and in fear, and in much trembling.
4 And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:
5 That your faith should not stand in the wisdom of men, but in the power of God.

3 and him crucified. And I was with you in weak-
4 ness, and in fear, and in much trembling. And my [1]speech and my [2]preaching were not in persuasive words of wisdom, but in demonstration of the Spirit
5 and of power: that your faith should not [3]stand in the wisdom of men, but in the power of God.

1 Or, *word*....2 Gr. *thing preached*....3 Gr. *be*.

3. And I. The pronoun is emphatic, contrasted with the subject of his preaching (ver. 2), and the form of his preaching (ver. 4). 'My preaching,' he says, 'was nothing but Christ crucified, and not in words of wisdom, and I personally was weak.' **Was with you**—should be, *came to you.* These words have been supposed by some to refer to the persecutions of the apostle in Corinth, and their effects on him; and by others to physical infirmities. But all interpretations of this kind are foreign to the apostle's present object, which is to defend his comparatively simple presentation of the gospel, as in itself proper and justifiable, not as produced by peculiarities of his physical state and surroundings. They denote rather his conscious weakness and inadequacy to the work before him. It is the feeling that any right mind has before a great work, and specially a wise preacher before the work of the gospel. **In weakness,** denotes an objective state, what he was, viz., only a weak man; and it is contrasted with *the power of God* (ver. 4, 5). **In fear and in much trembling,** denotes what he felt, resulting from the actual weakness just mentioned. This distinction stands in the way of connecting these words immediately with the verb so that they will denote the state into which he came among them, instead of the state in which he came among them. For the weakness was a permanent state, not one that began after his coming to them. The adjective 'much' is so situated as to belong probably with both 'fear' and 'trembling.'

4. And my speech and my preaching. 'Speech,' or *word*, here probably denotes his general utterance, and 'preaching,' his public proclamation of the gospel. **Enticing** is too strong a word for the original here, which means simply *persuasive.* **Man's** is to be omitted. See Crit. Notes. But it is human wisdom that is meant. **But in demonstration of the Spirit and of power.** The word translated 'demonstration' means either *showing forth* (cf. 4: 9), or *proof* (cf. Acts 25: 7). With the former meaning the 'Spirit' and the 'power' would be the things shown forth or manifested in his preaching; and in the latter, that by which his preaching is proved true. It seems more germane to the apostle's thought to introduce here the proof of his preaching, and to think of the Spirit and the power as proving the truth of what he says; and this is, besides, the more natural use of the Greek word in discussions of this kind. 'Spirit' is here the Holy Spirit, which proves the truth of the apostle's word by making it his instrument for the salvation of men. On the regenerating office of the Spirit, see John 3: 5–8; Tit. 3: 5; and on the instrumentality of the word, see John 15: 3; James 1: 18; 1 Peter 1: 23. **Power.** The second proof is the power of the word to sanctify and save men. These are the things by which the apostle chose to have his word vindicated, instead of attempting to establish it in personal words of wisdom. It is implied here that there is power in the word, and power with the word in God's Spirit, for the salvation of men. Both are spiritual forces adapted to this spiritual object. And both are at the disposal of the weak man who fears and trembles before his work.

5. That your faith should not stand, should be rendered, *may not be.* Does the apostle refer in these words to his own purpose or to the Lord's? If it was connected with ver. 4 alone, it would be the purpose of the apostle, as that verse states his deliberate action, his method of preaching. But ver. 3 and 4 are evidently to be taken together, and ver. 3 denotes his involuntary weakness and fear. This then is God's purpose, for the accomplishment of which he uses the apostle's weakness and his own power. The apostle's action in ver. 4 is thus his own, but according to God's purpose. 'Faith.' The apostle's preaching of the gospel was intended to produce faith in it, and this faith he represents as brought about in such a way by God's power

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:
7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory;

6 Howbeit we speak wisdom among them that are full-grown: yet a wisdom not of this [1]world, nor of the rulers of this [1]world, who are coming to nought:
7 but we speak God's wisdom in a mystery, *even* the *wisdom* that hath been hidden, which God foreor-

1 Or. *age*, and so in ver. 7, 8; but not in ver. 12.

and not by human wisdom, that it has its ground in the former. **In the wisdom—in the power**—the preposition here does not denote the object of faith, but its ground. (See 1 Thess. 1: 5.) The object of the faith is, in this connection, the gospel that Paul preached.

6. In this verse the apostle corrects any such misapprehension of his words as would suppose him to have spoken of wisdom absolutely, instead of the merely human wisdom which is contrary to the gospel. **We speak.** The subject of the verb is not the apostle alone—the plural of authorship—but the apostle and the class of Christian teachers to which he belonged. He enunciates in this paragraph the general principle that governs them; and in the next chapter, he applies it to himself. **Wisdom among them that are perfect.** This is sometimes supposed to denote that which is accounted wisdom among them. But the expression does not suit this meaning, which is expressed more definitely—viz., *that which is wisdom among the perfect.* Moreover, this would make no distinction between the different classes among whom Paul preached the gospel, to each of which he adapted his preaching, whereas there is plainly contrast intended between the 'perfect' here, and 'the babes in Christ,' 3: 1, and between *the wisdom* here, and *the milk* there. **Perfect.** This word is used to denote that which is full-grown, mature; among men, adults. It is used in the New Testament to denote mature, intelligent Christians, able to understand the more advanced doctrines of the gospel, and is opposed to *infants*, who have no capacity except for the beginning of Christian doctrine. (Cf. 14: 20; Eph. 4: 13; Heb. 5: 14). The last passage designates this class aptly as "those who have their faculties trained on account of use for discerning between good and evil," and says that "solid food belongs to them." The term, therefore, does not denote absolute perfection, but simply maturity. **This world**—should be, *this age* in both clauses. (See 1: 20, Note). **The wisdom**—should be, *a wisdom.* **Princes**—in Rev. Ver., *rulers*—is sometimes explained in the more general sense of *leaders*—those, for instance, who are pre-eminent in birth and wisdom, as well as those who actually rule by the exercise of power. (See Grimm's Lexicon, etc.). And this certainly seems more natural where wisdom is the quality spoken of. But the word does not have this meaning elsewhere; and the crucifixion (ver. 8) certainly belonged to the 'princes' or rulers, not to mere leaders. **That come to nought.** This statement about the rulers is evidently intended to invalidate their wisdom, which should guide us in determining its meaning. For this purpose, the mere fact that they come to an end in death, is not of much weight. Nor is the loss of their power much more relevant, unless we mean by that a gradual undermining of their power by the influence of the gospel, which is unhistorical, or was so, at least, at that time. It is the same word that is used in 1: 28, in the last clause of the verse, where its meaning is that God brings the things that are—that is, that have sufficient importance in the eyes of men to be counted as really existent—into the condition of nothingness, of unimportance, amounting to absolute non-existence, that belongs to the things called there 'things that are not.' This meaning is appropriate here—viz., that God brings them to nothingness by making their power and wisdom unavailing for the true purposes of life.

7. This verse shows the wisdom which they do speak among the mature—viz., the divine wisdom. **In a mystery.** The meaning of this word is developed in what follows—viz., something hidden; not inexplicable; but unknown. It is used in the New Testament generally of God's secret purposes, which become known to men only by revelation; as, for instance, his purpose that the Gentiles should be fellow-heirs. (Eph. 3: 3-6; cf. also Rom. 16: 25 seq.; 1 Cor. 15: 51; Eph. 6: 19; Col. 1: 26, etc.) **Which God ordained**—should be, *fore-ordained*, or

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.
9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them love him.

8 dained before the worlds unto our glory: which none of the rulers of this world hath known: for had they known it, they would not have crucified
9 the Lord of glory: but as it is written,
Things which eye saw not, and ear heard not,
And *which* entered not into the heart of man,
Whatsoever things God prepared for them that love him.

pre-determined. The latter is the exact equivalent of the Greek word, which means to fix the bounds, or limits, of anything; and thus determine its precise character. **Before the world**—should be, *before the ages.* (See on 1: 20.) Probably the ages of the world, or of creation, are meant. **For our glory.** This word denotes the splendor and spiritual pomp of the condition into which God brings his people; and is in contrast with the coming to nought of the rulers of this world. Outward things—such as the brightness of the sun, and the pomp of a king—are only symbols of the real spiritual splendor denoted by it. The wisdom which the authorized teachers of Christianity teach to more advanced disciples is, according to this verse, the divine counsel for the glory of believers, determined on before the ages of creation, but hidden from man. It is that by which they are brought to glory, while the rulers of this world come to nought.

8. Of the princes of this world—should be, *the rulers of this age.* The language is the same as in ver. 6. This wisdom is not only not that of these rulers, as in ver. 6, but they did not even know it. The statement is an advance, also, on that of ver. 7, showing that this wisdom was hidden, not only from men in general, but from their rulers. **For had they known it**—*i. e.*, if they had had a spiritual knowledge that put them in sympathy with it. Ver. 14 shows that it is only the spiritual world that can have a true knowledge of these things. **They would not have crucified the Lord of glory.** Christ is the beginning and end of this divine wisdom for the glory of the believer; and if the rulers had had spiritual knowledge of that wisdom, they would not have crucified him. 'The Lord of glory.' This differs from the ordinary genitive of characteristic quality, meaning simply glorious Lord, as it does not denote that the general attribute of glory belongs to Christ, but *the* glory which he had with the Father, and to which he returned after his earthly life. (Cf. John 17: 5, 22, 24; 1 Tim. 3: 16, etc.)

9. As it is written. These words are generally used to introduce quotations from the Old Testament. But it is difficult to find any passage to which this quotation bears anything more than a superficial resemblance. The general reference is to Isa. 64: 4, which is translated in our version substantially as Paul quotes it here. But it is now translated with general consent "from of old, men have not heard, nor perceived, nor hath eye seen a God beside thee, who acteth in behalf of him who waiteth for him." See the Revised English Bible of Eyre and Spottiswoode, and Revised Version. This is evidently different from the thought of our passage. While the prophet declares that men have never seen a God except Jehovah, who interposes for his people, the apostle's thought is that men did not see God's preparations for his people's glory, they being secret and hidden. "No works like our God's," says one; "not these works of God," says the other. And the difference is essential, while the resemblance is superficial. Others refer this to Isa. 52: 15: "for they see what has not been told them, and discover what they have not heard." This is given as the reason why the kings shut their mouths in astonishment at the once lowly, now glorified servant of Jehovah, viz., that the change is beyond what they ever heard. But the things spoken of by the prophet and the apostle are again essentially different. Other explanations, such as a lost book of the Old Testament, etc., are purely conjectual. On the whole, it seems best to consider this as merely a loose quotation of language for the purpose of expression, and not intended at all to serve the purpose of confirming the apostle's statement by an Old Testament quotation. He remembers this striking language as exactly adapted to his thought, and uses it simply for this purpose. For a similar passage, see Rom. 10: 6-8. **Eye hath not seen,** etc.—should be, *things which eye did not*

10 But God hath revealed *them* unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.
11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

10 [1]But unto us God revealed [2]*them* through the Spirit: for the Spirit searcheth all things, yea, the
11 deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth,

1 Some ancient authorities read, *For*....2 Or, it.

see, and ear did not hear, and did not enter into the heart of man, which God prepared for those that love him. It is not an independent statement, as in our version, but a continuation of the relative clauses descriptive of the wisdom of God in verses 7 and 8. This wisdom, it says, consists of things which eye did not see, which God prepared for those that love him. What are these things unknown to men, prepared by God for his people? Some think that the glories of the future kingdom of the Messiah are meant. The expressions which lead to this view are the phrase 'unto, —or, *for*—our glory,' (ver. 7,) and 'things which eye did not see, etc., (ver. 9.) But the *glory* is not necessarily that of the future state. (Cf. John 17: 22; 2 Cor. 3: 18; Rom. 8: 30.) And, furthermore, the 'wisdom' and the 'glory' are not identical; but the wisdom is for the glory, God's wise counsel for our glory. And it may mean, therefore, the provision that God makes here for our future glory. Compare Eph. 5: 27, which speaks of the sanctification of the church as contributing to this object. As for the 'things that eye did not see,' etc., they are not represented as remaining hidden, but as revealed by the Spirit of God and taught by the apostles. (See ver. 10.) But these future glories remain mysteries in great part. (Cf. 1 John 3: 2.) If we examine Heb. 5: 12, in which the same distinction is made between the lower and the higher stages of Christian doctrine, we find that the rudimentary things are repentance and faith, baptism, laying on of hands, resurrection, and final judgment. These are all teachings that belong evidently to the very beginning of the Christian life. They constitute the foundation of Christian doctrine. And, generally we may say, therefore, that everything that lies beyond this, and belongs to the development of the Christian life, is included by the apostle in the wisdom of which he speaks.

10. But God hath revealed—should be simply *revealed.* **By his Spirit**—should be *by the Spirit.* (See Crit. Notes.) **Unto us,** not to Christians generally. The whole paragraph treats of truth delivered to the authorized teachers of the gospel, and by them spoken to men. In ver. 6, this particular class of truths, called there wisdom, is limited to mature Christians, while here it is spoken of as already revealed to 'us.' And in ver. 13, those to whom it is revealed are described as inspired teachers. And this is evidently God's method in the revelation of truth; through a few specially endowed it is given to men everywhere and of all times. The Spirit does not reveal truths directly to the individual Christian. **For,** etc. This gives the ground of the preceding statement, that it is through the *Spirit* that God makes this revelation. He is fitted for this work by his universal knowledge. **Searcheth.** This same term is used of the method of the divine knowledge in Rom. 8: 27; Rev. 2: 23. (Cf. Ps. 139: 1.) It is of course anthropomorphic in its nature, and is used when the subject of knowledge is, humanly speaking, profound and difficult. **Yea, the deep things.** Better, *even the depths.* In this is included everything pertaining to God, not only his thoughts, but his nature. This verse gives the other side of this divine wisdom. Ver. 7-9 describe it as hidden from men; this verse as revealed to apostolic men by God's Spirit.

11. For, etc., confirms from human analogy the previous statement about divine things. **What man**—literally, *who among men?* The question is equivalent to the negative statement 'no one knows, etc.' **The things of a man—the spirit of man**—should be *of the man,* in both cases. In John 2: 25, where Jesus is said to know what is in man, the article is also used;—literally, *what was in the man—i. e.,* what was in the particular man with whom he was dealing at any time—and the same explanation applies here. (See Winer, 115.) The statement is that the things of the man, his purposes, thoughts, character, motives, etc., are unknown to any one except his own spirit—*i. e.,* to himself. **Which is in**

12 Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.
13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

12 save the Spirit of God. But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were
13 freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth: [1]combining spiritual

1 Or, *interpreting spiritual things to spiritual* men.

him. This position gives him a knowledge of the things in question that no one outside can have. **Even so**—the Spirit of God stands in a relation to God corresponding to the relation of man's spirit to the man, and by virtue of this he alone knows the things of God, just as the spirit of a man alone knows the things belonging to him. In each, self-knowledge is predicated as the only knowledge. The analogy must not be pushed too far, however, as if the Spirit of God and God were co-extensive terms, as the corresponding terms are, substantially, in man. (See Matt. 11: 27.) The point of the analogy is evidently this self-knowledge, and in both cases the contrast is between the spirit within and anything outside. **Knoweth no man**—should be, *no one.*

12. This verse contains the minor premise of the argument for the first clause of ver. 10, viz., that God revealed these things to the apostles by his Spirit. The major premise is in the second clause of ver. 10, and the entire argument is—God reveals them to us by his Spirit; for the Spirit knows all things, and we have that Spirit. **Now we** —better, *and we.* **Have received**—should be, *received.* **Not the spirit of the world.** This has been taken to mean the disposition and way of thinking that prevails in the world. But this presents no proper contrast to the personal Spirit of God. And an examination of such passages as 2 Cor. 4: 4; Eph. 2: 2; 6: 11, 12 (cf. John 12: 31; 1 John 4: 3; 5: 19), shows that the apostle's doctrine contains the representation of a personal evil spirit, a god of this world, a spirit working in the children of disobedience, which does suit the demands of this passage. This evil spirit is called here 'the spirit of the world,' because he rules the world and has his field of operations in it. This negative description of what they received is introduced here, in order to make the contrast between them and the ignorant world with its rulers. (See ver. 6, 8.) Had they received this, they, as well as the world, would have remained without knowledge of these divine things, as it is by the work of this spirit in blinding the minds of unbelievers that the world becomes unable to know the things of God. **The Spirit which is of God**—literally, *from God.* The Spirit of God is here called 'the Spirit from God,' in order to call attention to the source from which we receive him. Moreover, the preposition denotes that he comes out from God, not merely from his presence, but from within God, where he belongs. **That we might know,** etc.—denotes the divine purpose in giving them this Spirit. The things known correspond to the Spirit received. If that had been the spirit of the world, those receiving it would have known worldly things. God's Spirit is given them that they may know the things of God. **Freely given.** This verb is derived from the noun meaning *grace* or *favor* (see on 1: 3), and its primary meaning is to *show favor*, then *to do* or *give anything as a favor.* The participle, which is in the past tense, denotes most naturally things which were already given, though it may be used proleptically of things to be given in the future, but so surely, that they may be looked on as already given. We have already seen that this most natural meaning is preferable on other grounds. (See on ver. 9.)

13. Which things also we speak—speak as well as know—**not in the words which man's wisdom teacheth,** etc.—literally, *not in words taught by human wisdom, but in those taught by the Spirit.* (See Crit. Notes.) 'Words' is too general in its meaning to be pressed into the service of any theory of inspiration. In this statement the apostle returns to the subject of his manner of preaching the gospel, and the first part of it corresponds to what he has said before, viz., that it is not according to superiority of word or wisdom, not in persuasive words of wisdom. In the second part, he advances to the positive statement that he and the other apostles speak the things revealed by the Spirit in words taught by the Spirit, thus combining spiritual things with spiritual. This Spirit he has already shown to be the Spirit of the divine wisdom

14 But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know *them*, because they are spiritually discerned.

14 things with spiritual *words*. Now the [1]natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know

1 Or, *unspiritual*. Gr. *psychical*.

(cf. ver. 7, 10, 11, 12), and the contrast is thus between the words of human wisdom and those of divine wisdom. **Comparing spiritual things with spiritual.** The participle in this clause has been explained in various ways. Our version translates it 'comparing,' which is one of the meanings of the word, but is inapposite. Others translate it *explaining*, either 'explaining spiritual things by spiritual,' or 'explaining spiritual things to spiritual men.' But this is a doubtful meaning of the word, and the first application of it here is inapposite. *Combining spiritual things with spiritual*, gives the proper meaning of the word, and answers exactly to the apostle's thought. He represents himself as using words taught by the Spirit to express truths revealed by the Spirit, and this he vindicates as putting together things that belong together, spiritual words and spiritual truths, instead of combining things mutually distinctive. (See 1 : 17.)

14. But the natural man, etc. With this verse, the apostle takes up another theme. He has spoken of the way in which this wisdom of God is revealed, and taught by those to whom it is revealed. Now he shows how it is received. **The natural man**—literally, *the psychical man;* from the Greek word meaning *soul*. The Greek words for soul and spirit coincide in some of their uses, and differ in others, as in our language. The former denotes the life of men and animals, then the seat of that life, then the entire spiritual part of man, as opposed to the bodily part, and then the man himself. The word for *spirit* corresponds with this in denoting the seat of the life and the spiritual part of man; but it is never used of animals; and, on the other hand, it is used of the Spirit of God, as the other seldom is. (See Matt. 12: 18; Heb. 10 : 38.) *Spirit* is thus the higher word of the two, and it is used, therefore, to denote the spiritual nature of man, as changed by the Holy Spirit. *Soul* is not used to denote the unrenewed spirit, belonging to the natural man, in opposition to *spirit*, unless in ch. 15: 45. But this adjective, *psychical*, derived from it, is always used in the New Testament, with an expressed or implied contrast to the word *spiritual*, derived from the other word. (See ch. 15: 44, 45; James 3: 15; Jude 19.) The moral quality of the word is distinctly brought out in the two passages from James and Jude. The meaning in this passage, then, is a man characterized by the *psyche*, the natural soul of man; and it is contrasted with the man who has the Spirit—*i. e.*, here, the Holy Spirit. **Receiveth not**—may denote either man's incapacity or unwillingness to receive them. The New Testament usage is uniform in favor of the latter meaning, and the statement is, therefore, that the natural man refuses—rejects the things of the Spirit of God. **For they are foolishness unto him.** (Cf. 1: 18, 21, 23, 25.) **Neither can he know them.** This is to be connected immediately with the preceding statement as a part of the reason why the natural man rejects these things. The knowledge that is meant here is the true spiritual knowledge, which belongs only to the mind that has been put into sympathy with divine things. (See on 1: 21.) **Because they are spiritually discerned.** This gives the reason for both the preceding statements, which should be separated by only a comma, in order to indicate their common relation to the first statement of the verse, and also to this, which is intended to explain and prove them both. The word translated 'discerned' here, is the same as the word for 'judgeth' and 'judged' in the next verse. Neither translation conveys the exact sense of the original, which means to *examine* or *investigate*. (Cf. Acts 4: 9; 17: 11, etc.) This examination which leads to the right knowledge of divine things, is only spiritually performed. This meaning is better in this passage because it is the understanding, rather than the estimation, of these things—a matter for inquiry, rather than judgment, that is here spoken of. **Spiritually,** means after the manner of the Holy Spirit, as distinguished from the natural human soul, which characterizes the 'natural man' of the first part of the verse. It is only as the mind

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.
16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

15 them, because they are spiritually [1]judged. But he that is spiritual [2]judgeth all things, and he himself
16 is [1]judged of no man. For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ.

CHAPTER III.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes

1 Or, *examined*....2 Or, *examineth*.

is guided and possessed by the Spirit of God that the things of God are searched out.

15. But he that is spiritual—that is, the man who has the Spirit of God, and is so rendered like him. **Judgeth—is judged.** See on verse 14. **All things.** This statement is universal. The spiritual nature and endowment of the Christian give him a position from which he looks out intelligently on every thing. The true nature of man, the natural constitution of things, the wise conduct of affairs—for all these his spiritual nature gives him insight and understanding. **But he himself is judged of no man**—better, *by no man.* The man himself belongs to the things of the Spirit of God (ver. 14), which cannot be known by the natural man. And so the same things which makes other matters comprehensible to him, makes him incomprehensible to others. The spiritual man remains a riddle to the natural man.

16. For who hath known the mind of the Lord, etc. This is a quotation from the Septuagint of Isaiah 40: 13. In the original, it reads, *Who measured* (or, *weighed*) *the Spirit of Jehovah?* the verb being the same as in the question, Who meted out heaven with his span? (ver. 12). As the quotation is used by Paul, there is more emphasis placed on the knowing than on the directing of the mind of Jehovah, although in the original the knowledge is subordinate to the other. **The Lord.** The substitution of **Christ** for 'Lord' in the last clause of the verse shows that Paul uses the quotation as referring to him, though in the original 'Jehovah' is the word used. **That he may instruct him**—literally, *who will instruct him*, though the relative clause denotes the purpose to be accomplished by the knowledge. **But we have the mind of Christ.** This is the minor premise in the apostle's argument. The entire argument is, *No one knows the mind of the Lord or of Christ; we have that mind; therefore no one knows us.* The verse, as a whole, therefore, proves the statement of the last clause of ver. 15. The statement that we have the mind of Christ means that we have his thoughts and purposes, through the indwelling of his Spirit.

CRITICAL NOTES.—CHAPTER II.

4. *Man's*, in the phrase *man's wisdom*, is found in $\aleph^c$ACL, etc., two Mss. of the Vulg cop syr^p, etc.; it is omitted by L. T. Tr., on the authority of $\aleph^*$BDE, etc. it three Mss. of the vulg syr^{sch} sah, etc.

10. *His Spirit* is found in $\aleph^c$DEF, etc. 1[1] vulg syr^{utr} sah, etc. *The Spirit* is the reading of L. T. Tr., on the authority of $\aleph$ABC. cop, etc.

13. *Holy* before *spirit* is to be omitted, on the authority of $\aleph$ABC, etc., it vulg syr^{sch} cop, etc.

ANALYSIS.

Application to his own teaching of the Corinthians of the principle that the carnal mind does not receive spiritual things, nor the immature mind solid food. **1-4.** Argument against the dissensions by which they are kept in a carnal state, on the ground that Paul and Apollos, over whom they are fighting, are not leaders, but servants of God, and comparatively nothing. **5-7,** and are one. **8.** Relations to God's building of the different builders, and their responsibility for the kind of materials that they put into it. **9-15.** Punishment of him who destroys this temple. **16, 17.** Warning against the false assumption of wisdom which leads to party strife among them. Such wisdom is foolishness with God. **18-20.** Boasting in men improper in those who possess all things, and who belong to Christ, who belongs to God.

Ch. 3. The chapter begins with an application of the preceding statements in regard to grades of religious truth to the relations of

2 I have fed you with milk, and not with meat; for hitherto ye were not able *to bear it*, neither yet now are ye able.
3 For ye are yet carnal; for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?
4 For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

2 in Christ. I fed you with milk, not with meat; for ye were not yet able *to bear it:* nay, not even
3 now are ye able; for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not
4 carnal, and walk after the manner of men? For when one saith, I am of Paul; and another, I am of

Paul to the Corinthian Church, and proceeds with a general discussion of the true position of teachers in the church.

1. And I. The pronoun is emphatic, bringing out the application to himself of the principle stated in 2: 6. There he has spoken of a wisdom for the mature, distinguished from the simple preaching of Christ crucified (ver. 2), and now he shows why it is that he had preached to them so far the latter, instead of the former. **Unto spiritual—unto carnal.** The relation of these words to the pronoun **you** is better expressed by the omission of the preposition. 'Spiritual' as in 2: 15, means those who have the Holy Spirit, and thus partake of his nature; 'carnal' is the equivalent of 'natural' in 2: 14, designating the same class, but in a different way. It comes from the word meaning *flesh*, on which see on 1: 26. Here it denotes, not the natural man simply, but the sinful man; just as *flesh* is used so frequently in the New Testament, and specially by Paul, to denote man's sinful nature. In the history of the word, however, probably 'natural' precedes the meaning 'sinful,' which becomes the meaning after it has been decided that human nature is sinful instead of holy. (See Art. on the use of σαρξ in "Bib. Sac." 1875, p. 36 seq.) **Babes,** literally, *infants.* This word is contrasted with 'perfect' (*mature*) of 2: 6, and denotes beginners, those in the first stages of Christian experience. On this contrast, cf. Eph. 4: 14; Heb. 5: 12, 13. It is to be noticed that this term 'infants in Christ,' makes it necessary to take the preceding designations 'not spiritual' and 'carnal' in a modified, comparative sense, which is already apparent from all that he has previously said of them. Only comparatively were they carnal; a term which is ordinarily used of those completely under the dominion of the flesh. The New Testament represents the renewed man as one in whom a new principle of righteousness has been introduced by the side of the old sinful element, and his growth consists in the gradual extirpation of the old by the new, of the fleshly by the spiritual principle. The Corinthian Christians are represented as yet in the first stages of this growth, and therefore comparatively carnal. The comparison, however, is not between the two principles, as if the carnal principle predominated, since the New Testament does not represent this as the case in any stage of the Christian life; but between their present state and the advanced stage of Christian growth. Compared with the latter, they are still carnal.

2. I have fed you, etc.—literally, *I gave you milk to drink, not food.* (See Crit. Notes.) The word translated **meat,** means *something to be eaten, not drunk.* By these contrasted terms Paul represents rudimentary and advanced Christian truth. **Ye were not able to bear it**—the italicized words in our version are superfluous. The verb *to be able* is used absolutely in all stages of the Greek language. As Winer expresses it, it has in itself a complete notion, viz., *to be able, to be strong,* and that is the meaning here. (See Winer, 594. Grimm's Lexicon.) The Corinthian Christians were not yet strong; and so he fed them with milk, not with the solid food adapted to a period of strength. **Neither**—should be, *but not even.* (See Crit. Notes.) The apostle distinguishes here between the first time that he preached to them and **now,** when they are still weak as at the beginning.

3. For, etc. Gives the proof of their weakness, viz., that they are carnal. **For whereas,** etc.; they are still carnal, for there are among them carnal things. **And divisions,** is to be omitted. (See Crit. Notes.) **As men,**—literally, *after the manner of man.* This assumes the sinful nature of man, so that the men who work righteousness become exceptions and are separated from the race. **Envying and strife.** (Cf. 2 Cor. 12: 20; Gal. 5: 20, etc.)

4. While one saith—literally, *whenever any one says,* **I am of Paul,** etc. The apostle takes up again here the matter of party-divisions among them. He has been discussing the particular matter in dispute between the

5 Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?
6 I have planted, Apollos watered; but God gave the increase.
7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

5 Apollos; are ye not men? What then is Apollos? and what is Paul? Ministers through whom ye be-
6 lieved; and each as the Lord gave to him. I planted,
7 Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God who giveth the increase.

party of Paul and Apollos, (1: 17; 3: 3), and now he returns to the general subject of the divisions themselves. Only two of the parties mentioned in 1: 12, are introduced here; these being taken as representative. (See on 4: 6.) **Are ye not carnal?**—should be, *are ye not men?* (See Crit. Notes.) The assumption is here, as in verse 3, that the race as such is sinful.

5. Who then is Paul, and who is Apollos? Should read probably, *What then is Apollos, and what is Paul?* The order of the questions is reversed, and the question asked in regard to both is *what*, not 'who.' This form of the question corresponds better to the answer given, which has to do with their office or position, not with their personal identity. **But ministers by whom.** *But* is to be omitted probably, (see Crit. Notes), so that the question ends with the word *Apollos*, (*Paul*); and the phrase 'ministers by whom, etc.,' is the answer to it. 'By whom' is better translated *through whom*, denoting the agents in procuring their belief. 'Ministers,' literally, *servants*, the original and proper meaning of our word minister. The Geeek word used here is the original of our word *deacon*. It is used in the New Testament of 'servants,' John 2: 5, etc.; of the servants of Christ, John 12: 26; 1 Thess. 3: 2, etc.; and of the particular class of the latter called *deacons*. Phil. 1: 1; 1 Tim. 3: 8, etc. The entire expression, 'Servants through whom ye believed,' is chosen and intended to denote the subordinate and instrumental relation which Paul and Apollos had to their conversion. **Even as the Lord gave to every man,** or, *each*. There is some doubt whether 'each' here refers to those who believe, or to those through whom they believe. If the former, then it means that the faith, or the power to believe, is the gift of God; if the latter, then it means that their success in making men believe is his gift. The development of the thought in the next verse shows that it is the faith itself that is given, and that 'each' therefore denotes the believer. **The Lord,** is here in contrast with the 'servants' in the preceding clause. They are servants through whom they believe; he is the Lord, or master, whose gift the faith is. The argument, therefore, against their making Paul and Apollos their masters, as they do when they say, 'I am of Paul, etc.,' is that they are not masters, but servants. These men occupy a subordinate position, and have only a secondary, instrumental relation to their conversion. God is their Master, and the real cause of their conversion. 'The Lord' is here used of God, as the development of the thought in verses 6–9 shows.

6. I have planted, Apollos watered. What is the object of these verbs? Some have supposed that the object is personal, and that the figure represents the Corinthian Christians as plants, planted by Paul, and watered by Apollos, but made to live and grow by God. But this view is set aside by the explanation of the figure in ver. 9, where they are called not the plants, but the field of God, (Com. Ver., *husbandry*), in which the plants grow. The proper object is to be supplied from the preceding verse, of which this is the development. There Paul and Apollos are represented as having an instrumental part in producing the faith of the Corinthians, God being the real cause of that faith. And in this verse, which describes more particularly the exact part which each had in this work, Paul is said to have planted, and Apollos to have watered that faith. **But God gave the increase.** Should be, *God caused it to grow.* The verb is transitive, and has for its object the same as the preceding verbs. The whole is a figurative representation of the fact that Paul was the means of producing, and Apollos of increasing and developing, the faith; but God was the real power in both processes.

7. So then, etc. This verse gives the inference from the preceding statement, which shows its bearing on the apostle's argument. **Is . . . anything.** This expression, in the Greek and Latin, just as in the English,

8 Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labour.
9 For we are labourers together with God; ye are God's husbandry, *ye are* God's building.
10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

8 Now he that planteth and he that watereth are one: but each shall receive his own reward according to
9 his own labour. For we are God's fellow-workers: ye are God's [1] husbandry, God's building.
10 According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each

1 Gr. *tilled land.*

means something or somebody of consequence. (Cf. Acts 5: 36; Gal. 2: 6; 6: 3. See Winer, 170). Since God is the real cause of their faith, their teachers are comparatively nothing, and are therefore not to be exalted to the position of leaders.

8. Now. This translation would imply that we have introduced here explanatory matter. It should be *And*, as it introduces another part of the apostle's argument against party rivalries. **Are one;** not one person, but one thing. What this one thing is, is stated in ver. 9, viz., fellow-workers with God. Before, he has argued on the ground that these teachers are comparatively nothing. Here he introduces the new argument, that they are one; which is of course opposed to the setting up of one over against another in the rivalry of party leadership, since that is based, not on their equality, but on the supposed superiority of one or the other. **And every man,** should be *and each—i. e.*, each of the two mentioned, the one that plants, and the one that waters. **Shall receive his own reward,** etc. Some suppose that this statement is adverse to the other, and so translate the conjunction at the beginning of the sentence *but*. The meaning, according to this, would be that, though they are one, each one will receive his own reward or pay. But this interrupts the thought by the introduction of extraneous matter having nothing to do with the principal idea. It seems very much better, therefore, to consider this as in line with the statement that they are one, in which case the connection would be—Some of you have attributed everything to Paul, and claimed the reward for him alone, and some the same for Apollos; but the fact is, that instead of either having an exclusive claim, they are one, and each will have his reward according to his own work. **According to his own labor.** This does not refer to the kind of work done, so that one receives the reward of the sower, and another of the cultivator; for these are said to be essentially one. But it refers to the amount and faithfulness of the work done by each in his own department. (See ver. 14 seq., and cf. Luke 19: 16–19.)

9. For we are laborers together with God. This has been explained to mean, *fellow-workmen under God.* But the genitive of person after this word always denotes the one with whom one is associated in work, not the person under whom one works with others. (See Rom. 16: 3, 9, 21; 2 Cor. 8: 23, etc.) This statement that they are God's helpers confirms the statement that they are one, by showing the one thing that they both are. **Ye are God's husbandry.** This word is obsolete, in the sense in which it is here used. The proper translation is *field.* This representation of the Corinthians as God's field shows the nature of the work in which their teachers are helpers of God in the planting and cultivation of this field. **God's building.** With this, the apostle changes the figure, though the thought remains the same.

10. According to the grace of God. On the general meaning of this word "grace," see on 1: 3. It is sometimes used by Paul, of the special gift bestowed on him as an apostle. (See Rom. 1: 5; Gal. 2: 9; Eph. 3: 2, 8.) But the founding of churches, of which he here speaks, was not a special apostolic office, and the grace is here, therefore, more general. It is that gift of the divine grace, that manifestation of God's favor, by which the apostle was fitted to do this work. **Which is given unto me**—should be, *was given*, viz., at the time of his entering on his work. **As a wise masterbuilder.** The word 'wise,' in the original, denotes skill in a craft, as well as general prudence or intelligence, and *skillful* is a better translation here. This phrase does not denote that laying the foundation is a work that belongs to him as the masterbuilder, while the rest of the work is entrusted to ordinary workmen. For this would

11 For other foundation can no man lay than that is laid, which is Jesus Christ.
12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

11 man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid,
12 which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay,

be to assert the very superiority of his part of the work, which he has been at pains to deny. But the phrase denotes the manner in which he laid the foundation, viz., like a skillful masterbuilder. **I have laid the foundation.** Omit *have*. The pronoun is not emphasized in the Greek. The part taken by him in the building corresponds to the part that he had in the production of their faith, represented as a plant. What the foundation is, we learn from ver. 11, viz., the doctrine of Jesus Christ. **And another.** This does not refer exclusively to Apollos, but is general; since he proceeds in the next verse to speak of *each one* so building. The question arises here, on which depends the interpretation of what follows, what he designates under the figure of a building. In the first place, it seems evident that he does not mean individual Christian character, as he speaks of them collectively, not individually, calling them God's field, God's building, not fields or buildings. The church, then, is meant, but there are two ways in which the building of the church may go on; either by the increase of its membership, each member being regarded as a stone in the building, or by the building up of its Christian character, the building material in this case being the instruction in Christian truth given it. For the former, see Eph. 2: 19, seq. But it is evidently the latter that is meant here. For the building is the same thing denoted by the figure of a field in ver. 6–9, and the structure of it corresponds to the growth there. And the statements of ver. 12–15, in regard to the nature of the building materials, are inconsistent with the supposition that they are men. False teaching may be built up on the fundamental doctrine of Christ, but scarcely false men on the foundation of Christ. **How he buildeth thereupon.** The manner of building is seen from what follows to refer to the materials that the teacher employs, the character of his teaching.

11. For other foundation. The emphasis is on the word 'foundation,' as if it read, *for as to the foundation, no other can be laid.* And it therefore gives the reason why his warning is confined to the superstructure, and does not extend to the foundation. He says, no other foundation can be laid, because he is here speaking of a Christian church, and the faith in Christ is what gives it its distinctive character, so that a change here destroys its identity. **Than that is laid.** A relative pronoun is necessary to complete this sentence, viz., *that which has been laid.* The apostle has spoken of himself as laying the foundation in the preceding verse, and that statement in such immediate proximity makes it quite improbable that he refers here to God as the one laying it, though that is true in itself, and even more deeply true than that Paul laid it. **Which is Jesus Christ.** Inasmuch as the church is here spoken of as built up by the development of its Christian character, the building materials being the truths by which it is built up, it is not Christ as a person that is here meant, but the doctrine of Christ which is fundamental among Christian truths, as his person is the foundation of the church considered as a building in which believers are the stones. (Cf. Eph. 2: 19 seq.) This foundation of the doctrine of Christ is what Paul laid. (See 2: 2.) And in this view the strangeness of the thought, that Paul laid the foundation, disappears.

12. Upon this foundation—should read, *on the foundation.* (See Crit. Notes.) **Gold, silver, precious stones.** These things form one class of building materials, all of them being valuable and durable, while the **wood, hay, and stubble** (better, *straw*) make another class of little worth, and perishable. The whole list, moreover, proceeds in regular order from gold down to straw. **Precious stones.** This does not mean, as our version would suggest, stones used in jewelry and ornamentation, but the more costly kind of stones used in building, such as marble. The other supposition would violate the order just spoken of; it would leave out the most important and common of all the materials mentioned; and it would introduce materials not used for building. **Straw,** denotes the stalk of grain from which the head has been cut off. Stubble is more commonly used of the still lower growth that remains in the field after the grain is cut. Both of them were used for

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.
14 If any man's work abide which he hath built thereupon, he shall receive a reward.
15 If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire.

13 stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; [1] and the fire itself shall prove each man's work
14 of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward.
15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.

1 Or, *and each man's work, of what sort it is, the fire shall prove it.*

thatching. These materials denote figuratively, as we have seen, the instruction in Christian truth by which the church is built up. And the work of building belongs to Christian teachers, who give this instruction, such as the apostle; not to individual Christians, whose work is the building up of their own character.

13. Every man's work shall be made manifest. The special thing about the work that will be manifested is the nature of the materials used—*i. e.*, of the truths taught. This will show itself in the Christian character developed by these truths. The use of Christian truth in this process of Christian development, especially in the church as a whole, is very noticeable throughout the passage. **For the day shall declare it.** We find 'the day,' or 'that day,' mentioned without further specification in 2 Tim. 1: 12, 18; 4: 8; Heb. 10: 25. And in each case the context is such as to indicate that the day of judgment is meant, aside from the probability that in the New Testament 'the day' would be that. **Because it shall be revealed by fire**—should be, *is revealed in fire.* The subject of the verb is the day, not the work, since with the latter subject, this and the following sentence would be identical propositions, while they are evidently parts of a complete argument proving the proposition that 'the day will declare it.' The verb is present to denote the certainty of the future event. (See Winer, 265.) The preposition does not denote fire as that by which, but as the element in which, accompanied by which, the day is revealed. Fire is represented as the element in which the day is enwrapped, that which surrounds and envelopes it. 'Fire.' This is evidently not the fire of punishment, because it is represented as involving both the evil work and the good. When the word is used, as it is in this place, to denote that which tests things, and separates the good from the bad by the destruction of the latter, it is evidently a figurative representation of judgment. (Cf. 1 Pet. 1: 7; 4: 12; Rev. 3: 18.) And so, what characterizes the day, distinguishing it from all other days, is the judgment that it ushers in. **And the fire shall try**—should be, *the fire itself* (see Crit. Notes); the fire without any other agency will try or test what each teacher's work is. The judgment of the great day on the characters produced by Christian teaching will show the character of that instruction without subjecting it to further test. This statement completes the argument which runs as follows: The day will show each man's work; for the day is revealed in fire, and the fire will prove the work and show what it is.

14. If any man's work abide which he hath built thereupon—should be, *which he built on it.* It must be remembered that the work is not the personal character of the builder, but the influence that he has had on other men's characters from his teachings. **Thereupon.** That is, on the foundation of the doctrine of Christ. This foundation is necessary to the Christian character of the work, and to the results stated. **He shall receive a reward.** Not only be saved, but be rewarded for the work that he has done. (See 1 Thess. 2: 19.)

15. If any man's work shall be burned. It is supposed that the foundation of Christian character in the doctrine of Christ, is not destroyed as the result of the teacher's work. But the superstructure of character, being the result of teachings worthless and unchristian, does not stand the test of judgment, and is destroyed. Fire here standing for judgment, the *remaining* and *burning* of the work represent its approval and condemnation. **He shall suffer loss**—viz., of his reward. The verb here is used commonly in the New Testament with an object. (See Matt. 16: 26; Mark 8: 36; 2 Cor. 7: 9; Phil. 3: 8.) The object in this case is to be found probably in the *reward* of the preceding verse. Aside from the usage, this construction is to be preferred to taking the verb absolutely; because it gives greater definiteness to the statement. **But he himself shall be saved.** Contrasted with the

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?
17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.
18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

16 Know ye not that ye are a [1]temple of God, and
17 *that* the Spirit of God dwelleth in you? If any man destroyeth the [1]temple of God, him shall God destroy: for the [1]temple of God is holy, [2]which *temple* ye are.
18 Let no man deceive himself. If any man thinketh that he is wise among you in this [3]world, let him be-

1 Or, *sanctuary*....2 Or, *and such are ye*....3 Or, *age*.

losing of his reward. **Yet so as by fire**—should be, *but so as through fire*. The preposition does not denote that by which they are saved, though that is a common use of it, to denote means, or instrument; but it denotes that through which one comes to a result, and that may be, as in this case, something that hinders rather than helps the result. They are not saved easily and certainly, but only after great risk and danger.

16. Know ye not? A form of question introducing an important consideration of which they might lose sight. (See Rom. 6: 16; 11: 2, etc.) **That ye are the temple of God?** Here, as in the entire preceding discussion, the church is represented as the temple, not individual Christians. The plural subject with the singular predicate would indicate this. They are called the 'temple of God,' not in the sense in which they are called 'the building of God,' in ver. 9, where the meaning is that God is the builder. Here the next clause shows that God's dwelling in the church is meant, making the church his shrine. The word for temple does not denote the whole structure, but the inner shrine in which the divinity dwelt—in the Jewish Temple, the Holy of Holies. **And that the Spirit of God dwelleth in you?** The Spirit represents God, and it is by his indwelling, that they become the temple of God. (See John 14: 17, and cf. ver. 23.)

17. If any man defile the temple of God. The verb here may mean *to defile* or *to destroy*. It is in favor of the first meaning that it is a term commonly used by the Jews in the defiling of their temple. But the same word is used in the conclusion of the sentence —**him shall God destroy,** and the connection of thought requires the same meaning in the two parts of the sentence. The apostle has before pointed out the effects of building into this temple good and bad materials. Now, after first showing that they are not only a building of God, but a temple in which he dwells, he states the effect of destroying that temple of God's church, which was the tendency of the party strife and divisions among them. **For the temple of God is holy**—*i. e.*, *consecrated, set apart to sacred purposes.* Being thus sacred, its destruction is sacrilege, and punishable with death. In the case of the material temple, this death is physical; and in that of the spiritual temple, it is spiritual. **Which temple ye are.** The relative used here is the indefinite relative, and can scarcely refer to the specific word 'temple'; but rather to the quality "holy," denoting the class to which they belong. The reasoning is somewhat different from that based on the other reference of the relative. Paul says: '*You belong to the same class of holy things as the temple of God; and the destruction of you, therefore, exposes one to the same punishment.*'

18. Let no man deceive himself—viz., in an assumption of wisdom, when he is judging himself by the standards of the wisdom of this world. **If any man among you seemeth to be wise.** The verb in this clause means also *to think*, which is evidently the meaning in this connection, in which self-deception is the subject. **If any one among you** *thinks that he is* **wise in this world.** The latter clause should be, *in this age.* (See on 2: 6). It is a wisdom belonging to this evil age against which he warns them. **Let him become a fool, that he may be wise.** The verb is the same in both parts of the sentence; and the last clause should read, therefore, *that he may become wise.* This paradox is resolved by the distinction between the unreal wisdom of the conditional clause, and the true wisdom. 'Let him become a fool in this age,' says the apostle, 'that he may become really wise.' In this verse, the apostle warns the Corinthians against that conceit of superior wisdom, which is the cause, largely, of the personal and party rivalries among them. As we have seen, the form in which

19 For the wisdom of this world is foolishness with God; for it is written, He taketh the wise in their own craftiness.
20 And again, The Lord knoweth the thoughts of the wise, that they are vain.
21 Therefore let no man glory in men: for all things are yours:
22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours:
23 And ye are Christ's; and Christ *is* God's.

19 come a fool, that he may become wise. For the wisdom of this world is foolishness with God. For it is written, He that taketh the wise in their craftiness:
20 and again, The Lord knoweth the reasonings of the
21 wise, that they are vain. Wherefore let no one glory
22 in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or
23 things present, or things to come; all are yours; and ye are Christ's, and Christ is God's.

the danger of destroying the temple, or church, of God, existed among them, was in their party strifes and divisions. And so he warns them against the pride of wisdom which would lead to these schisms.

19. This verse restates the fact which is at the basis of this entire discussion, that the heavenly and the worldly wisdom are opposed to each other, and confirms by it the exhortation of the preceding verse, to become foolish in order to become wise. **With God**—literally, *in the presence of God;* but in such passages as this it has the meaning, *in the sight of God.* (Cf. Rom. 2: 13; Gal. 3: 11), etc. **He taketh the wise,** etc.—should be, *he who taketh the wise in their craftiness.* The apostle here conforms to the Hebrew, instead of the Septuagint form of Job 5: 13. **Craftiness** is the proper translation for the Hebrew, for which the Septuagint has substituted a word meaning prudence or wisdom. The figure represents their cunning as the trap in which the wise are taken; and by thus turning it into the means of their destruction, God shows, in the most decisive way, its foolishness.

20. The Lord knoweth the thoughts of the wise, etc. This quotation is from Ps. 94: 11. In the original, it reads, *the thoughts of man.* But in this matter, the class of wise men represents the race; and the wisdom of the race does not differ, except in degree, from that of its representative wise men. **Thoughts**—*i. e.*, their reasonings, their intellectual processes. **Are vain**—in the sense of *fruitless;* they reach no real ends in their thinking.

21. Therefore—literally, *and so—i. e.*, since the apostle has shown the worthlessness of the wisdom in which they glory. **For all things are yours.** They in their glorying over men claimed this man or that man, Paul or Apollos or Cephas, as theirs, to the exclusion of others. 'Whereas,' Paul says, 'they are all yours; each with his different gifts serving you in his own way; and it is therefore unworthy of you to boast of one over another.' **Are yours.** In the sense that all these things contribute to their good. (Cf. Rom. 8: 28.)

22. Whether Paul, or Apollos, or Cephas. In his enumeration of the things that belong to them, Paul begins with the Christian teachers, who are the more immediate subject of discourse. **Or the world.** In this he passes immediately from the specific to the most general term. **Or life, or death.** The two extremes, including all possible conditions. **Or things present, or things to come.** Denoting the same universality on the side of time. **All are yours.** In this the apostle not only sums up all that he has just enumerated, but repeats the statement with which he began; and it is better to translate this in the same way, viz., *all things are yours:*

23. And ye are Christ's. There is a sense in which Christ is also theirs by virtue of the service which he renders them. (Cf. Matt. 20: 28; Luke 22: 26, 27; Phil. 2: 1–8. etc.) But in a deeper sense, they belong to him, having been purchased by his blood. (Cf. Acts 20: 28; 1 Pet. 2: 9, etc.) This side of the relation to Christ is selected here probably, because, in connection with the preceding and following statements. it brings out in full the position of the Christian people which makes boasting in men incongruous and degrading. They are the people of Christ, and as such ought not to boast in human leaders. For such boasting assumes not only their proprietorship in these human leaders, but also in another sense the proprietorship of these men in them. Whereas, they belong only to Christ. (See Matt. 23: 8–10; Rom. 14: 8–10, etc.) **And Christ is God's.** This statement advances the argument to its final position. For, as Christ belongs not to himself, but to God, the last word has not been said in declaring that they are Christ's. But as Christ's, they belong to God. Christ is the Mediator who brings them to God. And this

CHAPTER IV.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.
2 Moreover it is required in stewards, that a man be found faithful.

1 Let a man so account of us, as of ministers of
2 Christ, and stewards of the mysteries of God. Here, moreover, it is required in stewards that a man be

relation to God is the crowning reason for their not acknowledging the mastership of men by boasting in them. On this relation of Christ to the Father, see John 5: 43; 7: 28, 29; 8: 42; ch. 15: 24–28.

CRITICAL NOTES.—CHAPTER III.

2. *And* in the clause *and not with meat* is found in DEFG, etc. d e f g syr^{sch} etc. It is omitted in ℵABC, etc. r vulg cop syr^{p}, etc. *Neither* before *yet now* is the reading of only L, etc.

3. The words *and divisions* are found in DEFG, etc. d e f g syr^{utr} etc. They are omitted in ℵABC, etc. r vulg cop etc.

4. *Carnal* is the last word in this verse according to ℵ^{c}LP, etc. syr^{utr}. It should read *men* according to ℵ*ABCD, etc. d e f g r vulg cop etc.

5. *Who* is retained in the questions, *who then is Paul*, etc., in CDEF, etc, syr^{utr} cop etc. *What* is found in ℵAB d e f g r vulg. etc. The order of these questions is to be reversed on the authority of ℵABC, etc. it vulg cop etc.; *but* before *ministers* is to be omitted on the authority of ℵABCD, etc. it vulg cop etc.

12. *This foundation.* Should read *the foundation*, on the authority of ℵ*ABC* fu sah, etc.

13. *Itself* is to be inserted after *the fire* in the last clause on the authority of ABCP syr^{sch} etc. It is omitted in ℵDEE, etc. d e f vulg syr^{p} sah cop. The difficulty of the reading with the pronoun probably led to its omission.

ANALYSIS.

1, 2. The true estimate to be put on Paul and other teachers—that of servants, of whom faithfulness is required. **3-5.** This faithfulness, however, not to be judged by men, not even by himself; but by the Lord when he comes. **6, 7.** Application of what has been said about himself and Apollos to them, that they may be admonished against self-conceit and mutual admiration. **8-13.** Contrast between the state in which their presumption assumes them to be, and the humble and troubled state of the apostles. **14-17.** Warning that they must not plume themselves on the supposition that he is not coming, when he is; and it is for them to decide whether he shall come gently or with a rod.

Ch. 4. 1. Let a man so account of us—better, in this order, viz., *so let a man account us.* 'So' is emphatic, in contrast with the glorying in men, against which they are warned in 3: 21. It has its correlative in *as* at the beginning of the next clause, *so—as ministers*, etc. **As of the ministers.** The preposition in our version obscures the sense, giving the idea that they are to be thought of as one would think of the ministers of Christ; whereas the thought is that they are to be reckoned as being the ministers of Christ. 'Ministers' is better translated *servants.* It is different from the word in 3: 5, being used, originally, of an under class of seamen, and then to denote all kinds of service. It is used of religious service, however, only in this passage — in Luke 1: 2, and in Acts 26: 16. More common than either of these words, is the one denoting a bond-servant, or slave. (See on 7: 21, 22.) **And stewards**—this word denoting, originally, the person entrusted with the management of a household, comes to denote a manager of any kind. It is the word from which our *economy* comes. Here it denotes those who have the care of dispensing the mysteries of God. It was a servile office, generally performed by a slave, and it is in this view that the word is employed here. What the apostle wishes to emphasize here, is this subordinate and servile position occupied by them, precluding all boasting. **Mysteries.** (See on 2: 7.)

2. Moreover—should be, *so, besides.* (See Crit. Notes.) The meaning is, *this being the case, it remains to be said.* **It is required**—should be, *it is sought.* **Faithful.** This is requisite for any service, but especially for one involving such responsible trusts as stewardship, the care of what belongs to another.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.
4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.
5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.
6 And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

3 found faithful. But with me it is a very small thing that I should be [1]judged of you, or of man's [2]judg-
4 ment: yea, I [3]judge not mine own self. For I know nothing against myself; yet am I not hereby justi-
5 fied: but he that [4]judgeth me is the Lord. Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.
6 Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not *to go* beyond the things which are written; that no one of you be

1 Or, *examined*....2 Gr. *day*....3 Or, *examine*....4 Or, *examineth*.

3. But with me it is a very small thing—better, *to me it comes to very little*, or, *it amounts to very little*. **Judged of you.** The question whether he was faithful in his office of steward, did not depend on their judgment; and so what their judgment was did not concern him much. This remark is called out, probably, by the comparison that they had been making between him and Apollos. The Lord was his master, and his faithfulness was to be judged by him. **Or of man's judgment**—literally, *by human day;* the day of man is here contrasted with the day of our Lord, 1: 8, etc.; the day of God, 2 Peter 3: 12; the day of judgment, 1 John 4: 17; and denotes the day of human judgment in contrast with that of the divine judgment. The day is put by metonymy for the judgment itself. **Yea, I judge not mine own self.** Literally, *but not even myself do I judge*. The adversative conjunction is used, because it might be thought to be implied in the preceding verse that he reserved to himself the right of judging himself.

4. For I know nothing by myself—should be, *I am conscious of nothing*—i. e., of nothing wrong.—*I have nothing on my conscience*, as we say. The context limits this statement to his course as a Christian teacher. **Yet am I not hereby justified;** the fact that his conscience acquits him, does not acquit or justify him in fact. **But he that judgeth me is the Lord;** and the Lord, alone, therefore, can justify him, or pronounce him righteous. The verse proves or confirms the statement that not even the man himself, who knows the things of his spirit, can be his own judge. For the fact that he has no load on his conscience does not acquit him, as it would, if he was judge. **The Lord.** Christ is meant here. (See next verse, and cf. John 5: 22, 27, 30.) This is certainly a direct rebuke of all assumed certainty in regard to one's religious state. But while certainty is denied us, confidence is given us, if our heart condemns us not after an application of the proper tests. Cf. 1 John 3: 21.

5. Judge nothing before the time—i. e., before the time to judge, prematurely. **Until the Lord come.** The coming of the Lord is the time for judgment. **Will bring to light the hidden things of darkness.** The apostle thinks of this as a time of darkness and ignorance, in which many things are hidden from human knowledge. **Will make manifest the counsels of the hearts.** Among these secret things are the inward things of the spirit—the purposes, and thoughts, and motives. Men have only the outward conduct by which to judge each other now. But when the Lord comes, these secret things will be revealed; and thus the materials of a just judgment will be afforded that are wanting now. **And then shall every man have praise of God**—better, *his praise* from God—the praise that is due to each. It is said to come from God, because Christ, who is said to be the Judge, in this as in every thing else, represents the Father. (Cf. John 5: 22, 27, 30.) He judges as he hears; and his judgment is just, because he seeks the will of the Father who sent him.

6. And these things. The apostle probably refers particularly to the discussion of the relations between himself and Apollos, immediately preceding this statement, beginning with 3: 4; but the statement is applicable to the entire discussion of that subject from 1: 12. **I have in a figure transferred.** The verb here does not include in itself the idea of transfer, but of transformation. (Cf. 2 Cor. 11: 13 seq; Phil. 3: 21.) It is doubtful

7 For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it?*
8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

7 puffed up for the one against the other. For who maketh thee to differ? and what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory, as if thou hadst not received it?
8 Already are ye filled, already ye are become rich, ye have come to reign without us: yea and I would that ye did reign, that we also might reign with you.

too, whether the change of form denoted is that of figurative expression, since much of it has not been put in a figurative form—e. g., 3: 21—4: 5. But the apostle means probably the change of form necessary in making the relations of Apollos and himself represent those of teachers really jealous of each other and of him, and creating jealousies in the church. If he had discussed these cases themselves, he must have used severe language. And it is an instance of Paul's tact that he avoids all personalities by taking up a different case, in which, however, the general principles of the relations between Christian teachers are brought out. **That ye might learn in us not to think of men above that which is written**—literally, *that in us you may learn the not beyond what has been written.* The verb translated 'to think' in our version is to be omitted, (see Crit. Notes), and only the most general verbal idea, such as *to go*, or *to do*, can be supplied. 'That which is written' refers, as always, to the Old Testament. Of course, the subject of the proper place of Christian teachers is not discussed there, but the relations of the servants of God to each other, to their work, and to God, are treated of here and there, and especially the littleness of human greatness is enforced. The omission of the verb gives abruptness and force to the expression. **In us.** In the example of himself and Apollos they had seen conformity to the Scriptural law, so that in laying down the principles of humility and peace, regulating their relations, the apostle enforced the general command in such cases, *Not . . . . beyond what is (has been) written.* **That no one,** etc. The negative belongs with the verb, *in order that one of you may not*, etc. This states more specifically the object of the apostle. **One . . for one,** is an idiomatic phrase for *for each other*, (see Winer, 173), meaning by that the members of the same party. **Against the other**—*i. e.*, the member of an opposite party. The meaning is that he does not wish to have the members of the different parties boast over their own party, or its leader, as against another party or its leader.

7. Reasons for their not being puffed up. **Who maketh thee to differ?** It is generally supposed that this question expects the answer "no one," making it a repetition of the argument of 3: 5 seq., and 18 seq. But in that form of negative statement the inference is generally from the acknowledged absence of any one to make the difference to the non-existence of the difference. Whereas here, the question, who makes the difference, is easily answered, if the difference is assumed. Moreover the next question seems to assume the existence of things making a difference, not in their position, for that has been denied, but in their gifts. It seems better, therefore, to make the argument the same as in the following question. The answer to the question in that case is, "God makes you to differ"; and hence there is no reason to boast of it, as if it were a difference achieved by yourselves. **And what hast thou that thou didst not receive?** Getting for himself by his own exertions, gives a man reason to boast; but receiving vitiates the ground of boasting.

8. Now—now. This word misses the force of the original, which means *already.* The time for these things had not come yet. This fullness of the Messianic gifts belonged to the time of the Messianic kingdom; but these men acted as if it had already come to them. **Ye are full.** This verb is used in the New Testament only once besides, in Acts 27: 38, where it is translated *they had eaten enough.* It means, to be sated or filled with anything, to have one's fill of it. In this place, it is used of the fullness of the things of Christ's kingdom. **Ye are rich**—should be, *you became rich;* the richness here is the same as the fullness or satiety of the preceding statement. **Ye have reigned as kings without us**—should be, *without us you became kings;* referring, of course, to their reigning with Christ in his kingdom. (Cf. Rev. 5: 10; 20: 4, 6; 22: 5.) All these things belonged still in the future; yet these men, in their self-conceit, acted as if they had them in present possession; they could not be more self-complacent if they actually had these things.

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.
10 We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised.
11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;
12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

9 For, I think, God has set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, [1]both to angels, and to
10 men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong;
11 ye have glory, but we have dishonour. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain
12 dwellingplace; and we toil, working with our own hands: being reviled, we bless; being persecuted, we

1 Or, *and to angels.*

The statement is bitter irony. And in the last part of it, the irony is sharpened by the emphatically placed 'without us.' All this you are attaining, not only before the time, but without the company and aid of the apostles, your natural leaders, without whom you would not have become members of this kingdom. **And I would to God**—should be, simply, *would* or *I would you reigned indeed.* **That we also might reign with you.** Paul feels so sure that, if they did reign, he should reign with them, that he wishes that they did reign.

9. For I think, etc. Paul here shows what the actual state of the apostles was, making him wish that they reigned. **Hath set forth**—literally, *showed forth; set us forth to be looked at.* **Last.** This is not an adverb, but an adjective, modifying the words **us the apostles;** and it describes them as last in order or rank, the lowest of men. (Cf. Mark 9: 35.) **As it were appointed to death**—should be, *as men appointed to death.* They actually appeared in this most despised character of men condemned to death, being exposed to constant persecution, and, as the apostle says, "dying daily." (See 15: 31; 2 Cor. 4: 10 seq.; 11: 23 seq., etc.) **For we are made**—literally, *because we became*—**a spectacle.** Their sufferings and persecutions made them the gazing-stock of the world. (Cf. Heb. 10: 33.) **And to angels, and to men.** Inasmuch as the term *men* is certainly included in the term *world*, this is better translated, *both to angels and to men.* On this presence of angels in the world, and their interest in human affairs, cf. 11: 10; Heb. 1: 14.

10. The apostle now sets forth the contrast between the condition of the apostles and of the Corinthians, in the same vein of bitter irony as above. **We are fools for Christ's sake.** The sense in which this was true we have seen in 1: 18 seq.; where the apostle represents himself as not availing himself of the wisdom of the world in the preaching of Christ; and in 1: 23 seq., where he represents the cross itself as a stumbling-block and foolishness to the world. **But ye are wise in Christ**—*i. e.*, mentally sound, sapient. The juxtaposition of the terms 'wise' and 'Christ,' is significant. Only fools in the eyes of the world occupied this position for the most part, (cf. 1: 26 seq.); but here were wise men in Christ, able to mingle worldly wisdom with their Christian position. **We are weak, but ye are strong.** The weakness of the apostles consisted in their voluntarily laying aside all instruments of human power, as of human wisdom, in the propagation of the gospel, and using only spiritual weapons in their warfare. (Cf. 2 Cor. 10: 3, 10; 11: 20, 21; 13: 3, 4, 9.) **Ye are honorable, but we are despised.** The order of the two preceding statements is here reversed, making the final statement in regard to the apostles so as to connect this verse immediately with ver. 11. In this series of contrasts, the apostle shows that the Corinthians are in a state apparently superior to the ordinary Christian in this age, while really they are more conformed to the ideas and standards of the world than of Christianity.

11. Even unto this present hour—literally, *unto the present hour.* The position of this phrase renders it emphatic; their position in this respect remains still unchanged. **And are naked.** The verb may denote absolute or comparative nakedness; and the latter is meant here—they are without sufficient clothing. **And are buffeted.** This is probably to be taken in a general sense of the violence and contumely with which they were treated. **And have no certain dwelling-place.** This word, which occurs only here in the New Testament, and is a rare word, means, generally, *to be unsettled;* and here, *to be wanderers.*

12. And labor, working with our own

13 Being defamed, we entreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day.
14 I write not these things to shame you, but as my beloved sons I warn *you*.
15 For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

13 endure; being defamed, we entreat: we are made as the [1] filth of the world, the offscouring of all things, even until now.
14 I write not these things to shame you, but to ad-
15 monish you as my beloved children. For though ye should have ten thousand tutors in Christ, yet *have ye* not many fathers: for in Christ Jesus I begat you

1 Or, *refuse*.

hands. This statement in regard to the apostles is apparently contradictory of what Paul says in ch. 9 about the same subject. There he contrasts himself and Barnabas in this respect, with the other apostles, showing that they supported themselves by manual labor, while the rest were supported by the church in return for their apostolic work. And he shows the principle on which this apostolic privilege is based—viz., that to add other work to their spiritual work, and make their living depend on this extra work, is to overwork them, and leave their proper Christian work without its reward. The difference between the two statements is, probably, to be explained on the ground that both are comparative statements in regard to the other apostles. Compared with other men, they did not work with their own hands; compared with their apostolic or ministerial privileges, they did work with their hands. **Being reviled, we bless.** The apostle now turns from a description of their position to the meekness and forbearance with which they receive wrongs, returning good for evil, and blessing for cursing. (See Matt. 5: 44.) By 'blessing' here, the apostle means that he asks blessings on them.

13. Being defamed, we entreat. The difference between this and the *reviling* of ver. 12, is that this denotes evil speech about a man, and that to him. **We entreat.** We seek to conciliate by entreaty, and use no other means, such as violence or threats, to make them desist; nor do we speak evil of them in return. **Filth—offscouring.** These words, literally rendered, mean *cleansings* and *scraping*, or what is removed in cleansing or scraping anything. **Of all things.** More probably, this should be *of all men.* Its position before the noun on which it depends, makes it emphatic. The whole clause may be translated, *As scum of the world we became, of all men the off-scouring until now.* The last words are to be taken in the same way as the words in ver. 11, with which the statement begins. (See Crit. Notes.)

14. I write not these things to shame you—should be, *Not shaming you do I write these things.* The verb, translated *to shame*, is in the present participle, and denotes the nature of his act, not its purpose. **But as my beloved sons I warn you**—should be, *but as my beloved children admonishing you.* (See Crit. Notes.) The verb here, according to the best reading, is a participle instead of an indicative, and it is in the same construction as the word 'shaming' in the preceding clause, denoting what he is doing in writing to them, as the matter lay in his own mind. There is wonderful tact in this disclaimer, by which the apostle seeks to remove the appearance of bitterness that would, if not removed, neutralize the effect of his rebuke. But what he says is true as well as fine, if we may judge from the general character of the apostle, displayed in his writings. He never loses sight of the tender relations between himself and the churches founded by him, even where he has to employ the severest language. (Cf. Gal. 1: 6; 3: 1, seq., with 4: 19.) And in this passage, while the language employed has been ironical and severe, the spirit in which it is uttered, and which gives their essential character to the words, has been that of the admonition of beloved children.

15. For though you have ten thousand instructors—should be, *if you have ten thousand pedagogues*, or *tutors.* We have no word that exactly matches this last Greek word. The person meant is the household servant, or slave, having charge of the children, though rather of their conduct than of their education. In Xenophon and Plato the term is expressly contrasted with teachers. The apostle means to say, *There may be many persons who have had care of you, but I am your father. I founded the church.* (Cf. 3: 5, 10.) **In Christ.** The basis of the relation between the church and its tutors, on the one

16 Wherefore I beseech you, be ye followers of me.
17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church.
18 Now some are puffed up, as though I would not come to you.

16 through the gospel. I beseech you therefore, be ye
17 imitators of me. For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which are in Christ, even as I teach every-
18 where in every church. Now some are puffed up,

hand, and its father on the other, is the relation of all to Christ. It is a Christian relation. **Many fathers.** However many tutors they may have, they can have only one father, not many. **For in Christ Jesus I have begotten you, through the gospel**—literally, and keeping the order of the original, *for in Christ Jesus, through the gospel, I begot you.* Paul introduces these modifying words before the subject, in order that it may be fully understood just what, and how much, he claims in saying that he begot them. But as compared with all human claims, his is the first. Among all the guides and leaders of the church, he alone is the father, the founder. **Through the gospel.** The gospel is the means of their conversion. (Cf. 1 Pet. 1: 23; James 1: 18.) This claim of the apostle to be their father, and to special consideration on that account, seems inconsistent with 3: 5 seq., where all the teachers of the church are put on the same level. But he is not asserting a claim to authority in this case, that can be made a ground of partisanship, but simply making an appeal to their love by which he can incite them to Christian conduct.

16. Wherefore, I beseech you, be ye followers of me—should be, *I beseech you, therefore, become imitators of me.* The apostle makes this appeal on the ground that he is their spiritual father. The immediate connection with the preceding verses shows that he is thinking of the imitation of himself, especially in regard to the matters mentioned in ver. 8–13. He would have them as he is, poor and humble, and persecuted even, in this age, that they may have with him the rewards of the Messianic age and kingdom. At the same time, ver. 17 makes a quite general application of this summons.

17. For this cause—viz., in order that they may become imitators of him. **Have I sent**—should be simply, *I sent.* **Who is my beloved son, and faithful in the Lord**—should be, *who is my beloved and faithful child in the Lord.* The adjectives both modify 'child,' and 'in the Lord' modifies the whole. On the last phrase, see in ver. 15 on the phrase 'in Christ.' On the relation of Timothy to Paul see Acts 16: 1–3; Phil. 2: 19–22; 1 Tim. 1: 2. He is first mentioned as already a disciple at the time of Paul's revisiting the church at Lystra, on the occasion of his second missionary journey, when Paul selected him as his missionary companion. But probably, as the church there was founded by the apostle on his first missionary journey, Timothy was one of those 'begotten' by Paul 'in the gospel.' On this sending of Timothy to Corinth, see 16: 10, 11, which shows that he had just been sent, but would probably not arrive till after the letter. **My ways which be in Christ, as I teach everywhere in every church.** The words 'which be' are superfluous. Probably we should read, *Christ Jesus.* (See Crit. Notes.) As Paul is here speaking of the things in which he wishes the church to imitate him, he means by his 'ways in Christ' probably his general Christian character and bearing, not any thing belonging to his specific ways as a Christian teacher. And the clause 'as I teach,' etc., does not, in this view, denote the correspondence between his manner of teaching in Corinth and in all the churches, but the correspondence between his own practices and his teaching everywhere. *I teach you,* he says, *and Timothy will remind you, to imitate me in my ways of living, as you used to see them while I was among you; and these things that I practice are what I teach everywhere.* **Everywhere in every church.** These words are emphatic, both from their position and from the repetition of the idea in the two forms, and call special attention to the universal character of the apostle's teaching.

18. The mention of Timothy's coming suggests his own purpose to come to them, which some of them were congratulating themselves would not take place. What follows is intended to prevent strengthening this hope, with the idea that Timothy was coming in his place. **Some are puffed up**—rather, *were puffed up.* The tense denotes the coming into

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.
20 For the kingdom of God *is* not in word, but in power.
21 What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

19 as though I were not coming to you. But I will come to you shortly, if the Lord will; and I will know, not the word of them that are puffed up, but
20 the power. For the kingdom of God is not in word,
21 but in power. What will ye? shall I come unto you with a rod, or in love and a spirit of gentleness?

the state denoted; *they became inflated.* The idea expressed is not elation, but conceit, inflation; as if they said, *Paul dares not come to Corinth.* Bengel says: "Vitium Corinthiis frequens, inflatio"; "a common vice of the Corinthians, this inflation." Paul probably heard of this fact, as of others, from those of Chloe.

19. Shortly. On the time of his intended coming, see 16: 8. **If the Lord will.** This term is applied to both the Father and Christ in the New Testament, and it is difficult to tell which is meant in the passages where it is found. There are only three passages in which this particular phrase, 'if the Lord will,' or its equivalent, is found, viz., this passage; 16: 7; James 4: 15. In these, there is nothing to determine the question. But if we compare them with Rom. 1: 10, it seems more probable that such things are referred to the will of God. In fact, as Tischendorf remarks on the disputed text Rom. 15: 32, Paul never says 'according to the will of Christ,' but always 'of God.' On the other hand, if we compare 2 Cor. 12: 8, 9, with the last clause of ver. 9, and with Acts 13: 2; 16: 10, in which Meyer himself admits that Christ is the one referred to as directing in a precisely parallel case, it does not seem as if we could speak with any certainty of the New Testament usage. **Not the speech**—literally, *the word*—**but the power.** There is pretty general agreement as to what is meant by 'the word' in this contrast, viz., their inflated and boastful talk; but there is general disagreement as to the meaning of 'the power.' Some refer it to the power of working miracles, others to the virtue of these men, etc.; interpretations which are plainly contrary to the context. Meyer infers from the statement of ver. 20 that it refers to their power to accomplish results for the furtherance of the kingdom of God. It is to be said, however, against this otherwise just interpretation, that it does not present an exact contrast to 'the word.' Their boasting and their power to do, do not in this view refer to the same thing. Their conceited talk was that Paul did not dare to come to Corinth; and what Paul would find out is whether they have any power corresponding to this, any power to withstand him and make it undesirable for him to come to their city.

20. For the kingdom of God is not in word, but in power. The order in the Greek puts the words *not in word* at the beginning, for the sake of emphasis. With the interpretation given of the last part of ver. 19, this statement would be quite general. The kingdom of God does not have its existence and nature in words; words are not the thing by which it is known, but power. And so those that belong to it will have to be treated in the same way; not by what they say, but by what they can do.

21. What will ye, etc. The apostle has referred to his intention to come, and now at the close of the section in which he has pointed out the evils that exist among them, he asks them how they will have him come, intimating that it is optional with them whether he shall come to punish them, as he fears that he may, or in love, as he hopes that he may come. **With a rod.** Carrying out the representation of their filial relation to him—the badge of parental authority. **The spirit of meekness**—better, *gentleness.* Some commentators suppose that he means here the Holy Spirit in one of his workings. But this seems unnecessary and forced. Meyer gives as a reason for this, that wherever the word for Spirit is accompanied by the genitive of an abstract noun, it refers to the Holy Spirit. But see Gal. 6: 1, and other passages, in which it is pure assertion to refer the expression to the Holy Spirit, there being nothing in the passage itself to determine it.

CRITICAL NOTES.—CHAPTER IV.

2. The text translated in the Notes *so, besides* is found in ℵABCD, etc., and the principal versions.

6. The verb *to think* is omitted in ℵ*ABD*, etc., syr^{utr} cop.

14. *I warn* is found in BDE, etc., it vulg. It

CHAPTER V.

IT is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

1 It is actually reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one *of you* hath his

is to be changed to *warning* on the authority of ℵACP 33, etc.

17. *In Christ* alone is found in ABD^{c}, etc., 3 Mss. of the vulg. syr^{sch}, etc. *Christ Jesus* is found in ℵCD^{b}, etc., 2 Mss. of vulg. syr^{p} cop etc. *Lord Jesus*, in D*FG d f g, etc. Both the last readings are in favor of the insertion of the word *Jesus*.

ANALYSIS.

1, 2. Charge against the church, that fornication of a flagrant kind exists among them; that notwithstanding, their boasting continues, and that the principal offender is not removed, **3-5.** His own sentence of excommunication against the offender. **6-8.** The church has no good ground to boast, since even a little sin will infect the whole body; and they should, therefore, purify themselves from the old sin, in order to keep the Christian passover. **9-12.** Correction of a misunderstanding of an injunction in a previous letter, against associating with fornicators, limiting it to offenders within the church, on the ground that otherwise they would have to go out of the world, and that they can judge their own members, but not the world. **13.** Final injunction to cast out the incestuous man.

Ch. 5. 1. Commonly—this is not a legitimate sense of the Greek word. It may mean *wholly* or *altogether;* or *in short;* or *in general.* The first of these would require some stronger word than the verb with which it is here associated. One could say *it is altogether believed or known*, but *it is reported* is too weak an assertion to be coupled with this strong adverb. The meaning *in short* is not found elsewhere in the New Testament, but it is not to be rejected on this account, as the word occurs only four times; viz., Matt. 5: 34, this passage, ch. 6: 7, and 15: 29, allowing only a small range for choice. But this meaning requires, of course, a close connection with what precedes, of which it should be a summing up, and we have no such connection here. The meaning *in general* is quite justified, as far as linguistic considerations go, by the clause which follows, specifying a particular case contrasted with the general statement which this meaning makes of the clause in which it stands. The entire statement would be then, *In general, fornication is reported among you, and (in particular) such fornication as is not even among the Gentiles.* The only difficulty with this interpretation is that it makes the apostle represent fornication as existing in the church outside of the special flagrant case against which he advises action. But the same impression is conveyed, as we shall see, in the last clause of the verse, and on the whole these consequences of an otherwise just interpretation are not of so much importance as the exegetical difficulties of the other possible interpretations. **Among you.** Meyer makes these words limit the verb, as if the reporting was among them; but this would leave it quite indefinite where the fornication was, and is not required really. **As is not so much as named among the Gentiles.** The verb 'is named' is not found in the best text. (See Crit. Notes.) The verb *is* is to be supplied—*as is not among the Gentiles even.* The emphasis comes on the words 'among the Gentiles.' Paul does not mean probably that such cases were not found, but that they were not allowed by their laws or customs, as the silence of the Corinthian Church seemed to sanction this. (Cf. verse 2.) **That one should have his father's wife**—should be, *so that one has*, or, *some one.* The conjunction does not denote the case of fornication to which he has referred as being such as is not found among the Gentiles, but the result of this state of things, the climax of the whole thing. Of course, this increases the difficulty mentioned above, in connection with the words 'in general,' as it represents the existence among them, not only of vice, but of flagrant vice; while the apostle selects only the one case in which this vice culminates for discipline. But such a condition of things is of course not so strange in a church newly converted out of the grossest and most immoral

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.
3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,
4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,
5 To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

2 father's wife. And [1]ye are puffed up, and [2]did not rather mourn, that he that had done this deed
3 might be taken away from among you. For I verily, being absent in body but present in spirit, have already, as though I were present, judged him that
4 hath so wrought this thing, in the name of our Lord Jesus, ye being gathered together, and my spirit,
5 with the power of our Lord Jesus, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord [3]Jesus.

1 Or, *are ye puffed up?*....2 Or, *did ye not rather mourn . . . you?*....3 Some ancient authorities omit, *Jesus.*

heathenism, and the law of discipline, or the principle on which it is administered, is comparative, not absolute. A converted Chinaman, who has been brought up to lie, has to learn gradually to tell the truth; and the missionaries have to lay down the law of discipline for the churches accordingly. This fact, that the New Testament churches were mission, pioneer churches, has not been borne in mind enough in applying to the present time their customs and laws. **Have his father's wife**—the verb may mean to *have as a wife* or *as a mistress.* But only the former is found in the New Testament.

2. And ye. The pronoun is emphatic—*you*, among whom such things are found. **Are puffed up,** not of course by these things, but in spite of them. **And have not rather mourned**—should be, *and did not rather mourn*—referring to the time when this sin was committed. **That he that hath done this deed**—literally, *this work.* This clause denotes the purpose, not merely the result of their mourning. Only on condition that the church mourned the sin, could it cast out the sinner.

3. For I. The pronoun is emphatic—to contrast his action with theirs. **Verily**—should be omitted; there is nothing corresponding to it in the original. **As absent in body**—should be, *being absent in the body.* (See Crit. Notes.) **But present in the spirit**—*i. e.*, in thought, in imagination, he puts himself there. **That hath so done this deed**—literally, *who so wrought this.* The sentence begun in this verse confirms the preceding verse, in which it is implied that the offender should be put out of the church. In confirmation of this, the apostle gives his own judgment already formed.

4. In the name of our Lord Jesus Christ. 'Christ' should be omitted. (See Crit. Notes.) This phrase limits the verb 'to deliver' at the beginning of the next verse. He was to act in this matter not by himself, but in the name of Christ, acting as his representative. **When ye are gathered together, and my spirit.** This is a participial clause in the Greek, and does not denote the time of their gathering as that when this is to be done, but the gathering itself as an accompaniment of the transaction. *You having been gathered together, and my spirit.* The presence of his spirit in the gathering is to be explained in the same way as in ver. 3. **With the power of our Lord Jesus Christ.** 'Christ' is to be omitted. (See Crit. Notes.) Does this phrase represent Christ as present in the assembly in power, as Paul in spirit, or does it denote Paul as vested with the power of Christ? This depends upon the nature of the transaction. The actor is Paul himself, or the church acting for him; and since the act is his, it is more natural to suppose that he speaks of himself as vested with the power of Christ, than of the presence of Christ merely as a third party in the assembly of the church. So Meyer. Winer says, that the preposition in this case "denotes the power as combining and co-operating with the person," (or persons). P. 391.

5. To deliver such an one to Satan for the destruction of the flesh. This is generally interpreted to mean an actual delivering over to Satan for the infliction of bodily disease, including with this, excommunication from the church. Grimm says of the phrase 'destruction of the flesh,' "said of external evils and troubles by which the lusts of the flesh are broken and extinguished." But this power of Satan to inflict diseases is improbable in itself, and would require the most positive Scripture statement for its proof. The passages that are appealed to for this are Luke 13: 16, and 2 Cor. 12· 7. But these may be easily explained without invalidating the

6 Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

6 Your glorying is not good. Know ye not that a little

ordinary Scripture doctrine that God controls these things immediately. (See Note on 2 Cor. 12: 7.) Added to this general difficulty, is the consideration that this would be a case in which Satan would be employed to inflict bodily ills for purposes directly hostile to his kingdom, involving the absurdity of Mark 3: 23 seq.— Satan casting out Satan, and the kingdom divided against itself. It is difficult to imagine God employing such an emissary, or Satan allowing himself to be so used. Meyer says in regard to the phrase 'for the destruction of the flesh,' "in order that his sinful bodily nature, this sphere of action of his passions and lusts determined by the sinful power dwelling in it, may be emptied through bodily diseases of its sinful power, and in so far be subordinated and destroyed." Now there seems to be confusion of thought here. For we have two things, the means and the end; the former being the infliction of bodily diseases, and the latter the destruction of the sinful, carnal nature; both supposed to be contained in the single phrase 'destruction of the flesh.' And the question is, which of these is determined by the language itself. If it is the means, then the other has to be determined outside of the language; and if the end, then the means is left indeterminate by the language. One must be taken and the other left. Neither 'destruction' nor 'flesh' can mean both things at the same time, and in the same case. Nor does the one necessarily or naturally imply the other. Then in regard to the difficulty mentioned above, of Satan acting against himself, Meyer says, "Satan, with anti-Christian design, punishes with bodily ill the one delivered to him; but this design of his must involuntarily serve the divine purpose of salvation." Is this supposed to be deception, or coincidence, or strange blindness in Satan? Does God hide from Satan his real design, and make him suppose that he is serving himself? Or is Satan so blind as to do it, the command coming from such a source, without knowing the reason? Or is it a coincidence—God finding in Satan such a purpose and improving it? Either alternative is beset with difficulties. Again, it is generally agreed that somehow excommunication is included, the connection with verse 2 determining that. But when we come to analyze the phrase, either it has the specific meaning to deliver the man to Satan for the specific purpose of casting out sin by means of disease, the idea of excommunication not suggesting the language, nor being implied in it; or it has the general meaning to excommunicate, and no need to go further, and include anything else. Neither necessarily, or naturally, includes the other. But all these troublesome questions are avoided by leaving out any idea but excommunication, for the simple purpose of destroying by moral means the man's carnal nature. It is admitted that excommunication is included, and is it not enough to explain the language? We mean by it the removing of a person from the church into the world. And inasmuch as Satan is the ruler of the world in the New Testament representation, this phrase 'deliver to Satan' may easily stand as a strong expression for excommunication. Naturally enough, Paul would wish to use as strong language as possible to convey the terrible meaning of this act, in order to let the man understand where his sin places him. On Satan as the ruler of this world, see John 12: 31; 14: 30; 16: 11; Eph. 2: 2, 3; and Cremer's "Bib. Theol. Lex," (Art. *κόσμος*). As to the phrase 'destruction of the flesh,' the word 'flesh,' as contrasted with 'spirit,' is the New Testament term for the sinful nature; and the destruction of this is the legitimate object of excommunication. And there is no necessary connection of this nature with the body, that makes it necessary to suppose that other than spiritual means are employed for this purpose. **That the spirit may be saved.** By 'spirit' is meant the renewed nature of the man; that in the man which is controlled by the Divine Spirit. **Saved.** Preserved from destruction. The contrast between 'flesh' and 'spirit' is such that the destruction of the one is necessary to the preservation of the other.

6. Your glorying is not good. The verbal noun here is passive in form, denoting that of which they boast, their ground or reason of boasting—you have no good ground to boast.

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:
8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

7 leaven leaveneth the whole lump? Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacri-
8 ficed, *even* Christ: wherefore let us [1]keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

1 Or, *keep festival.*

A little leaven. Some suppose that this refers to the evil persons among them, instead of evil principles. But see ver. 8, which explains the leaven as consisting in evil and wickedness. Leaven is always used in the New Testament of an evil principle, except in our Lord's parable of the leaven in the meal. (Matt. 16: 6, 11, 12; Gal. 5: 9.) This clause gives the reason why they have no good ground of glorying, because they have among them this perhaps small but pervasive and powerful evil principle. **Little**—denotes the quantity, not the quality of the evil; the small number of persons infected by it. There may be few persons in whom the evil is found, but the evil itself is great and infectious.

7. Therefore is to be omitted. (See Crit. Notes.) It slipped into the text easily, as it expresses the logical relation of the sentences. **Old leaven.** The word translated 'old,' means not merely old in age, but in kind. **As ye are unleavened.** The construction of this sentence is such as to denote a comparison with their actual present state, not the proportion or measure in which they become unleavened. He wishes them to become a new, fresh lump, by purging out the old leaven, to correspond with their unleavened state; or, dropping the figure, to become holy by casting out sin, to correspond with their sinless condition. But, of course, he does not mean absolute sinlessness; for that does not correspond with the actual state of the church, nor with his teachings as to the Christian state here and now; and it would besides render his exhortation absurd. But he refers to their normal, prevailing character as Christians regenerated and holy, to which he would have their present action and condition correspond. Conybeare and Howson, and Wieseler, suppose that this denotes their abstaining from leaven at the passover. But this is improbable on other grounds; and the word 'unleavened' is never used of persons abstaining from leaven, but always of unleavened things, or, figuratively, unleavened persons. **For even Christ, our passover, is sacrificed for us**—should be, *for also our passover, Christ, was sacrificed.* (See Crit. Notes.) The position of the words is such that no single word can be emphasized, except 'passover.' And as the new element introduced here is not simply the paschal lamb, but the slaying of it, the 'also' probably limits the whole sentence. Besides the general reasons for their abstaining from the leaven of sin, there is this reason, that they have a passover, in which Christ is the paschal lamb. As the Jewish passover was the occasion of the Jews' abstaining from leaven, so the slaying of Christ, our paschal lamb, is the reason why Christians should put away all sin. 'Our passover.' The meaning of the word is, first, the passover sacrifice, then the paschal lamb, then the supper, and then the feast. Here, of course, it is the paschal lamb. Meyer argues from this comparison of Christ to the paschal lamb that he must have been crucified on the day of the passover, according with the supposed chronology of John, and contrary to that of the Synoptists. But without going into this question of the supposed difference between the two accounts of the crucifixion, it certainly seems a forcing of the resemblance between type and anti-type to make the dates correspond exactly. The resemblance required is the general analogy of the two in character and purpose. And this is found in the prominence given to the paschal lamb in the salvation of Israel. (See Exod. 12: 3–27.)

8. Therefore let us keep the feast. It is generally supposed that there is an allusion here to a near celebration of the passover, or of the Easter festival supposed to be already established in the church. Meyer says, that the whole allegory would be quite unnatural for Paul, if he had written his letter, which he wrote before Pentecost, after Easter, and so between the passover and Pentecost; quite natural on the contrary, if the Jewish passover was near at hand, by which means *this allegory, nowhere else used by him,* would pre-

9 I wrote unto you in an epistle not to company with fornicators:
10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

9 I wrote unto you in my epistle to have no company
10 with fornicators; [1] not at all meaning the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go out of

1 Or, *not altogether with the, etc.*

sent itself unsought to him, so that the unusual form of his speech shaped itself as an expression of the festival thoughts which in the nearness of the passover were living in him. The language, however, is not regarded as referring to the way in which the approaching feast should be kept, but as a figurative representation of the way in which the Christian's life should be lived. Hofmann says, "The keeping of the feast is for the church of Christ its life, celebrating the memory of Christ's death and of its salvation." As to the question whether the language is suggested by the nearness of the feast, it is at any rate not certain enough to found a chronological datum on, as Wieseler and others do. De Wette's statement that the language is occasioned by the proverb of ver. 6, of which this is simply the figurative development, is certainly sufficient, while the statement that without the passover itself impending the allegory is unnatural, is too strong. **Not with old leaven**—*the old leaven*—sin in general is meant here. **Nor with the leaven of malice and wickedness.** This is a case in which the specific terms, instead of being in some way included in the general, are added to it. **But with the unleavened bread of sincerity and truth**—better, *of purity and truth*. By 'truth' is not meant *truthfulness*, but moral truth as opposed to error.

9. Beginning of another paragraph suggested by what he has just said in regard to the leaven. **I wrote unto you in an epistle**—should be, *in the Epistle*. The apostle cannot refer to the present Epistle for two reasons—first, because the reference would have been more definite, *in this Epistle*, instead of *in the Epistle*, or else the words would have been omitted altogether; and second, because there is nothing in the letter corresponding to this. There is very little doubt, therefore, that the apostle refers to another Epistle, which has been lost. **Not to company.** This verb, which means *to mingle* or *associate with*, is found, besides, in 2 Thess. 3: 14; and its use there, where the Thessalonians are commanded at the same time not to associate with one, and yet to treat him as a brother, indicates that it is used of social intercourse, not of official connection. The same thing is shown by ver. 11, where, under the general prohibition, is mentioned, specially, eating with one. This is not a command, therefore, to exclude from the church, but to withdraw social intercourse. [It seems to me that exclusion from the church is implied in the comprehensive exhortation or rule here given not *to associate with fornicators*, etc. If as seems probable, the parallel passage (2 Thess. 3: 14), also implies exclusion from the church, it must be understood that this exclusion was expected to lead the offending brother to repentance. See Note on ver. 5, above, and the language of Paul in 1 Tim. 1: 20.—A. H.]

10. Yet not altogether. If there is any conjunction here, it is *and*, not 'yet.' But, according to the best authorities, there is no conjunction at all. (See Crit. Notes.) There is some doubt whether the meaning is 'not altogether' or *not at all*. Both are admissible. But it seems quite evident that the command must refer either to fornication generally, or to those without the church exclusively. The question between the two has been treated as if it were a question as to what he would command them about the two classes, instead of what his command was in this particular case. This being the question, it seems quite plain that the simple command *not to associate with fornicators* must mean one or the other, and not some mixed thing. And, in fact, he tells us that he means those in the church exclusively—not those in the world; and in ver. 10, 12, 13, why his command was confined to them. **Of this world**—*i. e.*, according to the ordinary New Testament use, the world as opposed to the church. **Or with the covetous, or extortioners.** The conjunction connecting these two is *and*, showing that they are regarded as belonging together in one class. **Or idolaters.** The temptation to countenance the idol-worship, from which

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat.
12 For what have I to do to judge them also that are without? do not ye judge them that are within?
13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

11 the world; but [1] as it is, I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one
12 no, not to eat. For what have I to do with judging them that are without? Do not ye judge them that
13 are within, whereas them that are without God judgeth? Put away the wicked man from among yourselves.

1 Or, *now I write.*

they had been converted in some way, was strong among the early Christians, and especially in a city like Corinth. It might come from motives of policy—the Christian being anxious to conciliate his friends without really, at heart, worshiping the idol. Such would say, "An idol is nothing," and so would join in the heathen festivals, and other indirect forms of worship. (Cf. ch. 8: 4; 10: 19 seq.) Or it might come from a lingering belief in the idol—one of the most natural things in the world being to retain vestiges of old beliefs, the same as the remains of old rites. (Cf. ch. 8: 7.) **For then**—*i. e.*, if my command was not to associate with them; **must ye needs go out of the world.** The 'world' is not here the world as an evil place opposed to the church, but simply in the local sense of the word. As long as they live in the world, association with such men is not to be avoided.

11. But now I have written—should be, *But as it is, I wrote to you*, denoting, not what he writes to them now, as opposed to what he did write to them before; but what he actually wrote to them, as opposed to their misconstruction of it. **If any man that is called a brother.** The name is here intentionally substituted for the reality, as such persons made it extremely doubtful whether they were Christians or not. **Fornicator . . . idolater . . . drunkard.** On the possibility of such sins in the early church, see on verses 1, 10. **Covetous . . railer.** It is noticeable that the apostle joins with the rest these sins, and enjoins on the church not to associate with those who commit them, any more than with fornicators. Do we not make distinctions in the classification of sins among church-members, that the apostles did not make? **With such an one, no, not to eat.** Strictly, *not even to eat.* This is climacteric, expressing an extreme form of non-intercourse, while the Lord's Supper, or the Agape, was the highest form of Christian intercourse. Moreover, these church meals would not be designated as merely eating together. This refers, therefore, to ordinary meals. This form of expressing the disapprobation of the church of the sins of its members, by the withdrawal of social intercourse, has been dropped almost, if not altogether. Of course, the apostle does not mean to interdict religious intercourse and admonition, to draw the offender away from his sins, but such friendly and familiar intercourse as might imply sympathy with his sins. He means to put the offender under a social ban for the time, as a rebuke to his sins.

12. For what have I to do to judge—should be, *to do with judging? what concern is it of mine?* **Them also,** etc. 'Also' is to be omitted. (See Crit. Notes.) **Do not ye judge those that are within?** The order of the original better expresses the emphasis and the connection of thought—*Is it not those within that ye judge?* He places himself and them in contrast with God in this respect, that their judgment is confined to their own members, on the principle that each body is judge of those that belong to it, and of matters within its own sphere, while only God is judge of all. This gives his reason for confining his command of non-intercourse to the church, that they have nothing to do with judging those outside the church. The act implies judgment and rebuke. He changes from 'I' to 'you' in the second part of the verse, because he wishes to confirm what he says about himself by an appeal to the practice of the church. *When you judge, is it your own members or outsiders? And so I, when I give a command involving judgment on fornicators and others, mean naturally those within my jurisdiction.*

13. God judgeth. Some read here, *will judge.* There is nothing in the original to show which is the correct reading, the form being susceptible of both renderings. But the present corresponds better with the pres-

CHAPTER VI.

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

1 Dare any of you, having a matter against [1]his neighbour, go to the law before the unrighteous,

[1]Gr. *the other.*

ents in the preceding verse, and leaves the statement general, that the judgment of these belongs to God. **Therefore** does not belong in the text; if there is any connective, it is *and*. But that is to be omitted. (See Crit. Notes.) **Put away from among yourselves that wicked person**—should be, *the wicked one*, meaning the incestuous man of ver. 1 seq. Ver. 9–13 have been a digression from the subject with which the chapter opens. But in this last sentence he returns to his subject, and gives, in closing, his brief command in regard to the offender. It is not really so abrupt as it seems; for this action in regard to him is carrying out the same spirit as the action enjoined in regard to more ordinary offenders in the preceding paragraph. The language is the same as in the Septuagint of Deut. 24: 7.

CRITICAL NOTES.—CHAPTER V.

1. *Is not named* is found only in ℵ^{c}LP, etc., and in syr^{utr}, and is to be omitted.

3. *As* before *absent* is found in D$^{b\ and\ c}$EF, etc., it syr^{p}, and is to be omitted.

4. *Christ* is found in the name of our Lord, in the first part of the verse in ℵDEF, etc., e f g vulg syr$^{sch\ and\ pc*}$ cop, etc. It is omitted in ABD*d syr$^{p\ txt}$. On the whole the external argument favors its retention, but the improbability of its omission, if it belonged in the text, causes it to be rejected by the commentators. In the last part of the verse *Christ* is found in D^{c}EFG, etc., e f g syr$^{sch\ and\ p\ corr*}$ cop, etc. It is omitted in ℵABD*d vulg syr$^{p\ txt}$, so that the authorities are against it.

7. *Therefore* is found only in ℵ^{c}CL, etc., syr^{p}, and is to be omitted. *For us* at the end of the verse is found only in ℵ^{c}C^{3}L, etc., syr^{utr}, and is to be omitted.

10. The conjunction at the beginning of the verse (see Notes) is found only in ℵ^{c}D^{c}L, etc., syr$^{p(and\ sch\ ?)}$ and is to be omitted. *Or extortioners* is the reading in ℵ^{c}D$^{b\ and\ c}$E, etc., e vulg syr^{utr} cop etc.; *and extortioners* is to be preferred, being found in ℵ* ABCD*, etc., d f g.

12. *Also* is found only in DE, etc., syr^{p}, and is to be omitted.

13. The conjunction at the beginning of the second part of the verse (see Notes) is found only in D^{3}EL, etc., syr^{utr}, and is to be omitted.

ANALYSIS.

1–11. Injunction against going to law before heathen courts.

Because, **1–6**, they are to judge the world and angels, and may certainly decide such cases among themselves. **7, 8.** They ought not to have such lawsuits with each other, but rather be wronged; instead of which they themselves wrong and defraud. **9, 10.** Warning that unjust men and sinners generally, cannot inherit the kingdom of God. **11.** They once belonged to this class, but have been made and counted righteous, and should act accordingly.

12 - 20. Injunction against fornication. **12–14.** Consideration of certain maxims that have been urged in justification of this sin. In regard to the statement that all things are allowable, which has been taken out of the sphere of indifferent things and applied here, the apostle shows that, even admitting all things to be permitted, not all are profitable, and that, while he may be master of everything, he will permit nothing to be master of him. In regard to the application to fornication of the maxim "meats for the belly," etc., he shows that the two things between which analogies are drawn are not parallel; first, because the body is not for fornication, but for the Lord; and second, because both belly and food are destructible, and so comparatively unimportant; while both the body and the Lord are raised, and so their relations are not at all indifferent. **15–17.** The sin of fornication shown, in taking the body that belongs to the Lord, and making it one flesh with a harlot. **18, 19.** Fornication a sin against the body, which is a temple of the Holy Spirit. **20.** Fornication a violation of the right which God has acquired over them by purchase.

Ch. 6: 1. Dare any of you—should be, *Dares any one of you.* **Having a matter.**

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?
3 Know ye not that we shall judge angels? how much more things that pertain to this life?
4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

2 and not before the saints? Or know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy [1]to judge the
3 smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this
4 life? If then ye have [2]to judge things pertaining to this life, [3]do ye set them to judge who are of no account in the church? I say *this* to move you to

1 Gr. *of the smallest tribunals*....2 Gr. *tribunals pertaining to*....3 Or, *set them . . . church.*

The word used is the Greek word for a *legal action*, a *cause*. **Against another**—literally, *the other*,—*i. e.*, the other party in the suit. **Go before the unjust.** *Unbelievers* are here designated by this specific term, probably in order to suggest their special unfitness for this work of judges. For instances of the use of this word to denote the general class of wicked or unbelievers, see Matt. 5: 45; Acts 24: 15; 1 Pet. 3: 18; 2 Pet. 2: 9.

2. Do ye not know—should be, *Or do ye not know.* (See Crit. Notes.) This conjunction is used because what has just been said is on the supposition that they do know this, and hence the unfitness of saints going to the world to be judged. **That the saints shall judge the world?** This is the only indication of this fact in the New Testament, though the same thing is predicated of the apostles in regard to the twelve tribes of Israel. (See Matt. 19: 28; Luke 22: 30.) This would be included possibly in the possession of the world, (cf. Matt. 5: 5,) and the ruling of the world, (Rev. 2: 26 seq.; 3: 21.) The context will not allow the statement to be explained away by any means; as, if anything less than real judgment is meant in this statement, then something less is meant in the conclusion of his argument. It is their ability or fitness to judge that is in question; and this must be proved by an actual weighty judgment entrusted to them. **And if the world shall be judged by you**—should be, *is judged before you.* On this use of the Greek preposition, see Winer, 385. **Are ye unable to judge the smallest matters?**—literally, *unworthy of the least causes.* The Greek word translated *causes* means either that by which a judgment is formed, our word *criterion*, or the place of judgment, a tribunal. The latter meaning is admissible here, but in verse 4 the same word is used without any reasonable doubt of the meaning *cause*, and the same meaning is therefore to be preferred here. Grimm gives this meaning in verse 4.

3. Know ye not that we shall judge angels? Here again we have a statement not found nor implied elsewhere in the New Testament. But it must not be explained away, any more than the preceding statement in regard to the judgment of the world, owing to the exigencies of the argument. In the New Testament, the word 'angels' is generally used only of good angels. **How much more,** etc. Literally, *say nothing of.* In both these verses, the argument is from great judgments to small, from the Christian's fitness for the great causes to the absurdity of his seeking elsewhere for the wisdom necessary to decide small ones.

4. If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church—literally, *who are despised.* In this verse, things 'pertaining to this life' is strongly emphatic from its position, contrasted with the higher judgments in the preceding verses. And 'those who are despised' is also emphatic, both from its position, and from the repetition of it in the pronoun 'those'; literally, the last clause reads, *those despised in the church, these send.* This is to be borne in mind in the interpretation of the verse. The important question in regard to it is, whether the verse is to be treated as a question or as a command. If it is, as the best commentators say, a question, then Paul means by 'those despised in the church,' the same as 'the unjust' in ver. 1; the sinners outside the church, who are despised by it. And the question is virtually a repetition of that, substituting the one term for the other to describe the unfitness of the heathen judges. But this interpretation does not justify the illative conjunction making this an inference from the preceding argument. Nor does it explain the contrast between higher and lower judgments, and between those despised and those esteemed in the church. The argument so plainly marked out, and its terms so emphasized, does not

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?
6 But brother goeth to law with brother, and that before the unbelievers.
7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather *suffer yourselves* to be defrauded?

5 shame. Is it so, that there cannot be *found* among you one wise man who shall be able to decide between
6 his brethren, but brother goeth to law with brother,
7 and that before unbelievers? Nay, already it is altogether [1]a defect in you, that ye have lawsuits one with another. Why not rather take wrong? why

1 Or, *a loss to you.*

lead to the absurdity of the thing proposed here. The making those judges who are despised in the church is a natural, and not an absurd conclusion from the premises. Supposing that the apostle had asked this question, the natural answer of the church would be, "Why, yes; if the church is to judge the world, and even angels, that is just the reason why we should consider these unimportant things beneath us." The other interpretation makes the term 'those despised in the church' refer to those in the church of least ability or merit, and the command is thus an ironical conclusion of the apostle's argument, which would take this course—"You think it necessary to call on those outside of the church to judge affairs between your own members, as if, forsooth, you were not qualified to act as judges. But so far is this from being the case, that the saints will judge the world, nay even angels, much more the affairs of this life. If then you have matters of this kind to decide, they are not above, but below, the ability of the church, and you may entrust them to the lowest among you, the despised in the church." Of course, the apostle does not give the advice really, but merely as a *reductio ad absurdum* of their action.

5. I speak to your shame. That is, to produce shame in you. The word is subjective, and denotes the feeling of shame to be produced in them, not the putting them to shame before others. The reference is probably to what follows. **Is it so, that there is not a wise man among you? no, not one.** —should be, *Is there not thus among you one wise man?* The reading on which *no, not one* in our version is based, is probably incorrect. (See Crit. Notes.) 'Thus' means *things being so, according to this.* **To judge between his brethren** — literally, *between his brother.* (See Winer, 175, who calls it "a concise inaccuracy." Paul hits them shrewdly in this question, asking these wise Corinthians if they had not a man among them wise enough to decide matters between brethren.

6. But brother goeth to law with brother, and that before the unbelievers. —should be, *before unbelievers;* there is no article. This is probably a part of the preceding question. It shows two results of the absence of the wise man among them—first, that they have to go to law with each other, instead of deciding the matters in dispute among themselves; and, second, that this process is before unbelievers.

7. Now, therefore, there is utterly a fault among you—should be, *already it is in general a loss to you.* There is 'already' before coming to the question of methods of settlement, *a defeat* for them in their struggle to obtain an inheritance in the kingdom of God, that they have disputes with one another. 'Therefore' is probably to be omitted, and also 'among.' (See Crit. Notes.) The word translated 'utterly' is the same that is rendered 'commonly' in 5: 1. It may mean here either *utterly* or *in general.* (See Note on 5: 1.) The latter is probably to be preferred, because there is a transition from the particular 'going to law before unbelievers' to the general 'going to law at all.' The word translated 'fault' means a *loss* or a *defeat*, and probably from the context, this is in their attempt to obtain an inheritance in the kingdom of God. (See ver. 9.) **Because ye go to law one with another**—literally, *because ye have lawsuits with yourselves*—the reflexive pronoun is often used in this way for the reciprocal. **Why do ye not rather take wrong?** — literally, *suffer yourselves to be wronged.* (See Winer, 254.) On the sentiment of the verse, compare Matt. 5: 39, 40; Rom. 12: 17, 19; 1 Thess. 5: 15. There is some doubt whether what the apostle says here in regard to going to law before non-Christian tribunals is applicable strictly to the present time and to nominally Christian lands

8 Nay, ye do wrong, and defraud, and that *your* brethren.
9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,
10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

8 not rather be defrauded? Nay, but ye yourselves
9 do wrong, and defraud, and that *your* brethren. Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effemi-
10 nate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extor-
11 tioners, shall inherit the kingdom of God. And such were some of you: but ye [1] were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

1 Gr. *washed yourselves.*

The Christian element has penetrated into the law of these lands, and Christian men are found in its courts. At the same time, one of the principles involved, viz., to avoid putting the church to shame before the world, is always valid, and should dissuade Christians from going to law with each other as much as possible. Then the principle of non-resistance enjoined in this verse is subject to the same limitations as in the Sermon on the Mount, especially those derived from the danger to public interests from its strict application. To allow one who has wronged you to do it with impunity may be such an encouragement of wrong as will injure society even more than the individual; but the spirit which prompts it is always right, and every Christian should strive to practice it, if possible.

8. Nay, ye do wrong—should be, *but you wrong*—the verb is transitive, as well as the verb **defraud,** and in contrast with the suffering themselves 'to be wronged' and 'defrauded' of the preceding verse. The pronoun is emphatic, on account of this contrast between what they do and the Christian principle stated in the preceding verse They not only avenge the evil inflicted on them, which perhaps many do, but they themselves inflict wrong. **And that your brethren**—emphatic addition. This which is wrong toward any man (cf. Matt. 5: 39), they do to brethren, enhancing the wrong,

9. Know ye not that the unrighteous—should be, *or do you not know that unrighteous men.* The conjunction *or* indicates that what he has just been saying is on the supposition that they do know this, and he presents this as a possible alternative. **Be not deceived**—viz., about this impossibility. And in order to make his meaning as clear as possible, he goes on to specify the different kinds of unrighteousness. **Nor effeminate**—those indulging in soft and luxurious living. **Abusers of themselves with mankind.** Cf. Rom. 1: 27.

10. Nor drunkards. Beginning with this word, the simple negative is used in the enumeration—*not drunkards* (see Crit. Notes), *not revilers, not extortioners* (or *robbers*), a variety of expression strengthening the statement. The classes enumerated are the same as in 5: 11 substantially. Probably the apostle noticed such sins as were prevalent in the particular place.

11. And such—should be, *and these things.* **Some of you**—not all of them; for he has been naming flagrant sins, which it is not necessary to suppose that they all shared. **But ye are washed, but ye are sanctified, but ye are justified.** These are all past tenses, and the first is in the middle voice; so that it reads, (1) *but ye washed,* (2) *but ye were sanctified,* (3) *but ye were justified.* This is a statement of the change in their condition, making the sins, natural to their former state, inconsistent with their present position. There is some doubt about the meaning of the verbs in this place. Meyer explains: (1) of baptism, symbolizing the forgiveness of sins; (2) of the transfer from the state of unholiness to that of holiness in the new birth; (3) of the progressive sanctification of the man—a poor piece of interpretation. De Wette explains: (1) and (2) the same, but without making baptism symbolize exclusively the forgiveness of sins; and (3) he makes denote justification. Rückert refers, (1) to baptism, as the putting off of the old man, though he thinks that the term may have been used figuratively without this reference; (2) he explains substantially the same as Meyer, De Wette, except that he makes prominent consecration instead of holiness, their separation from the world and consecration to God; and (3) same as De Wette. Alford same as De Wette. Hofmann, (1) and (3) the same as De Wette; (2) he makes de-

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

12 All things are lawful for me; but not all things are expedient. All things are lawful for me; but I

note incorporation into the holy church, something like Rückert. There is then substantial agreement in explaining (1) of baptism, (2) of new birth, (3) except Meyer, of justification. The explanation of (1) seems to be right, since this is the only way of accounting for the middle voice, not, as Rückert suggests, because the practice in the primitive church was for the converts to baptize themselves, but because they submitted to baptism, while it could scarcely be said that they submitted to the things symbolized by baptism. De Wette seems to be right, too, in including in the word the whole meaning of baptism, instead of merely the new birth alone, or forgiveness alone; since the exclusion of either seems arbitrary, and really detracts from the symmetry of the statement. But baptism is referred to, not as procuring regeneration or justification, but as symbolizing them. It is evident that, as faith is the condition of baptism, the Christian has already been justified, and that faith, which is a distinctively holy act, presupposes regeneration. (2) and (3) are to be taken also as denoting regeneration and justification (so all except Meyer), and they denote abstractly and in detail what is expressed figuratively and comprehensively in (1). This removes Meyer's objection that (3) in this sense is simply a repetition of (1). Besides, progressive, or immediate sanctification, is never the meaning of (3). It means to count a man just, not to make him just; and is, therefore, the proper word for justification, not sanctification. **In the name of the Lord Jesus**—should be, *Lord Jesus Christ.* (See Crit. Notes.) **And by the Spirit of our God**—should be, *in the Spirit*, etc. Here, too, there is a question whether both these modifiers belong with all three of the preceding verbs, or whether they are to be distributed. Without stopping to discuss the different answers, it is enough to say that all three acts may be said to be done in the name of the Lord; but that, strictly speaking, baptism can scarcely be said to be done in the Spirit. Sanctification in the present sense is certainly in the Spirit, and justification may easily be counted the same, as the possession of the Spirit as the source of present holiness, and the pledge of future holiness is an excellent reason for counting the man righteous. But it seems arbitrary to suppose a distribution in the apostle's mind, when all the verbs and both the modifiers are grouped as belonging together. It seems more natural to think of the two, the verbs as a whole, and the modifiers as a whole, as belonging together in a general way. 'In the name of the Lord Jesus Christ'—Christ is not the agent in the act either of regeneration, or of justification, but both are in his name. They are based on the mediatorial work of Christ, and the Father and the Spirit act in his name in them. 'In the Spirit'; the Spirit is the one in whom, by vital union with whom, we are made holy and counted holy.

12. All things are lawful unto me, but all things are not expedient — better, *but not all things profit.* The subject of this paragraph is the sin of fornication. And this statement of general principles, with their modifications at the beginning, is to be considered with reference to the subject of the paragraph. Of course the statement, *all things are lawful for me*, is subject to the obvious limitation, that it applies to indifferent things, those which do not possess positive moral quality. Evidently, then, the application of the principle to this matter of fornication, is an unwarrantable use made by parties in the Corinthian Church—early Antinomianism. But the apostle, instead of pointing out this limitation, takes them, for the moment, on their own ground, and says, that while it may be true that all things are allowable, it does not follow, and is not true, that all things are for his good. And so, even supposing that fornication is allowed, there is the further very important question of its influence on his welfare. **All things are lawful for me, but I will not be brought under the power of any.** There is a play on the words here, which it is difficult to reproduce. *All things are in my power, but I will not be put into its power by any*—is, possibly, as near it as we can get. The obvious limitation of the general principle is the same as in the preceding statement of it; but the apostle treats it in the same way.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.
14 And God hath both raised up the Lord, and will also raise up us by his own power.
15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of a harlot? God forbid.

13 will not be brought under the power of any. Meats for the belly, and the belly for meats: but God shall bring to nought both it and them. But the body is not for fornication, but for the Lord; and the Lord
14 for the body; and God both raised the Lord, and will
15 raise up us through his power. Know ye not that your bodies are members of Christ? shall I then take away the members of Christ, and make them

Even supposing that he is master of every thing, privileged to do about it what he likes, he refuses to be mastered by anything, as, of course, any one will who uses his assumed license in such a matter as fornication. The pronoun 'I' is emphatic, laying stress on the fact that he is not the one to be mastered. The lesson is plain—that one must not use his freedom in such a way as to become a slave to the very thing in which he asserts his freedom. He must be free not to do it, as well as to do it.

13. Meats for the belly, and the belly for meats. This is another general principle, stated, however, in the concrete and particular, instead of the abstract and general. The general statement would be the lawfulness of putting things to their obvious use, or of putting together things that belong together. **But God shall destroy both it and them**—should be, *both this and these.* Here again the apostle states a modification which may invalidate the universal application of the principle, this time in the form of an important element in this particular case under the general principle, which might come in to make a difference between that and some other applications of it. This element is the perishableness of both the belly and the food, which makes the whole question of food a comparatively indifferent one. **Now the body is not for fornication, but for the Lord; and the Lord for the body.** The conjunction should be *but*, probably, opposing this statement to the general one at the beginning of the verse. In this statement, the apostle, no longer contented with modifications of the general principle, and with suggesting its lack of application to the matter of fornication, denies absolutely its application to that; because the body is not for fornication, but for the Lord, and the Lord for the body; not, therefore, for unholy, but for holy, uses. There is a moral, as well as a physical, side to fornication; and the moral unfitness of the act entirely neutralizes the apparent physical fitness.

14. And God hath both raised up the Lord, and will also raise up us, by his own power—should be, *and God both raised the Lord, and will raise us, by his power.* The belly, and the food for it, are both perishable, but the body and its Lord are both raised by the power of God; and consequently their relations to each other are absolutely important. As to the particular sense in which the Christian body belongs to Christ, see ver. 15. But this argument of the apostle's against fornication, is also valid for men generally, though in a less special sense. There seems to be a flaw in the apostle's argument, since he treats of eating in its relation to the particular organ concerned; but of fornication as related to the entire body. But he gives us his reason for that in ver. 16, in which the intimate relation of the entire body to the act of sexual intercourse plainly appears.

15. Know ye not. Calling their attention to something that they ought to know, but seem to forget. **That your bodies are the members of Christ?** The article should be omitted before the word 'members.' For parallel, but not exactly similar statements, (since there we, and not simply our bodies, are called members of Christ), see Eph. 4: 12, 15, 16; 5: 30. For the exact meaning of the apostle here, see ver. 17, 19. Christ is so united with our spirit, that our actions become in a sense, his; and hence our bodies become instruments of his action. See Gal. 2: 20; Eph. 3: 17, etc. **Shall I then take the members of Christ, and make them the members of an harlot?** This is the horrible thing that Paul makes of fornication. He shows the sacredness of the body on the one hand, and the relation into which fornication brings it with the harlot on the other; and out of this he constructs his startling question. "Shall I take the body that belongs

16 What! know ye not that he which is joined to a harlot is one body? for two, saith he, shall be one flesh.
17 But he that is joined unto the Lord is one spirit.
18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.
19 What! know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

16 members of a harlot? God forbid. Or know ye not that he that is joined to a harlot is one body? for
17 The twain, saith he, shall become one flesh. But he
18 that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth
19 against his own body. Or know ye not that your body is a [1] temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own;

1 Or, *sanctuary.*

to Christ, and give it to a harlot, making it hers?" he says. The question he answers with the usual negative, implying repulsion. **God forbid**—or, literally, *let it not come to pass.*

16. What! know ye not?—should be, *Or do you not know?* On this question, which may be taken as one of the marks of Paul's style, see on ver. 2, 9, 15. Here it is as if he had said, *Or do you not know what a fearful thing fornication is?* **He which is joined to a harlot**—should be, *to the harlot;* the article denotes the class. The verb is a strong one, intended to bring out the closeness of the connection by which the "one flesh" is brought about. **For two, saith he, shall be one flesh**—should be, *for the two.* The quotation is from Gen. 2: 24, Sept. This is originally said of marriage, and this application of it to illegitimate connection, shows that it is the sexual union in marriage of which the statement was made. And the same is true of our Lord's application of it to divorce.

17. But he that is joined unto the Lord is one spirit. This contains the other side of the proof that in fornication one takes what belongs to the Lord, and makes it the possession of a harlot. Having shown how the change is effected, he now shows how the original state—the belonging to the Lord—is true. The connection with Christ is a vital union of the human spirit with the Spirit of Christ; they are virtually one spirit; and thus the body becomes the body of Christ.

18. Flee fornication. This command is the connecting link between what precedes and what follows. In it Paul sums up what he has said, and then proceeds to develop further the reason for it. **Every sin that a man doeth**—literally, *every sin whatever a man commits*—**is without the body**—*i. e.*, outside of it; does not pertain to it; has its sphere of operation outside of it. **But he that committeth fornication sinneth against his own body.** This is to be explained as the opposite of 'without the body,' and does not therefore mean merely that he injures his body by this sin, but that he disgraces it by making it the instrument of his sin. How is this distinction between fornication and other sins to be maintained? The two extremes of opinion about it are represented by Rückert and Meyer. Rückert says that the apostle, "in his endeavor to represent fornication as greater than all other sins, makes a statement which in its strictness cannot be maintained." Meyer says that it can be maintained strictly, on the ground that "every other sin, while it has to do mainly with the body, works upon it from outside, and hence has its position toward the body outside of the same. The sinner takes that which is outside of the body, and makes that the instrument of its immoral action, by which means the sin in its relation to the body comes to stand outside of it, and has there its sphere of action." But evidently this statement has to be taken with some modification; for, in several other sins—*e. g.*, gluttony and drunkenness—the body is both the object sinned against, and the principal instrument employed, though there are others. The principle that a statement is to be taken with its obvious limitations, such as would occur to the reader or hearer without statement, is one that has to be applied frequently to the interpretation of Scripture; and this is probably one of the cases in which there is such obvious limitation. Other sins are comparatively outside of the body—make more or less use of other instruments. This alone is exclusively within the sphere of the body, and so injures that by making it the instrument of sin.

19. What! know ye not—should be, **Or know ye not?** See on ver. 16. **Is the temple**

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

20 for ye were bought with a price: glorify God therefore in your body.

—should be, *a temple.* **Of the Holy Ghost.** The Spirit which is designated the Spirit of truth, the Spirit of God, etc., is here called the Holy Spirit, not merely to designate him, but to emphasize the contrast with unholy action. The word for '*temple*' here denotes the inner temple, or shrine, in which the image of the Deity is kept; or, in the Jewish temple, the Holy of Holies, where God manifested his presence. **Which ye have of God.** This fact that the Spirit is a divine gift is intended to strengthen the argument from his holiness. It is this which makes the sin against the Christian's body so heinous—that that body is sacred as the shrine of the Holy Spirit. This is the explanation, too, of the statement in verse 15—that our bodies are the members of Christ; and in verse 17—that our spirit is one with the Spirit of Christ. (Cf. John 14: 15-23.) **And ye are not your own.** This is not an inference from the preceding statement, but an independent statement having a reason of its own stated in the next verse. So that there are two reasons given for the sacredness of the body—viz., the indwelling of the Spirit, and its purchase by Christ. The man cannot therefore do with it what he pleases; but what Christ wishes, and the Spirit urges.

20. For ye are bought with a price—should be, *you were bought.* The emphasis is on the word '*bought.*' A person who has been bought belongs not to himself, but to the buyer. To this is added, '*with a price,*' which is purposely left indefinite. *You were bought, and not for nothing—there was a price paid,* which, of course, tends to make the purchase real and valid. **Therefore glorify God in your body**—the rest of the verse is to be omitted. (See Crit. Notes.)

CRITICAL NOTES.—CHAPTER VI.

2. *Or* is to be inserted at the beginning of the verse, on the authority of ℵABCD, etc. it vulg syr^{sch} and pc.*

5. The reading on which our version, *no, not one,* is based, is found in D^{3}L, etc. syr^{p} vulg etc. The other reading given in the Notes is found in ℵBC, etc. syr^{sch} cop.; also a reading giving the same meaning in DE, d e, etc.

7. *Therefore* is found in ℵ^{c}ABCD^{2} etc. syr^{sch} syr^{pc*}; it is omitted in ℵ* D* it vulg cop syr^{ptxt}; *among* is found only in f vulg etc., and is to be omitted.

10. *Nor,* before *drunkards,* is found in BDEL, etc. d e f vulg syr^{utr} cop etc.; *not* is the reading in ℵACP, etc. Manuscripts favor latter reading, versions the former. Taking internal evidence into the account, the reading is probably *not.*

11. *Christ* is inserted after the words, *the Lord Jesus,* in ℵBCD*, etc. it vulg syr$^{sch\ and\ pc*}$; it is omitted in AD^{c}L, etc. syr^{ptxt}.

20. The last part of this verse, following the word *body,* is found only in C^{3} D$^{2\ and\ 3}$ KL, etc. syr^{utr}. It is omitted in ℵABC*D*, etc. it vulg cop, etc.

ANALYSIS.

1, 2. The advantage of celibacy, and the necessity of marriage. **3-5.** The duties of the married state. **6, 7.** The injunction to marry not a command, but advice, since he wishes them to be unmarried, like himself. **8, 9.** Restatement of the advantage of celibacy, and of the necessity of marriage. **10, 11.** Statement of the commandment of the Lord against divorce. **12-16.** Consideration of the special case of marriages between a Christian and an unbeliever, which may be dissolved only by the act of the unbelieving party. **17-24.** Development of the general principle, constituting as far as it goes a valid, but not sufficient, objection to such separation, that God means that they should remain in the state of life where the call to be Christians found them. **25-38.** Consideration of the special case of unmarried daughters, and the duties of fathers in regard to giving them in marriage; giving general advice against marrying, on account of the peculiar trials of the period; but enjoining marriage in case the refusal of the father to marry his daughter is an injustice to her. **39.** A wife bound to her husband during his life, but free to marry in the Lord at his death; but, **40.** Happier to remain unmarried.

CHAPTER VII.

NOW concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.
2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.
3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

1 Now concerning the things whereof ye wrote: It
2 is good for a man not to touch a woman. But, because of fornications, let each man have his own wife, and let each woman have her own husband.
3 Let the husband render unto the wife her due: and

Ch. VII: 1. Now, concerning the things whereof ye wrote unto me. 'Unto me' is probably to be omitted. (See Crit. Notes.) It seems that the Corinthians had written a letter to the apostle, asking him about certain points in dispute among them, such as the comparative merits of marriage and celibacy, the eating of things offered in sacrifice to idols, the uncovering of women's heads in prayer, and the comparative excellence of various spiritual gifts. And a large part of the rest of the letter is occupied in answering these questions. Among a licentious people like the Corinthians, there would naturally be such remains of licentiousness as is stated and implied in chapters 5 and 6; and on the other hand, a reaction against marriage itself, among the converts to Christianity. And to the questions raised by this latter tendency, the apostle makes in reply first, the general statement, that **it is good for a man not to touch a woman.** The word 'good' here means not exactly morally right or beautiful, nor, on the other hand, generally expedient, both of which, however, belong to the general signification of the word; but, as the reasons given in ver. 32 seq. show, morally advantageous. That is to say, the apostle considers that, if a man can resist the temptations incident to celibacy, there is a moral advantage in the single life, arising from its freedom from care and from the opportunity thus given for uninterrupted service of the Lord. But he is very careful to guard this general, and really, for the most part, owing to the nature of the condition annexed, theoretical statement, from its obvious perversions. And possibly, too, he means his advice only for that particular period, as he describes it in ver. 26 seq.; but some of the reasons given are certainly general, and not local nor temporary; and the absolutely general and unmodified form of this first statement is also unfavorable to such limitation. Meantime, it is a suggestive commentary on his words to point to such lives as his own and our Lord's, and to the life of heaven, where they neither marry nor are given in marriage.

2. Nevertheless—should be simply, *but.* **To avoid fornication**—should be, *on account of the fornications—i. e*, because these things exist. The plural denotes individual acts of sin. (See Winer, 176.) The article denotes the class. **Let every man have his own wife, and let every woman have her own husband.** 'His own,' 'her own,' contrasted with the indiscriminations of fornication and adultery. The apostle introduces here the obvious limitations of what he has said in regard to the advantage of celibacy. Inasmuch as the demands and temptations of man's physical nature are what they are, he advises the average man to marry. But is this a permission or a command? The apostle says below (ver. 6), that he says something by way of permission, not of command, and there seems to be nothing between this and that to which he can refer. It cannot refer to 'coming together again' in ver. 6, because that is included in the commands in ver. 3, which are evidently imperative. Then ver. 7 should begin with *but* instead of 'for,' and it is therefore in contrast with whatever he thus says by way of permission. And the exception, 'except by mutual consent for a time' (ver. 5), is not in contrast, but in agreement with that wish. Moreover, the whole section (ver. 3-5), refers to the duties of married people, while ver. 7 considers the question of marriage itself, so that its connection with ver. 6 leads us to refer that to this question, instead of anything intervening. It is probable, therefore, that this is to be treated as a permission, not as a command, and this is in accordance with the reason given for it, which is rather a concession to the demands of man's physical nature, than a positive moral obligation.

3. Let the husband render unto the wife due benevolence—should be, *her due.* (See Crit. Notes.) The apostle comes now to the question of the mutual rights and duties of married people. And in regard to the

4 The wife hath not power of her own body, but the husband and likewise also the husband hath not power of his own body, but the wife.
5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.
6 But I speak this by permission, *and* not of commandment.
7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.
8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.
9 But if they cannot contain, let them marry: for it is better to marry than to burn.

4 likewise also the wife unto the husband. The wife hath not power over her own body, but the husband:
5 and likewise also the husband hath not power over his own body, but the wife. Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of
6 your incontinency. But this I say by way of con-
7 cession, not of commandment. [1]Yet I would that all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner, and another after that.
8 But I say to the unmarried and to widows, It is
9 good for them if they abide even as I. But if they have not continency, let them marry: for it is bet-

1 Many ancient authorities read *For*.

question, whether here abstinence is desirable or not, the apostle makes his decision on grounds of obligation. Intercourse in this case is something owed and to be paid. The word translated 'render' means *to pay*, and this and the word 'due' settle the question.

4. The wife hath not power—better, *authority*. This verse gives the reason why this is a matter of obligation, viz., that neither the man nor the woman has authority or right over his own, but each over the other's body.

5. Defraud ye not one the other—do not deprive each other of that which has been shown to be a debt. **Except it be with consent for a time.** *By agreement*, is a better translation. **That ye may devote yourselves to fasting and prayer.** The words 'fasting and' are to be omitted. (See Crit. Notes.) **And come together again.** *And may come together again* is better, this verb, as well as the preceding, depending on 'that,' and denoting the purpose of the temporary abstinence. **That Satan tempt you not for your incontinency**—should be, *on account of your incontinency*—i. e., their lack of self-control in the matter of their passions; the same reason given in verse 2 for marriage.

6. But I speak this by permission, and not of commandment—should be, *by way of permission . . . . by way of commandment.* He is not speaking of the authority that he has for saying this, but of the way in which he says it, as a command, or a permission. The contrast between this and his wish in the matter in verse 7, shows this. On the reference of this, see on verse 2. It is allowable to go back to this over the intervening verses for the reference, because those verses contain injunctions concerning the married state which may properly come in under the advice to marry, as subordinate matter, making verse 2 the last independent statement.

7. For I would—should be, *But I wish.* (See Crit. Notes.) He opposes to the permission of the preceding verse his wish that all men were like him—*i. e.*, unmarried. See verse 8. This wish is of course, as the apostle himself admits, impracticable for most men, as things are, as men are constituted. This has to be borne in mind in regard to this commendation of celibacy, that it applies to it as for the most an ideal state, not adapted to the general constitution of men. **But every man hath his proper gift**—better, *his own gift.* This is of course a general statement, but the apostle applies it to the present case, in which the opposite gifts are those fitting a man for the married or for the unmarried state. Owing to this diversity of gifts he cannot have his wish, as he might, if all men were like him in continence.

8. I say, therefore—should be, *But I say.* There is not here a change of subject, which remains the same as in verses 6 and 7, the expediency of marrying. If there was a change, the order of the words would be, *But to the unmarried and widows, I say.* The apostle makes a distinction between those who have never married and widows. The former means the unmarried of both sexes. **It is good.** On the meaning of this, see on verse 1. **Even as I**—better, *as also I.* The contrasted 'let them marry' in verse 9 shows that he means *unmarried.*

9. But if they cannot contain—better, *if they are incontinent.* See on verse 5. The argument for marriage is the same as in verse 2, and as the reason for marriage intercourse in verse 5. We should gather from this that the advice given in verse 2 is on condition that

10 And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband:
11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.
12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.
13 And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him.
14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

10 ter to marry than to burn. But unto the married I
give charge, *yea* not I, but the Lord, That the wife
11 depart not from her husband (but and if she depart,
let her remain unmarried, or else be reconciled to
her husband); and that the husband leave not his
12 wife. But to the rest say I, not the Lord: If any
brother hath an unbelieving wife, and she is con-
13 tent to dwell with him, let him not leave her. And
the woman who hath an unbelieving husband, and
he is content to dwell with her, let her not leave her
14 husband. For the unbelieving husband is sanctified
in the wife, and the unbelieving wife is sanctified
in the brother: else were your children unclean;

the reason given exists. Here we have the conditional form of statement. As has been said above, the apostle sees the practical difficulty of celibacy, and recommends it only where this difficulty does not exist. **For it is better to marry than to burn**—*i. e.*, to be inflamed with unsatisfied passion. Notice the way in which the apostle states it—*It is good not to marry, but better, on account of fornications, to marry than to have inflamed and unsatisfied passions.*

10. And—better, *But*, to indicate the change of subject. **Not I, but the Lord.** This subject of divorce is one in regard to which Christ gave instructions himself, while he was in the world. (See Matt. 5: 32; 19: 6-9.) That the apostle does not make a distinction in this language between himself inspired and uninspired, is proved beyond doubt by comparing verses 25 and 40. In verse 25, he says about virgins that he has no command from the Lord, and in verse 40, referring to the same thing, he says that he thinks he has the Spirit. **Let not the wife depart from her husband**—should be, *that wife be not separated from husband.* There are no articles, and the verb is infinitive, depending on 'I command,' not imperative. The exception to this rule in the case of adultery is omitted as understood without mention.

11. But and if she depart—should be, *But if she also departs.* The conjunction translated *also* denotes something as actually taking place, and may be rendered by our emphatic 'does'—*but if she does depart.* The form of the verb is not such as to admit of a reference to something already accomplished; it denotes always a future contingency—*if in the future such a case should arise.* He does not give his sanction to the action, but prescribes what is to be done in such a case. **Let her remain unmarried**—in such a separation without cause, she has opened the way to adultery; but if she marries again, she commits adultery. (See Matt. 5: 32.) **Or be reconciled to her husband**—this is the only marriage relation open to her, to rejoin her husband. **And let the husband not put away his wife**—should be, *and that husband do not put away wife.* See on verse 10, with which this is exactly parallel in construction. What has intervened in the first part of the verse is parenthetical, and this continues the command of verse 10.

12. But to the rest speak (better, *say*) **I, not the Lord.** The previous command is intended to apply to cases in which both husband and wife are believers; and now he comes to the rest—those Christians who have unbelieving companions. And about this case he gives his own statement, there being nothing specific from the Lord himself about it. See on verse 10. **That believeth not.** The Greek is simpler, *an unbelieving wife.* **And she be pleased to dwell with him**—better, *and she consents.* The command not to leave each other, which is otherwise unconditional, is made in his case to depend on the consent of the unbelieving party.

13. And the woman which hath an husband that believeth not—should be, *And a woman who has an unbelieving husband.* Another possible reading is, *If any woman has.* (See Crit. Notes.) **And if he be pleased**—should be, *and this one consents.* (See Crit. Notes.) **Let her not leave him**—should be, *let her not leave her husband.* (See Crit. Notes.)

14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband—should be, *has been sanctified in;* and in the last clause, *brother* is the reading, instead of *husband.* (See Crit. Notes.) It is evident that the word 'sanctified' in this passage does not refer to inward holiness; for the verb is past, and the statement is, therefore, that the act

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases:* but God hath called us to peace.

15 but now are they holy. Yet if the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such *cases:* but God hath

has been accomplished already, whereas the supposition is that the person still remains an unbeliever. So Meyer, De Wette, Rückert, and others. It must mean that the person has acquired, by association with a believer, an outward sacredness entirely apart from his own character—a sacredness belonging to places and objects, as well as to persons. That is, he is no longer to be looked on as a common unbeliever, outside altogether of the circle of Christian interests; but by his association in the close ties of married life with a believer, he has been invested with a hallowed interest which his companion cannot ignore. *Hallowed* is a better word to express this idea than 'sanctified.' **Else were your children unclean; but now are they holy**—should be, *since then your children are unclean.* 'Since then'—*i. e.*, on the supposition that the unbeliever is not hallowed. **But now.** This adverb is here used in a logical, not a temporal sense, viz., things being as they are, as it is. It is to be remarked in interpreting this statement, first, that inasmuch as the second person is used, he is probably addressing Christians generally; if he had been speaking of the particular case of mixed marriages, he would have used the third person; second, that he is arguing from something known and admitted to an unknown and doubtful case, and probably, therefore, from the case in which both parties are Christians, instead of the case of a mixed marriage, where the state of the children might be in the same doubt as that of the unbelieving husband or wife; third, that parity of reasoning requires that the holiness of the children be the same as that of the unbelieving partner in the preceding case—viz., a holiness not of character, but a certain outward sacredness arising from connection with Christian parents; fourth, that he is arguing here not from effect to cause—*i. e.*, from the holiness of children to that of parents as its cause, because, as has been seen, that effect follows certainly only in the case in which both parents are Christians, and would not apply, therefore, to the case of mixed marriages; but the argument is from similar causes to similar effects, from the recognized effect of connection with Christian parents in imparting a certain sacredness to children, to the same effect from the closer connection of marriage. It follows from this, that the passage affords no ground for infant baptism, unless we are prepared to admit, also on the same ground, the baptism of unbelieving husbands or wives of believers. Rather, it may be taken as indicating that there was no baptism of infants in the apostolic period. For, if we take baptism to be regenerating, there would be a real holiness in the case of children that would preclude this attributing to them a mere outward sacredness. The same result follows, if we suppose them to have inherited from their parents a real holiness, of which baptism is the symbol; or to have been regenerated in infancy by virtue of a covenant with their parents, the baptism being a symbol of this. Or, if we suppose the baptism of infants to be a consecration of them by their parents, this passage would show that the outward sacredness of a Christian's children, on which this would be based, involves also the baptism of adults having a similar connection. [The pertinence of Paul's argument may be more obvious, if it is borne in mind that a Judaizing influence was already working powerfully in the church. It is, therefore, probable that those Christians who had come under this influence, and who had unbelieving husbands or wives, were in fear of ritual contamination by conjugal intercourse with unbelievers. This, however, Paul declares to be a groundless fear; for, as every kind of food is hallowed by prayer (1 Tim. 4: 5), so that a Christian may receive it without ritual contamination, every lawful associate or companion in life is also hallowed to the Christian.—A. H.]

15. But if the unbelieving—better, *the unbeliever.* This constitutes the only exception, besides the implied exception of adultery, to the preceding command—that husband and wife shall not be separated. **A brother or a sister**—should be, *the brother . . . the sister.* **Is not under bondage**—literally, *has not been enslaved,* deprived of freedom, and forced to remain like a slave in the position in which he is. **But God hath**

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

16 called [1] us in peace. For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy

[1] Many ancient authorities read *you*.

called us to peace—literally, *in peace;* but with the sense, probably, *to be in peace.* (Cf. Eph. 4: 4; 1 Thess. 4: 7. See Winer, 417.) The peace is evidently from the context; not peace with God, but with men. The call is the call into the Christian state, the effect of which, in our relations with men, is intended to be peace. Singularly enough, this statement has been supposed to be in contrast with this permission to separate, and with the statement that the Christian is not bound in such cases, the conjunction having the sense *however.* As if it read, *you may allow the unbeliever to depart; you are not forced to live with him; but you must remember that it is not for such separation, but for peace, that God has called you.* Evidently the peace in this case is to be obtained by separation; and it is in contrast with the enforced living together of which the apostle has just spoken. An important question remains—whether this permission leaves the believer who has been left by the husband or wife, free to marry again. Meyer say, "Yes;" because Paul's permission in this case is based on the fact necessary to his interpretation of the Lord's command; that that command applies only to cases in which both parties are believers—*i. e.*, that it is a Christian, not a general law. De Wette makes the same answer, though on the entirely different ground that the case contemplated here, like the one treated as an exception to his prohibition of divorce by our Lord, is one in which the marriage tie is actually broken. But, as regards Meyer's position, it seems scarcely tenable that our Lord's command is to be treated as a merely Christian command, and not a general law. For his argument, in Matt. 19, is based on the original relations of man and woman established at creation, and inherent in their structure, and must therefore be universal in its application—not limited to Christians. It is true, that in Matt. 5, Christ is laying down the law of his kingdom; but that law is based on universal human obligations and relations, and is applicable in all its parts to men as such. And, in Matt. 19, Christ is discussing what is lawful under the Jewish Dispensation; but on the same general grounds. As to De Wette's position, that both in our Lord's treatment of the matter, and in Paul's, the exception to the law is reducible to an actual dissolution of the marriage tie, which leaves the party divorced free, our Lord, instead of leaving it so that the two cases can be classed together, himself draws the line between them, and declares that, where there is divorce without adultery, he who marries the divorced party commits adultery. Our Lord does not consider divorce as constituting an actual, but only a formal dissolution of the marriage tie. On the whole, then, it seems that we can go just as far as the apostle does in his exception to the statement of our Lord, and no farther. Because there is the line which separates between obedience and infraction of the law. The law is, that marriage is a physical connection, based on the physical relation of the sexes, and can be dissolved properly only physically and really, not formally. And hence to contract another marriage when there has been no such real dissolution is, as our Lord says, to commit adultery, which is certainly applicable in this case. But what the apostle says here involves no infraction of the law on the part of the person to whom he is speaking—*i. e.*, the believer. For, when he advises the believer to allow the other to depart, in order to avoid strife, it simply means that he is to accept the situation forced on him by the unbeliever, and he himself is passive in the matter. And it is important to notice that the apostle says not a word against the obligation of the unbelieving husband or wife to keep up the connection, but simply permits him to have his way, as something beyond the apostle's control. But if we may judge from what he commands in the case, over which he as a Christian apostle does have control, we should say that he does not consider the action permitted to be morally right.

16. For what knowest thou—should be, *how knowest thou*, the same as in the second part of the verse. The verse contains a reason for the injunction immediately preceding, to let the unbelieving wife or husband, who desires it, go, by removing an objection to that,

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.
18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

17 wife? Only, as the Lord hath distributed to each man, as God hath called each, so let him walk.
18 And so ordain I in all the churches. Was any man called being circumcised? let him not become uncircumcised. Hath any been called in

that the keeping up of the connection would result in the conversion of the unbelievers. To this the apostle replies, *How do you know whether it will?* If this result was certain, it would be enough to remove all difficulties, and make the believer do all in his power to retain the unbeliever. But the reason that the apostle has given for allowing the separation is too great to be overcome by any mere possibility, such as is mentioned in this verse. Especially so, as the reason given for the separation comes in to increase the doubt. *How do you know*, he says, *that a connection kept up in strife, against the will of the unbeliever, will save him?* If we were to make the connection with ver. 12–14, so that this is a reason for living with the unbeliever, if he desires it, the verse would probably have a negative—*How do you know whether you will not?* etc. And then this connection makes us pass over ver. 15, which is not a subordinate, but a principal part of the paragraph relating to the case of mixed marriages. He divides the question; considering first, the case in which the unbeliever consents to stay, and second, the case in which he goes; and there is no reason for making the one subordinate to the other. But we may say that the principal interest of the section is in this last part, as the other is contained in the general rule given in ver. 10.

17. But as God hath distributed . . . as the Lord hath called—should be, *Except as*, or *Only as the Lord hath imparted . . . as God hath called.* The conjunction is exceptional, not adversative. The exception is to the statement in ver. 15, *the brother or the sister has not been enslaved in such cases.* The words 'God' and 'the Lord' are to be transposed (see Crit. Notes) and read, *as the Lord has imparted*—according to each one's lot, without attempting to change it; *as God has called*—the call is to the Christian state, and the manner of the call referred to is determined by the context to be the state or condition in which the person is, when called. His command is, not to attempt to change the outward condition in which God's call to the Christian life finds them. If we put this in connection with the statement to which it forms an exception, it reads as follows: *The brother or sister has not been bound in such cases, except by the general principle that the Lord wishes us to remain in the state in which we were when he called us to be Christians.* Of course, this is not an exception that invalidates the rule made by the apostle in ver. 15. It is only a consideration on the other side, which is of such a nature that, without other counterbalancing considerations, it would bind the brother or sister in such cases. The reason, apparently, that the apostle introduces this here, is that, in this case, and others also, the Christian might think that the fact of becoming a Christian was a reason for changing the condition in life or the occupation. A Christian, married to an unbeliever, might feel so strongly the incongruity of the connection as to encourage the separation, or lightly accept the proposition from the other party. Whereas, the apostle declares that conversion is a reason for remaining in their present state, not for changing it. Obviously, the principle involved is the adaptability of Christianity to the various conditions of human life and the support thus given to its claims. This is a very good illustration of two characteristics of Paul's manner in discussing practical questions, viz., his eye for general principles bearing on the matter, and his habit of giving due weight to them all. **And so ordain I in all churches**—should be, *in all the churches.* This is not an opinion made to hand, to suit the case of the Corinthian Church, but the apostle's universal rule. Meyer rightly calls attention here to the authority claimed by the apostle.

18. Is any man called being circumcised?—should be, *Was any man*, etc. **Let him not become uncircumcised.** There was a surgical operation by which the Hellenizing Jews used to accomplish this uncircumcising. In the days of Antiochus Epiphanes there was a gymnasium built in Jerusalem, and those who took part in the games, having to appear naked, underwent the operation in order to escape the odium attached to circumcision. See Smith's "Bib. Dict.," Article

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.
20 Let every man abide in the same calling wherein he was called.
21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.
22 For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant.

19 uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God.
20 Let each man abide in that calling wherein he was
21 called. Wast thou called being a bondservant? care not for it: [1]nay, even if thou canst become free, use
22 *it* rather. For he that was called in the Lord, being a bondservant, is the Lord's freedman: likewise he that was called, being free, is Christ's bondservant.

1 Or, *but if.*

Circumcision; 1 Maccabees, 1: 15; Josephus "Antiq.," 12: 15, 1. **Is any called in uncircumcision**—should be, *Has any one been called.* (See Crit. Notes.)

19. Reason for not changing from circumcision to uncircumcision, and vice versa, or rather the reason for applying this principle, stated in ver. 17 to this particular case. **Circumcision is nothing, and uncircumcision is nothing.** Morally, these are of no account, being simply outward acts, without any moral character *per se*, and so there can be no reason for changing from the one state to the other, because one has become a Christian. **But the keeping of the commandments of God**—is something, has to do with character and destiny; and here, therefore, is the place where a change is necessary when one becomes a Christian.

20. Let every man, etc.—literally, *Each one in the calling with which he was called, in this let him remain.* A repetition of the rule for emphasis. The use of the word *call* in the context, ver. 17, 18, 21, 22, 24, and its constant use in the New Testament, to denote the divine call by which men are brought into the kingdom of God, make it certain that that is the meaning here. Our use of the word 'calling,' 'vocation,' in the sense of occupation, is foreign to the Greek. This calling is characterized here by the outward condition of the person called. The meaning is, *Let the person remain in the condition in which the call of God found him.*

21. Art thou called being a servant?—should be, *Wert thou called being a slave?* Our word *servant* in the Com. Ver. does not render the Greek word, which means *a slave.* **Care not for it.** Even this unnatural and hateful condition of slavery is not to be a care to the man because he has become a Christian. Christianity has its laws also for this relation, and in the early times had no more conspicuous proof of its power than the meekness and submission of its followers under oppression. (Cf. Eph. 6: 5-9; Col. 3: 22—4: 1.) **But if thou mayest be made free**—should be, *but if also you can become free.* Meyer, De Wette, and others, insist that it should be translated *even if*, or *although*, and that the meaning is that the slave is to choose slavery instead of freedom, even if he has a chance to be free. Grimm, however, in his Lexicon translates this, *if also*, and places it under the same hand as 2 Cor. 11: 15, where it is evident that there is not a climax, but an anti-climax, and where, therefore, the words must be translated, *if also*, not *even if.* And Liddell and Scott, in their Greek Lexicon, say that the collocation of the two words, with this meaning *even if*, does not apply to cases in which each word exercises its force separately. (Cf. on a similar use the Note on ver. 11.) **Use it rather.** According to the interpretation given above, this refers to the opportunity to become free. This is regarded as an additional element in the case, which modifies the advice given where the state is that of simple slavery, without the opportunity to become free. If the slave has the opportunity, the apostle tells him to use it.

22. For he that is called in the Lord. This may mean that it is in the Lord that God calls the Christian; but more probably it means, *the one called to be in the Lord*, a pregnant construction frequent in the Greek. It is of course understood in the call itself, and so is not necessary here, except to make the two parts of the sentence balance, 'called in the Lord' with 'the Lord's freeman.' The word translated 'freeman' means *a freedman*, not one originally free, but one who has been freed from a previous condition of servitude. The slavery from which the Lord frees the man is that of sin. This is given as the reason why being a slave should not trouble the Christian in the first part of the preceding verse. The last part of that verse, as it has

23 Ye are bought with a price; be not ye the servants of men.
24 Brethren, let every man, wherein he is called, therein abide with God.
25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.
26 I suppose therefore that this is good for the present distress, *I say*, that *it is* good for a man so to be.

23 Ye were bought with a price; become not bond-
24 servants of men. Brethren, let each man, wherein he was called, therein abide with God.
25 Now concerning virgins I have no commandment of the Lord: but I give my judgment, as one that hath obtained mercy of the Lord to be trustworthy.
26 I think therefore that this is good by reason of the distress that is upon us, *namely*, that it is good for

been interpreted, is an exception to the general rule laid down by the apostle in this paragraph, and may be treated, therefore, as parenthetical. The apostle would have the Christian slave remember that he has been freed from the worst slavery, and so need not trouble himself about the lower and less important relation in which he is a slave. **Likewise also.** 'Also' is to be omitted. (See Crit. Notes.) **Is Christ's servant**—should be, *slave*. (See on ver. 21.) He belongs to Christ, and is bound to do Christ's will, not his own. These two elements of freedom from sin, and bondage to Christ, belong, of course, alike to the freeman and the slave; but Paul presents in each case that one which is in contrast with the worldly state of the man.

23. Ye are bought with a price—should be, *you were bought*, etc. (See on 6: 20.) The 'price' is here emphatic. *Not for nothing was your freedom from sin and your service for Christ bought.* **Be not ye the servants of men**—should be, *do not become slaves of men.* They are Christ's slaves, and therefore have no right to become slaves of men. The context, both preceding and following this injunction, shows that the bondage to man is that involved in changing their outward condition, and it refers probably to the bondage to human opinion and prejudice which commonly leads to such a change.

24. This verse contains a repetition in closing of the command in ver. 17, 20. **With God**—does not mean *in the presence of God*, or, *before him*, remembering that they are in his sight, which would be expressed by another word. But it means that in remaining as he has commanded them, they are not alone, but with God, which is to give character to their position, whatever it is.

25. Concerning virgins. This word is not to be taken in a general sense of unmarried men and women, as such use is very rare and exceptional. Moreover, ver. 36 shows that it is the particular case of young maidens, who would be given in marriage by their parents, that he is considering, although in ver. 26 seq., he introduces certain general considerations bearing on other cases of a like kind. The only case in the New Testament of the general use of the word is Rev. 14: 4. **I have no commandment of the Lord.** (See on ver. 6, 10.) The contrasted statement in the next clause is not such as to lead us to suppose that he is speaking as an uninspired man, but in his general position of an inspired apostle without any special command given by the Lord when he was on earth. **Yet I give my judgment as one that hath obtained mercy of the Lord to be faithful**—should be, *but I give an opinion as having received mercy from the Lord to be trustworthy.* The reason that he gives only an opinion in this case is probably not the lack of wisdom necessary to give anything more positive, but that the great variety of circumstances belonging to the different cases coming under the general question, whether virgins should marry, made anything more than opinion impossible for any one. Inspired wisdom would not lead the apostle to give a command here, but an opinion. The word translated 'faithful,' in our version means *trustworthy*, and the confidence deserved may be from simple faithfulness or honesty, or from the possession of other qualities besides this inspiring confidence. Here, probably, it is the latter. Confidence in one of whom advice is sought does not rest in simple honesty, but in wisdom also. And the requirements for this kind of trustworthiness are found in his apostolic gifts. De Wette translates the word *believable.* That he is so qualified he attributes to the mercy of the Lord. (See 1 Tim. 1: 12–16)

26. I suppose, therefore, that this is good for the present distress—should be, *I think*, and, *on account of the impending distress, that it is good for a man so to be*—viz., unmarried. (See on the word 'virgins,' in ver. 25.) 'On account of the impending distress'—this is generally supposed to refer to the troubles attending the second coming of our Lord, in

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.
28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.
29 But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none;
30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

27 a [1] man to be as he is. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife?
28 seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Yet such shall have tribulation in the flesh:
29 and I would spare you. But this I say, brethren, the time is [2] shortened, that henceforth both those that have wives may be as though they had none;
30 and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and

1 Gr. *so to be*.... 2 Or, *is shortened henceforth, that both those, etc.*

which are included wars, pestilence, famine, persecutions, etc. (Cf. Matt. 24: 4–34.) In accordance with our Lord's prediction that these things should take place within that generation, the early disciples lived in constant anticipation of them; and this belief is constantly mentioned and confirmed in the New Testament. Paul mentions it especially in connection with the subject of the resurrection, in speaking of which he refers to himself and his readers as among the living at that time. (See ch. 15: 51, 52 and Note; 2 Cor. 5: 2–4 and Note; 1 Thess. 4:13–17; 5: 1–10; 2 Thess. 2: 1–10; cf. James 5: 3, 7, 8, 9; 1 John 2: 18; Rev. 22: 20, etc.) The view that our Lord did come in that generation, which removes the difficulties of the New Testament prediction in regard to it, is interestingly and strongly presented in a recent work on the Parousia, by Dr. I. P. Warren.

Because the coming itself is near (cf. ver. 29, 30) and its attending troubles are overshadowing them, he advises the unmarried to remain so, in order to avoid trouble in the flesh, (ver. 28,) and to do what is befitting such a time, and to be without distraction in the service of the Lord. (Ver. 35.)

27. Art thou bound unto a wife? The advantages of the unmarried state at such a time are not enough to neutralize the force of the precepts against divorce, and against change of condition, in the preceding part of the chapter. But if a man is **loosed from a wife,** then the same considerations which lead him to advise against the marriage of those never yet married, make him give the same advice to such a man.

28. But and if—should be, *but even if.* **Thou hast not sinned**—should be, *thou didst not sin.* This past tense in the conclusion of a condition belonging to the future is to be explained by supposing the person speaking to place himself in the future where he can look back on the condition as past. (See Winer, 277, 293.) **And if a virgin marry**—should be, *the virgin.* **She hath not sinned**—should be, *she did not sin.* Here we have applied to the case of the virgin which the apostle is considering specially, the general rule, or that part of it stated in this verse. This application is understood also in ver. 26, 27, **Nevertheless**—should be, *but,* simply. **Shall have trouble** (*affliction*) **in the flesh.** This will result from the impending distress, (ver. 26,) which of course marriage, with its increased burdens, ties, anxieties, and interests, will tend to magnify. (Cf. Matt. 24: 19.) **But I spare you**—better, *and I spare you.* What he spares them is this trouble, by dissuading them from marrying.

29, 30. But this I say, brethren—*i. e.,* this, which follows, is what he means in what he has been saying. **The time is short.** The connection of this with ver. 26 and 31, shows that he refers to the time preceding the end of the age and the second coming of the Lord. It cannot refer to the common brevity of life, because the state of things described here is peculiar, and cannot be applied to the ordinary life of men. Cf. ver. 26, 'the impending distress'; ver. 28, 'such will have affliction'; and the statement that follows, about those having wives being as those that do not have them. **It remaineth that,** etc. There are various readings and constructions of this sentence, but on the whole the best makes it read, *what remains is that,* etc. (See Crit. Notes.) **Be as though they had none**—literally, *be as not having them.* The construction is not such that this passage refers to what will be the condition of men in the short time remaining, as if outward differences were to be obliterated by actual calamities and by the impending distress; but that this is the proper state of mind for them to be in, in view of such a crisis. They should cultivate

31 And they that use this world, as not abusing *it*: for the fashion of this world passeth away.
32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:
33 But he that is married careth for the things that are of the world, how he may please *his* wife.
34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.
35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

31 those that buy, as though they possessed not; and those that use the world, as not using it to the full:
32 for the fashion of this world passeth away. But I would have you to be free from cares. He that is unmarried is careful for the things of the Lord, how
33 he may please the Lord: but he that is married is careful for the things of the world, how he may
34 please his [1]wife. And there is a difference also between the wife and the virgin. She that is unmarried is careful for the things of the Lord, that she may be holy both in body and in spirit: but she that is married is careful for the things of the world,
35 how she may please her husband. And this I say for your own profit; not that I cast a [2]snare upon you, but for that which is seemly, and that ye may attend

1 Or, *wife, and is divided.* So *also the wife and the virgin: she that is unmarried is careful, etc.* Many ancient authorities read *wife, and is divided.* So *also the woman that is unmarried and the virgin is careful, etc.*....2 Or, *constraint.* Gr. *noose.*

disregard of these outward things, in view of the brief time before the end, so that their minds may be given without distraction to spiritual things. (See ver. 32 seq.) **And they that weep as though they wept not,** etc. All these things which belong to the outward state of men, and in ordinary times make distinctions between them, are now so overshadowed by the spiritual importance of the period in which they are living, that Christians are to act as if they were not.

31. And they that use this world as not abusing it. This translation is possible, but improbable, because it destroys the parallelism which has been kept up so far between the two parts of the statement, and really weakens the force of this climax in the series. It should be, *as not using it.* **For the fashion of this world passeth away**—better, *is passing away.* The word translated 'fashion,' means *outward form* or *condition.* With the coming of Christ in his kingdom, that age of the world was to end, and a new order of things was to be established. (Cf. Rom. 8: 19 seq., in which passage, "creature" should be translated *creation;* (2 Peter 3: 13; Rev. 21: 22; especially 22: 7, 10, 11, 12, 14, 20.) The apostle exhorts them as those living in a period of such changes, when the troubles of the time preceding the coming of the Lord were overshadowing them, and that coming itself with its transformations in the conditions and relations of things was near, not to be dependent on these changing things for their life.

32. But I would have you without carefulness—should be, *And I wish you to be without care;* the word translated *without care*, means, literally, *undivided, undistracted.* The things of this world—wives, possessions, etc.—divide them, and keep them from that exclusive regard to spiritual things which the time demands; and so, as far as possible, he would have them be without these; or, at least, independent of their influence. The statement that follows is to be considered, not by itself, but in connection with this critical period, when even the ordinary and right relations of life might be a snare to a man, and prevent that absorption in divine things which belonged to that time, but not to all times. It is right and fitting, in ordinary times, to mingle just this caring for the things of the Lord how to please him, and for the things of the world how to please the wife. But at that time, as the apostle regarded it, the things of the Lord demanded more exclusive attention.

34. There is difference also between a wife and a virgin. On the different readings, see Crit. Notes. Our version gives, substantially, the meaning according to the probable reading. Literally, it would read, *And both the wife and the virgin are divided.* The verb is singular, which may be accounted for by the fact that the two subjects together make one whole, the female sex, which is divided by the line of marriage. The conjunctions 'both,' 'and,' are generally used where the statement is made of the two subjects separately. But see Luke 23: 12; Acts 15: 9; Rom. 10: 12, etc. When he says that they are divided or separated, he means in their condition and interests. As our version says, there is a difference between them.

35. And this I speak for your own profit—as contrasted with any projects of his own, or the advancement of his own ideas. On the nature of the advantage to them, see on ver. 1. **Not that I may cast a snare upon you**—better, *a noose*, which was a sign of capture and loss of freedom. It denotes, figuratively, the laying on them of a binding

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

36 upon the Lord without distraction. But if any man thinketh that he behaveth himself unseemly toward his [1] virgin *daughter*, if she be past the flower of her age, and if need so requireth, let him do what he

1 Or, *virgin* (omitting daughter.)

law, restricting their freedom of action. **But for that which is comely.** The adjective means *beautiful* or *becoming* in conduct. He does not mean that marriage is unbecoming or disfiguring in its character, but that in the circumstances contemplated by the apostle, there is a better opportunity afforded by the unmarried state to cultivate beauty of character. **And that ye may attend upon the Lord without distraction.** Our version gives the sense here. The second object to be accomplished by their remaining unmarried, is assiduous waiting on the Lord. (Cf. ver. 32 seq.) Possibly the verb points to service rendered personally in the presence of its object, and thus to strictly religious observances, rather than general services rendered in business and in ordinary life.

In this entire paragraph the apostle directs attention to the peculiarity of that time, calling for an unusual separation of the secular and the religious element in life, instead of the ordinary mingling of the two; and he claims that the religious element is to be made prominent at such a time, and the secular diminished. And what he says has special reference and application to such a time. But the principle stated has a more general application to all time—viz., that Christians must not admit into their lives such a variety or amount of secular interests as to make it difficult to pervade them with the religious spirit, or to secure the proper adjustment of the religious and the secular. And further, that some states, while not necessarily diminishing the activities of life, yet, by lessening the demands of selfishness and increasing the opportunities of benevolent action, do give greater scope to Christian living. And it is in this view that the apostle gives his qualified commendation of celibacy.

36. With this verse the apostle introduces particular advice about unmarried daughters, thus taking up again the subject of verse 25. It is introduced, however, as an exception or modification of the general statement of verses 26–35, and so is immediately connected with what precedes. **That he behaveth himself uncomely toward his virgin**—better, *that he is acting in an unseemly way.* 'Toward his virgin'—*i. e.*, his unmarried daughter. The relation of daughter is not expressed, but implied. **If she pass the flower of her age** - better, *if she is past the flower of her age.* This conditional clause helps us to understand in what the unseemly conduct of the preceding clause consists. Commentators are disagreed about this, most maintaining that it refers to the temptations to which the father exposes the girl by keeping her unmarried (cf. ver. 9); but others claiming that the apostle has in mind the disgrace which attaches to the unmarried state. Now this conditional clause states the case in which the father accuses himself of injustice to his daughter in not marrying her; and it is implied that it would not be chargeable against him, in case she had not reached this age. And this looks as if the unseemliness of his conduct would be owing to the disgrace rather than the temptations of the unmarried state, since the latter would not depend on her having past her bloom, but might exist just as well before as after this age. The age denoted is variously estimated; about twenty is the common view. **And need so require**—better, *and so it ought to be;* or, *to be done.* Obligation, rather than necessity, is the original and common meaning of the verb here —the only instance of the latter meaning in the New Testament being ch. 5: 10. In this passage it looks, too, as if the apostle was considering a case of obligation, rather than necessity. **Let him do what he will.** The form of the verb in our Common Version is such as to give the meaning, *whatever he will*, which is incorrect. It should be, *what he wishes*—viz., marry his daughter. **He sinneth not.** What the apostle has said about not marrying is not of the nature of a law, disobedience to which is a sin, but something recommended for their advantage merely. **Let them marry**—viz., the daughter and her lover.

37 Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.
38 So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.
39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.
40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

37 will; he sinneth not; let them marry. But he that standeth stedfast in his heart, having no necessity, but hath power as touching his own will, and hath determined this in his own heart, to keep his own
38 [1]virgin *daughter*, shall do well. So then both he that giveth his own [1]virgin *daughter* in marriage doeth well; and he that giveth her not in mar-
39 riage shall do better. A wife is bound for so long time as her husband liveth; but if the husband be [2]dead, she is free to be married to whom she will;
40 only in the Lord. But she is happier if she abide as she is, after my judgment: and I think that I also have the Spirit of God.

1 Or, *virgin* (omitting daughter)....2 Gr. *fallen asleep.*

37. Nevertheless—should be, *but.* **He that standeth steadfast in his heart**—*i. e.*, has firmness of character to carry out his purpose. **Having no necessity.** The statement is very condensed in this verse, and not quite clear. The meaning here is, that there is no such necessity or obligation laid on the man to marry his daughter, as existed in the preceding case. **But hath power over his own will**—should be, *but hath liberty concerning his own will.* This is in contrast with the 'necessity' of the preceding clause; and it means that the man has the right to do what he wishes in the matter, without any constraint from the just demands of his daughter. **And hath so decreed in his heart**—should be, *and hath determined this in his own heart.* (See Crit. Notes.) **Doeth well**—should read, *will do well.* (See Crit. Notes.) With the present it refers to what precedes—viz., the determination to keep his daughter. But, with the future, it denotes the action which results from this—the keeping itself. The use of the intensive form in this verse—'his own will,' and 'his own heart'—requires attention. His own will' is opposed to that of his daughter, the sense being that he has the right to do what he himself pleases, unconstrained by the desire of any one else. And 'in his own heart' emphasizes the fact that it is there—in his own heart—that the matter is decided, the right to have it settled there being already stated. The use of the word 'heart' in this verse is also noticeable. In the Scriptures, especially of the Old Testament, the heart is used to denote the entire spiritual part of the man; the seat and source, not only of the affections, and the emotions, but also of the will, the conscience, and the intellect even. It is the centre of the inward life, as the physical organ is of the bodily life. Here, in accordance with this wider range of the figurative meaning of the word, it denotes the seat of the will, the source of the purposes and intelligent choices of the man. (Cf. Mark 7: 21 seq.; 2: 8; 11: 23; Luke 2: 19, 35; Rom. 10: 10; ch. 14: 25; 2 Cor. 9: 7, etc.)

38. So then, etc, The verse should read, *So that both he who gives his virgin daughter in marriage does well, and he who does not give her in marriage will do better.* (See Crit. Notes.) 'Both'—'and'—both do well, though one does better.

39. The wife—should be, *A wife.* **Is bound by the law.** 'By the law' is to be omitted. (See Crit. Notes.) **Her husband**—should be, *the husband*, in the second clause of the verse. **Be dead**—literally, *falls asleep.* This figurative representation of death is found sometimes in poetic Greek, and is frequent in later and New Testament Greek. **Only in the Lord.** The best commentators are agreed that this is a limitation of the preceding emphatic 'whom she will,' and means that the woman can be married only to a Christian. This is indicated by the emphasis on that part of the preceding statement; and further, the other interpretation, that the marriage is to be in a Christian spirit, is well called superfluous.

40. But she is happier if she so abide—viz., unmarried. (Cf. ver. 28 seq., 32 seq.) **After my judgment**—better, *according to my opinion.* He opposes his opinion to that of others, which had been set up against his, not only in regard to this question, but in general. **And I think also that I have the Spirit of God**—should be, *and I think that I too have the Spirit of God.* This is a case in which our version has really obscured the meaning. As it stands now, it contrasts him in his posession of the Spirit with others, an element of the meaning that is lost in our version. It is not a statement contrasting this with other parts of his teaching, for which he constantly makes

CHAPTER VIII.

NOW as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

1 Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puff-

the claim of inspiration in a positve way, but contrasting his teaching with that of others in such a way as to put himself on a level with other authorized and inspired teachers. (Cf. Gal. 1: 11 seq., ch. 9, and others.) The qualified way in which he makes the claim here, saying simply 'I think,' is therefore ironical; and in view of the strong way in which he puts it elsewhere, this is not intended to weaken, but by a common rhetorical device to strengthen the statement.

CRITICAL NOTES.—CHAPTER VII.

1. *Unto me* is found in ADEF, etc., it many MSS. of the vulg, syr^{utr} cop. It is omitted in ℵBC, etc., am fu etc. Tischendorf omits it, and Tregelles brackets it.

3. *Due benevolence* is the reading in only KL and syr^{utr}. *Her due* is overwhelmingly attested.

5. *To fasting and* is omitted in almost everything except KL and syr^{utr}.

7. *For* is the conjunction at the beginning of this ver. according to ℵ^{c}BD$^{b\ and\ c}$K, etc. *But* is the reading in ℵ*ACD*, etc., it vulg cop, etc.

13. *A woman which*, etc., is the reading in ABC, etc., syr^{utr} cop. *If any woman* in ℵD*F, etc., it vulg. *And if he* is found in D^{e}EK, etc., syr^{utr}. *And this one* in ℵACD*, etc. it vulg cop, etc. *Him* is the last word in the ver. according to KLP, etc., syr^{p}. Instead of it we find *her husband* in ℵABCD, etc., it vulg syr^{sch} cop, etc.

14. *By the husband* is the reading in ℵ^{c}D^{c}K, etc., vulg syr^{utr}. *Brother* instead of *husband* is found in ℵ*ABCD*, etc., it cop.

17. *God hath distributed—the Lord hath called*, is the order in KL syr^{p}, etc. The words *God* and *the Lord* appear in the reverse order in everything else.

22. *Also* in the second part of the ver. is to be omitted on the authority of ℵABP vulg syr^{sch} syr$^{p\ txt}$.

31. *Use this world* is the reading according to ℵ^{c}D$^{*\ and\ b\ and\ c}$EK, etc., vulg syr^{utr}. *The world* is the reading in ℵAB cop, etc.

34. There is a great variety of readings here; but as there is no change of reading adopted in the Notes, which affects materially our version, we will not attempt to disentangle them.

37. *Decreed in his heart* is the reading in DEFG, it vulg. *In his own heart* is found in ℵABP. etc. *Does well* is found in DEFG, etc., it vulg syr^{utr}. *Will do* in ℵAB cop, etc.

38. *Doeth well* is to be changed to the future on nearly the same authority as in the preceding verse.

39. *By the law* is found in ℵ^{c}D$^{b\ and\ c}$ E f g syr^{utr}, etc.; it is omitted in ℵ*ABD*, etc., d e vulg cop.

ANALYSIS.

General subject, the eating of things offered in sacrifice to idols. **1-3.** Statement of the insufficiency of mere knowledge, and of the superiority of love as the principle on which to decide such matters. **4-6.** The well-known fact which decides the moral indifference of such eating—viz., that there is no such thing as an idol, and only one God; at least, to the Christian, if not in fact. **7.** This knowledge, however, being wanting in some, who still retain their idea of the reality of the idol, the eating is wrong for them. **8.** The eating itself, however, is indifferent, not making the man either better or worse. **9.** Since the eating itself is indifferent, and no advantage to those who eat with knowledge, while it may be sin to their weaker brethren, they should be careful how they use their liberty. **10, 11.** For their example may lead the weaker brethren to eat against their conscience, and so tend to their destruction. **12.** Such sin against the brethren is sin against Christ. **13.** Declaration of the apostle that he will eat no meat, if it is a stumbling-block to his brother.

Ch. 8: 1. Now as touching things offered unto idols—better, *Now concerning things sacrificed unto idols.* This is the second subject on which the advice of the apostle has been asked in the letter of the Corinthians. (See on 7: 1.) The question is stated more fully in ver. 4—viz., "the eating of things sacrificed to idols." The remnants of these

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.
3 But if any man love God, the same is known of him.

2 eth up, but love [1]edifieth. If any man thinketh that he knoweth any thing, he knoweth not yet as he
3 ought to know; but if any man loveth God, the

1 Gr. *buildeth up.*

offerings were retained, either by the priest or the offerer, and were either eaten in sacrificial feasts in the idol-temples or at home, or were sold in the markets. The general question is thus capable of a three-fold division: 1. As to the meat sold in the market. 2. As to that eaten in a private house. 3. As to partaking of an idol-feast. The general question is discussed in this chapter—part 1 in 10: 25, 26; part 2 in 10: 27-33; and part 3 in 10: 14-23. Chap. 9: 1–10: 13 is a digression on the apostolic privileges of the apostle. **We know that we all have knowledge.** Whom does Paul wish to associate with himself in this statement? Some say, 'all the church'; others, only the instructed part of it. In ver. 4, he proceeds to show what the knowledge is to which he refers—viz., that there is no idol really, and that there is only one God. And it would seem as if this knowledge was common to all Christians. But in ver. 7 he goes on to state that some lack just this knowledge which is fundamental to the whole question; and so eat the idol-sacrifices as such—not as nothing, nor as something indifferent. It is probable, therefore, that the apostle is addressing here specially this enlightened party in the church, and pointing out the difference between them and their weaker brethren. (Cf. ver. 9 seq.) 'Knowledge.' This word is separated, for the sake of emphasis, from the limiting phrase, 'concerning things sacrificed to idols,' which, nevertheless, belongs with it. It is knowledge concerning this matter, not knowledge in general, that is meant. **Knowledge puffeth up, but charity edifieth**—should be, *but love buildeth up.* The verb is the ordinary word used to denote the building of a house, and it is employed by the apostle and others to denote the building up of the Christian character. (Cf. Acts 9: 31; ch. 10: 23; Rom. 14: 19; Eph. 4: 29, etc.) From this point to the end of ver. 3 is parenthetical, not grammatically, but logically; the discussion being interrupted, though there is no break in the construction. The apostle introduces certain general principles in regard to knowledge as deciding action, before proceeding to discuss the immediate subject. In this statement, he speaks of knowledge by itself, untempered by love, and consideration for the ignorance and weakness of others. Such knowledge by itself inflates a man with pride and self-reliance, and is, therefore, not a safe guide to conduct. 'But love builds up'—viz., the church. It leads a Christian to consider not merely the right or allowable in itself, but what is best for the whole body; and its breadth and generousness of view therefore make it a safe principle of conduct.

2. And if any man think that he knoweth any thing, he knoweth nothing yet, etc.—should be, *If any one thinks that he knoweth any thing, he knoweth it not yet,* etc. (See Crit. Notes.) Some commentators regard this conclusion as following directly from the condition, on the principle that humility is the condition of any true knowledge, and that the assumption of knowledge is inconsistent with the possession of true knowledge. But this does not seem so apposite to the apostle's purpose, to prove the inadequacy of knowledge in itself as a rule of conduct, as to suppose it to be a statement of the imperfection of any knowledge, even in the case that one seems to possess it. And, according to this, the second objection to mere knowledge as a guide to conduct, is its imperfection.

3. But if any man love God, the same is known of him—should be, *this one is known by him.* Both the condition and the conclusion of this sentence are unexpected. The love spoken of in ver. 1 is probably especially love to men rather than to God (cf. ver. 9 seq.), whereas in this verse he substitutes for this the love of God. And, in the conclusion, knowledge of God other than being known by him would seem to have a more direct bearing on the apostle's subject, as showing that love is the source of the highest knowledge, while mere knowledge by itself is imperfect. As regards the conditional part of the sentence, while love to God is not so directly connected with the apostle's subject as love to man, it includes the latter; and, besides, it has a more direct and a wider

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.
5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

4 same is known by him. Concerning therefore the eating of things sacrificed to idols, we know that no idol is *anything* in the world, and that there is no
5 God but one. For though there are that are called gods, whether in heaven or on earth; as there are

bearing on knowledge than the love to man. And, in the conclusion, while the knowledge of God leads directly to the knowledge of his will, and thus of the rule of conduct, being known by him insures the knowledge of him and of all that it involves. The thought is thus that while knowledge by itself is imperfect, the love of God, including as its necessary complement love to man, insures that knowledge of us by God, which is the pledge of true knowledge of himself and his ways. 'Is known by him'—with the knowledge that God has of his own; that intimate knowledge which recognizes them as friends.

4. As concerning therefore—for 'therefore,' *then* is better. The particle is resumptive, taking up again the subject of ver. 1, after the digression of ver. 2 and 3. **We know that an idol is nothing**—should be, *that there is no idol.* The construction and the order of words is the same as in the parallel clause, which is translated 'and that there is none other God, but one'; and, besides, the limiting phrase, 'in the world,' seems to mean nothing, as the clause is translated in our version. By 'idol' is meant, of course, not the image, but the deity represented by it. **And that there is none other God but one**—should be, *no God*—the word *other* is to be omitted. (See Crit. Notes.) The application of this to the question under discussion is so plain that the apostle omits it. Since there is no idol, there is nothing to contaminate or pollute the things offered in sacrifice to it. The true God hallows the things associated with his worship; a demon or false god would desecrate what is connected with his worship; but a fictitious god, having no existence, can neither consecrate nor desecrate anything offered to him.

5. For though there be that are called gods—better, *for even if there are so-called gods.* It is to be noticed in interpreting this difficult and doubtful passage—*First*, That the conditional particle is one that assumes the reality of the supposition introduced by it for some purpose, but does not in any way express nor imply that reality. This is, therefore, an assumption for the sake of the argument, that there are these gods; not the concession of it as a fact. *Second*, That the modifying word, 'even' marks this as an extreme supposition, not one that would readily be conceded as an established fact. The supposition is not, therefore, the very easy one that there are according to the heathen idea so-called gods, but the difficult one that such beings actually exist, in which extreme case the statement that follows is still true. Besides, this addition, *according to the heathen idea*, is something quite gratuitous, and neither expressed nor implied in the text. *Third*, That the emphatic position of the verb in the Greek text implies that actual existence is meant by it, and not simply existence in the heathen idea. 'Called gods'—the participle denotes the fictitiousness of the claim to be gods, not of the existence of the beings so entitled. **Whether in heaven or in earth.** The heathen peopled earth and air and seas with divinities. It should be, *upon earth.* **As there be gods many, and lords many.** This clause denotes the correspondence of the preceding supposition to the fact of many gods and many lords. And here again the verb is emphatic, and there is nothing to modify it, so that it is a virtual repetition of the preceding verb, and denotes, as that does, actual existence. Only in this case it is stated as a fact, not as a supposition. But, as we have seen, the supposition in the preceding clause cannot be taken as referring to any acknowledged fact, and therefore the supposition and the statement cannot be taken as referring to the same thing. The supposition refers to the actual existence of the fictitious gods, the so-called gods of heathendom, and supposes it to be true as an extreme case. This statement denotes a fact corresponding to that supposition, though not necessarily identical with it, viz., the existence of many gods and many lords. Now we have seen, in considering the preceding clause, that the verb does not admit of modification, such as that these many gods exist only in the heathen idea. And, on the other hand, their actual existence in the full

6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.
7 Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.
8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

6 gods many, and lords many; yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through
7 whom are all things, and we through him. Howbeit in all men there is not that knowledge: but some, being used until now to the idol, eat as *of* a thing sacrificed to an idol; and their conscience be-
8 ing weak is defiled. But meat will not [1]commend us

1 Or, *present.*

sense is for the apostle an incredible statement. The subject then must be taken in a modified sense, and the fact to which the apostle appeals is the existence of many beings to whom the term gods and lords may be applied, though in a modified sense. Meyer and others refer to Deut. 10: 17, and Ps. 136: 2, 3, as instances of the application of the name to angels. These passages term Jehovah "God of gods" and "Lord of lords," and the supposition is that the gods and lords referred to are angels. Certainly these passages correspond with ours in the statement of one supreme God among many beings to whom the name may be applied in an inferior sense. And since angels are the only supernatural beings known to men, besides God himself, we may say that we have in them the counterpart of the heathen deities, so far as both are superior beings subject to a Supreme Deity.

6. But to us there is but one God. 'To us' here means *with us, in our view.* It is the dative of opinion, denoting what a thing is to this or that person, as distinguished from what it is absolutely. (See Winer, 212.) The apostle says: *Whatever the fact is about the existence of other gods, we recognize only one, and so to us there can be no defilement in eating idol-sacrifices, whatever there may be in the thing itself, considered without reference to the person partaking.* On the same principle, he shows on the other hand that eating these things does defile those who have any idea of the reality of the idol, in spite of his unreality. **One God, the Father, of whom are all things, and we in him**—should be, *from whom are all things, and we for him.* God is recognized here as the source of all things, and as the Being for whom we Christians live. **And one Lord Jesus Christ, by whom are all things, and we by him**—should be, *through whom are all things, and we through him.* This distinction between the Father, as the ultimate source of all being, and the Son as the immediate agent, between the Father as the one from whom, and Christ, as the one through whom, are all things, is always preserved in the New Testament. (See John 1: 3; Heb. 1: 2, etc.) Paul also generally makes the distinction that we find here between the name applied to the Father and to Christ. In only two passages does he call Christ God, viz., Rom. 9: 5; Tit. 2: 13. 'And we through him.' As their natural life is already included in the statement, 'through whom are all things,' this refers to their spiritual life.

7. Howbeit, there is not in every man that knowledge—should be, *But not in all is the knowledge.* The knowledge referred to is that of the one God. **For some, with conscience of the idol unto this hour**—should be, *but some, by the familiarity with the idol unto now.* On the substitution of *familiarity* for *conscience*, see Crit. Notes. The meaning is that on account of their minds being familiarized with the idea of idols, of which they have not rid themselves yet, they eat the idol-sacrifice as an idol-sacrifice—not as an indifferent thing. The idol-god, having to the man an existence more or less real, what is offered to him, instead of being simply meat, not differing from other meat, as it is to those who have the knowledge of the one God, is a polluted thing. **And their conscience being weak.** The weakness here is not inability to resist evil, but to discern between evil and indifferent things, counting what is really indifferent to be evil. **Is defiled**—viz., by doing what is sin to him with his weak conscience, though in itself right. (Cf. Rom. 14: 23.) "Whatever is not of faith is sin."

8. But meat commendeth us not to God—should be, *But food will not bring us near to God—i. e.*, will not introduce us to his communion or friendship. (See Crit. Notes.) **For neither,** etc. 'For' is to be omitted. (See Crit. Notes.) The apostle's argument is here given

9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.
10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;
11 And through thy knowledge shall the weak brother perish, for whom Christ died?
12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

God: neither, if we eat not, [1] are we the worse; nor,
9 if we eat, [2] are we the better. But take heed lest by any means this [3] liberty of yours become a stumbling-
10 block to the weak. For if a man see thee who hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, [4] be emboldened
11 to eat things sacrificed to idols? For [5] through thy knowledge he that is weak perisheth, the brother
12 for whose sake Christ died. And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ.

1 Or, *do we lack*....2 Gr. *do we abound*....3 Or, *power*....4 Gr. *be builded up*....5 Gr. *in*.

on the reverse side. Before, it has been intended to show that food does not defile us. Here, he shows that neither does it bring us nearer to God. And it serves to carry forward his argument for considering the weaker brethren as well as themselves in this matter. For to their ignorant, weaker brethren the eating may be a sin, owing to their imperfect knowledge. But to them who have knowledge it has no positive moral quality, so as to involve obligation, or commend them to God, in which case they of course could not consider anything except that. That is, the eating of the ignorant may be a sin; their eating is an indifferent matter, neither good nor evil. And so it is their weaker brethren, rather than themselves, that they ought to consider in determining their conduct.

9. But take heed lest by any means this liberty of yours—this right to eat things sacrificed to idols in itself considered. **Become a stumblingblock to them that are weak**—should be, *to the weak.* (See Crit. Notes.) The preceding ver. leaves the matter in a merely negative form, making it quite indifferent whether they ate or not. But now, in contrast with this, he introduces a consideration which may make it a duty to them to forego this right. Their liberty may be a stumbling-block to those whose weak conscience does not permit them this liberty, and then they have a duty to perform in regard to this otherwise indifferent matter.

10. Which hast knowledge. It is this fact, the reputation for knowledge, which leads the other to follow his example; a case of following authority without knowing the reasons. **Sit at meat in the idol's temple**—literally, *reclining in an idol's temple.* This was the posture at meals in New Testament times and lands. The apostle shows, in ch. 10: 14 seq., that this particular form of partaking of the idol-sacrifices is a sin of itself, in a certain aspect of it. But here he treats of it on the merely indifferent side common to it with the other ways of eating them, viz., considered merely as the eating of things offered to idols. For it is this general thing, and not the specific form of it given here, that the weak ones are led to do by their example. (See close of ver.) **Shall not the conscience of him that is weak**—should be, *of him being weak.* The construction in the Greek is not such as to admit of our translation, which leaves the reference of the pronoun to be pointed out by the relative clause. Instead of this, the person is regarded as sufficiently pointed out by the pronoun itself, and the participial clause following modifies it. 'Being weak'—*i. e.*, though he is weak, unable to discern that this is an indifferent matter, but having a lingering idea of the reality of the idol-god, which makes the eating a sin to him. **Be emboldened to eat those things which are offered to idols**—literally, *be built up for the eating of idol sacrifices.* The verb is the one used by the apostle to describe the building up of Christian character, and translated in our version *edify.* (Cf. ver. 1; 10: 23; 14: 4, 17, etc.) The apostle's question is, *Will not his conscience be built up to this end, viz., the eating of idol sacrifices, which to him being weak is a sin?* Where the verb is followed, as here, by an infinitive or a preposition, it means, Grimm says, "to render any one's mind fitted for a thing." The ordinary use of the word by Paul makes its use here ironical; as if we should call the encouragement of a man in evil courses *edifying him.*

11. And through thy knowledge shall the weak brother perish, for whom Christ died?—should be, *Yes, the weak one perishes through thy knowledge, the brother for whom Christ died.* (See Crit. Notes.) This, the apostle says, is the result of your boasted knowledge, and its accompanying liberty of action. 'Perishes.' This word, when it is used, as here, in reference to the

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

13 Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble.

punishment of sin, denotes, always, the final loss or destruction of the soul. But the present tense employed here denotes the act in its progress, not necessarily an accomplished fact. 'The brother for whom Christ died.' The position of these words at the end of the sentence, disconnected with the subject which they modify, serves to render them very emphatic. *You destroy*, Paul says, *the Christian brother whom Christ died to save.* The relation to themselves, and to Christ, and the defeat of Christ's work, are brought out with great force.

12. But when ye sin so against the brethren, etc. This takes up the thought, suggested in the last verse, of the relation of their act to Christ, stating definitely what is there implied. **And wound their weak conscience.** The pronoun is emphatic, contrasted with Christ. *Wounding* here does not mean *offending* or *shocking*, but, as the context shows, *inflicting a moral injury.* The conscience is wounded by leading the man to act against his own convictions, which is expressed in another form in ver. 7 as the defiling of the conscience.

13. Meat—should be *food.* (See on ver. 8.) **Make my brother to offend.** This is the only place in our Common Version where this verb is translated with any approach to correctness. It is the verb which is usually rendered *offend.* (Cf. Matt. 5: 29; 18: 6; Rom. 14: 21, etc.) The Revised Version translates it here so as to bring out the exact meaning—*maketh my brother to stumble.* It means, literally, to act as a stumbling-block or trap-stick, to make one stumble or fall into a snare. Stripped of its figurative allusions, it means to be a cause of a man's sinning. **No flesh.** Here the specific word is used, meaning *flesh* or *meat.* (Cf. ver. 8 and 13.) Notice that it does not specify meat offered in sacrifice to idols, but any meat. Since any meat might be that, these remnants of the sacrifices being sold in the markets without anything to distinguish them. (Cf. 10: 25.) And so the apostle says: *I will go as far as this, if it is necessary.* I will not eat any meat at all, for fear that it may be sacrificial meat, if my eating it is going to lead my brother, who has a weak and uninstructed conscience, and thinks it at all sinful to eat it against his conscience. **While the world stands**—should be, *forever.* Our Common Version here is probably based on the occasional use of the Greek word to denote the world. (See on 1: 20.) But always, in such cases, it is plural; and if the singular were used, it would be with a limiting word, such as a demonstrative pronoun. It is one of the cases of the hyperbolical use of the phrase. (Cf. Matt. 21: 19.) **Lest I make my brother to offend.** The repetition of this emphasizes the importance of this consideration in the mind of the apostle. Of course, as the apostle shows elsewhere, this does not apply where, as in the case of circumcision, the truth of the gospel is in any way involved.

CRITICAL NOTES.—CHAPTER VIII.

2. *And* is found in DEF etc. vulg one MS. syr$^{sch\ and\ p\ cor*}$. It is to be omitted on the authority of ℵABP vulg cop syr $^{p\ txt}$. *Nothing* is found in D $^{b\ and\ c}$ EK, etc. syr^{utr}. It is to be omitted, and *it* supplied, on the authority of ℵABD*, etc. vulg cop.

4. *Other* is to be omitted before *God*, on the authority of ℵ*ABD, etc. it vulg cop. It is found in only ℵCKL, etc. syr^{utr}.

7. *Conscience* is the reading of ℵCDEF, etc. it vulg syr$^{sch\ and\ p\ txt}$; *familiarity*, of ℵ*ABP cop syr$^{p\ mg}$.

8. *Will not command* is the probable reading, being found in ℵAB cop. The present is found in ℵ^{c} DE, etc. it vulg.; *for* is found in DEF, etc. it vulg some MSS. etc. It is probably to be omitted on the authority of ℵAB, vulg some MSS. cop, etc.

9. *To them that are weak* (participle) is the reading in only L, etc.; *to the weak* (adjective) is found in ℵABD, etc.

11. *And* is the reading in ℵ^{c} D d e f g vulg syr^{utr} etc.; *yes* (Gr. γάρ) in ℵB, cop etc.; *shall perish* is the reading of D^{c}EF, etc. f g vulg syr^{utr}, etc.; *perishes*, of ℵ*AB, etc. cop etc.; *the weak brother* is the reading in ℵ^{c}L, etc. syr^{p}, etc.; *the weak one . . . . the brother* in ℵ*ABD, etc. it vulg cop etc.

CHAPTER IX.

AM I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?
2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of my apostleship are ye in the Lord.

1 Am I not free? am I not an apostle? have I not seen Jesus our Lord? are not ye my work in the
2 Lord? If to others I am not an apostle, yet at least I am to you: for the seal of mine apostleship are ye

ANALYSIS.

1-3. The apostle's claim to the apostolic office and its privileges proved, (1) by his having seen the Lord, and (2) by the Corinthian Christians, who were the fruits of his apostolic labors, and thus the seal of his apostleship. **4-6.** Statement of his claim as an apostle to be supported by the church. **7-12, 13, 14.** This claim proved by various analogies and precedents, showing that the laborer is worthy of his hire. **12-15.** His self-denial in foregoing this privilege. **16, 17.** His reason for this, that he may by preaching without pay earn the reward that mere preaching by itself does not bring him, because in that he is merely a slave doing the will of his master. **19-22.** His self-denial further in accommodating himself alike to Jewish scruples and Gentile freedom, instead of asserting his right to act according to his own ideas, that he may win them to the acceptance of the gospel. **23** seq. The reward that he seeks in all this stated to be his own salvation. **24, 25.** Warning to his readers to exercise the same care and self-control, since not all win the prize who start in the race. **26, 27.** Restatement of his own conflict with evil in himself, lest he, who has held up the reward before others, himself lose the prize.

Ch. 9. Am I not an apostle? am I not free? The order of these questions is to be reversed. (See Crit. Notes.) 'Free,' in contrast with the subjection to men of ver. 19. 'An apostle.' (Cf. Gal. 1: 11—2, 10, and on ch. 1: 1.) Paul's apostolic authority was often denied, on the ground that he did not belong to the Twelve, which was a convenient cover for opposition to his doctrine. **Have I not seen Jesus Christ?** 'Christ' is to be omitted. (See Crit. Notes.) This seeing of Christ was deemed essential to the work of an apostle, as they were to be personal witnesses to him. (Cf. John 15: 27; Acts 1: 21, 22; 22: 14, 15.) Comparing this with Gal. 1: 11 seq., we find that with the witness to Christ's resurrection there was combined the hearing of the gospel from Christ himself, which answers to the requirement in the original apostles that they should have been with Christ from the beginning, and so heard his teachings. This seeing was at the time of Paul's conversion, and also on the occasions recorded in Acts 18: 9; 2 Cor. 12; 1 seq. **Are not ye my work in the Lord?** The proof of his apostleship was in his work in the Lord. (Cf. 2 Cor. 3: 2 seq.) It was not this in itself, as it would have been, if only apostles had had the work of converting men and of founding churches. But it serves to prove whatever claim he may make, being the divine sanction of that claim. Just the same as miracles may prove a man to be a prophet, or an apostle, or the Lord himself, according to the nature of the claim made. **In the Lord**—modifies not a part of the sentence, but the whole. It was in the Lord that the apostle made them Christians, and brought them to their present state of Christian perfection.

2. If I be not an apostle to others, yet doubtless I am to you. The position of the words in the original brings out the emphasis better—*If to others I am not . . . yet to you I am.* The word for 'doubtless' is better rendered *at least.* 'To others' and 'to you' does not mean *in their estimation*, but *with reference to them.* In one sense, of course, an apostle is such to the whole church; but in another sense, which is the one intended here, he is an apostle specially to those to whom he is sent, and among whom he performs his apostolic work. (Cf. Gal. 2: 9; Rom. 11: 13, etc.) **For the seal of my apostleship are ye in the Lord**—better, *My seal of apostleship in the Lord.* (See on ver. 1, and cf. 4: 15.) They are the seal of his apostleship, for they attest by their Christian state and character the genuineness of his apostolic claim. The stamp of Christ is on them, and attests the author of their spiritual state to be Christ's servant. Therefore, to them at least, Paul is an apostle.

3 Mine answer to them that do examine me is this:
4 Have we not power to eat and to drink?
5 Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?
6 Or I only and Barnabas, have not we power to forbear working?

3 in the Lord. My defence to them that examine me
4 5 is this. Have we no right to eat and to drink? Have we no right to lead about a wife that is a [1] believer, even as the rest of the apostles, and the brethren of
6 the Lord, and Cephas? Or I only and Barnabas

1 Gr. *sister.*

3. Mine answer to them that do examine me is this—*i. e.*, to those examining him as to whether he was a genuine apostle. See on ver. 7. 'Is this,' viz., what precedes, not what follows, and there should be a period, therefore, at the end of the verse. His answer is that the Corinthians are his work in the Lord, and the seal of his apostleship. The statements that follow, we have no reason to believe were ever controverted; but his claim to the apostleship had been doubted and denied.

4. Have we not power to eat and to drink? This verse begins the subject for which the statement and defence of his apostleship has been introduced. The principle laid down in the preceding chapter had been, that we are not to assert our rights in regard to merely indifferent matters to the injury of others. And in this chapter, Paul states his own conduct in regard to his privileges as an apostle, as showing how he treated such matters. The chapter begins, therefore, with the defence of his apostolic office, proceeds, in ver. 4–12, with an argument for his right as an apostle to receive support from the church, and then, ver. 12 seq., shows how he disclaims that right. **Have we not power**—better, *a right;* the word used denotes the kind of power which comes from authority, privilege, or right. In the plural subject 'we,' the apostle includes himself and Barnabas. By the **power**—*right*—**to eat and drink,** he does not mean the right as opposed to asceticism, or to Judaistic notions, which he would not defend on the ground of his apostolic privilege, but on the broader ground of his rights as a Christian. But he means the right to eat and to drink at the expense of the church, to be supported by the church without working, except in their spiritual office. This is the subject as he develops it. (See ver. 6 seq.; cf. Luke 10: 7.)

5. Have we not power (better, *right*) **to lead about a sister, a wife**—should be, *a sister as wife.* The two nouns are not independent, but the second is in apposition to the first. The apostle probably refers to his missionary journeys, in which he claims the right to have a wife to accompany him. But here again, the right claimed is to have this at the expense of the churches, for the same reason as in ver. 4. **As well as other apostles**—should be, *as also the rest of the apostles.* We have here an incidental proof that the other apostles were married. **And the brethren of the Lord**—better, *brothers.* The word 'brethren' is applied to members of the same society, not to natural brothers. This text cannot be used to show that the brothers of the Lord did not belong to the twelve apostles, as the same reasoning would exclude Cephas. That statement rests on John 7: 5. That these brothers of our Lord were the children of Joseph and Mary is proved (1) by the use of the word, which is never used of any other relationship, unless the nature of it is pointed out in some way; (2) by the term first-born son applied to Christ. (Luke 2: 7); (3) the perpetual virginity of Mary, in the defence of which the other view is generally maintained, is disproved further by Matt. 1: 25; (4) the other theory, which makes them cousins, would probably make them also among the Twelve, which is disproved, as we have seen, by John 7: 5. **And Cephas**—the Hebrew form of the name Peter. (Cf. John 1: 42.) The apostle names him as a conspicuous case.

6. Or I only and Barnabas—the name Barnabas was given by the apostles; his original name being Joseph. (Cf. Acts 4: 36.) The next mention of him is in Acts 9: 27, introducing Paul to the apostles; then in Acts 11: 26, at Antioch, where he associates Paul with himself in labor there; and in Acts 11: 30, he goes with Paul to Jerusalem; and 12: 25, he returns with him to Antioch; and then, Acts 13 and 14, he accompanies Paul on his first missionary tour. He continues Paul's companion till the rupture, Acts 15: 36 seq. From the time that he began his missionary work with Paul, he seems to have been treated as an

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?
8 Say I these things as a man? or saith not the law the same also?
9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?
10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope.

7 have we not a right to forbear working? What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of
8 the flock? Do I speak these things after the manner
9 of men? or saith not the law also the same? For it is written in the law of Moses, Thou shalt not muz-
10 zle the ox when he treadeth out the corn. Is it for the oxen that God careth, or saith he it [1] assuredly for our sake? Yea, for our sake was it written: because he that ploweth ought to plow in hope, and he that

1 Or, *altogether.*

apostle, that title being expressly given him. (Acts 14: 14, cf. Gal. 2: 9.) **Have not we power to forbear working?**—better, *Have not we a right not to work?* As far as the express provision of the Lord is concerned, this right of the apostles to be maintained by the church without doing anything but religious work, rests on Matt. 10: 9, 10; Luke 10: 4-7. The reasonableness of it the apostle shows in the following verses.

7. Who goeth a warfare? The verb denotes service as a private soldier, not as an officer. **At his own charges**—this word means originally, *food*, and hence *the provisions* of an army; and then *the pay* of the soldiers, including both food and money. Cf. Luke 3: 14, where it is the word translated *wages.* **And eateth not of the fruit**—should be, *and eateth not the fruit.* (See Crit. Notes.) **Or who feedeth a flock**—better, *shepherds a flock.* **And eateth not of the milk of the flock?** According to the eastern custom still preserved, a share of the milk was part of the shepherd's pay. By these analogies the apostle establishes his position, that men are not accustomed to work without pay. The illustrations used are chosen with an instinctive sense of fitness. They represent three phases of ministerial work, and are common Scriptural figures for its representation.

8. Say I these things as a man?—better, *after the manner of man*—on human authority, according to a human standard. **Or saith not the law the same also?**—should be, *Or does not the law also say these things?* The law also—*i. e.*, as well as himself. Paul wishes to put this matter on the ground, not only of human reason, but also of divine authority.

9. The mouth of the ox that treadeth out the corn—should be, *of an ox treading out (or, threshing) corn.* Among other ways, threshing was done by driving oxen through the grain, sometimes with, sometimes without, a threshing machine. The quotation is from Deut. 25: 4, and is used again in the same connection in 1 Tim. 5: 18. **Doth God take care for oxen?**—should be, *for the oxen.* The question is put in such a form as to anticipate a negative answer.

10. Or saith he it altogether for our sakes? Philo says concerning the law, in the same rationalizing spirit, that it is not for irrational creatures, but for those who have mind and reason. **For our sakes, no doubt, this is written**—should be, *yes, for our sakes it was written.* **That he that plougheth,** etc.—should be, *because he that ploweth ought to plow in hope, and he that thresheth, in hope of partaking.* (See Crit. Notes.) The clause gives the reason in the nature of things for believing that this command was given for men, rather than oxen. There is nothing in the form or connection of the original statement to suggest this application, and the statement that oxen are to be excluded from the purpose of the command, making it apply altogether to men, is probably too strong as an exact statement, and it is rather intended as a rhetorical, than an exact expression. The application to human affairs is so prominent that the other may be even set aside in comparison. 'For our sakes'—the context would suggest that this is to be limited to Christian teachers, as they are the subjects of discourse. But this seems to narrow the statement more than appears to be necessary or justifiable. The range of the first person plural may change easily in a passage of this length, especially in the statement of a general principle. And while the reference of the law to human relations generally seems quite justifiable, the narrowing of it to the special case of religious teachers seems to be an unwarrantable spirit-

11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?
12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.
13 Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?
14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

11 thresheth, *to thresh* in hope of partaking. If we sowed unto you spiritual things, is it a great matter
12 if we shall reap your carnal things? If others partake of *this* right over you, do not we yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the
13 gospel of Christ. Know ye not that they who minister about sacred things eat *of* the things of the temple, *and* they who wait upon the altar have their
14 portion with the altar? Even so did the Lord ordain that they who proclaim the gospel should live of the

ualizing of the passage. Moreover, the immediate connection of this passage is with ver. 7, in which the subject is the general one of human labor; the phrase 'these things,' in ver. 8, refers to the statements of ver. 7.

11. Application of this general principle, that the laborer is worthy of his hire, to Paul as a Christian teacher. **If we have sown unto you spiritual things**—should be—*if we sowed*, etc. The subject is probably Paul himself, the plural being the plural of authorship. (Cf. ver. 12 and 15.) This use is admitted by Winer, p. 517, and by De Wette on the passage. If the plural is taken here in its proper sense, Paul probably associates with himself those immediately connected with him in his work in the Corinthian Church, viz., Silas and Timothy. (See Acts 18: 5; 2 Cor. 1: 19.) **Spiritual . . . carnal.** By these contrasted terms the apostle means, on the one hand, the things of God's truth adapted to the human spirit, and, on the other, those things which support the physical life. 'Sown . . . reap'—the latter is used to carry out the parallelism of the two clauses, though not strictly adapted to a case like this, where the return is not in kind. **Is it a great thing?**—*i. e.*, disproportionately great, more than should be expected.

12. If others be partakers of this power over you—should be, *of the power over you.* The 'power,' or *right*, meant is evidently that of receiving a return for their labor; but this is indicated in the Greek by the definite article, not by the demonstrative pronoun. 'Others'—he means other teachers, none of them apostles, and some of them more or less misleading in their teachings, who have come in since he established the church. Both Epistles are full of allusions to these other teachers of the Corinthian Church. (See 1 Cor. ch. . 4; 2 Cor. 3: 1; 11: etc.) **Are not we rather?** Not only as well as they, but more than they, since Paul was the founder of the church **Nevertheless we have not used this power**—should be, *But we did not use this right.* This is the point to which the apostle has been coming. He shows first, that he has the right to be supported by the church, in order to make his declining to avail himself of it an illustration of the principle of the preceding chapter, viz., self-denial for the sake of others and for the cause of Christ. Now he comes to the second part of his statement, and having shown that he has the right, he states that he does not use it. **But suffer all things**—better, *but we bear all things.* By 'all things,' he means the labor and privations resulting from receiving no compensation for what occupied so much of his time. **Lest we should hinder the gospel of Christ**—literally, *that we may not give any hindrance*, or *obstacle, to the gospel of Christ.* The word for hindrance denotes something cut down across the road of an army to hinder its march. Receiving his support from the church might lead to the charge that he had that selfish motive in his work.

13. Do ye not know that they which minister, etc.,—should be, *That they who work at the sacred things, eat the things from the sacred place—i. e.*, the temple. The Greek employs the same word for *sacred things* and *sacred place*, and in this way the force of the argument is better felt. **And they which wait at the altar.** The apostle refers to the well-known fact about the Jewish priesthood, that they ate the shew-bread, the edible parts of the sacrifices, etc., to confirm from still another point of view, the right of Christian teachers to support. (Cf. Num. 18: 9 seq.; 5: 9, 10; Deut. 18: 1, etc.)

14. Even so hath the Lord ordained that they which preach the gospel should live of the gospel—should be, *So also the Lord ordained for those who preach the gospel to live from the gospel.* They are to regard their work as the means of their support. (See Luke 10: 7.)

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.
16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me if I preach not the gospel!
17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me.
18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

15 gospel. But I have used none of these things; and I write not these things that it may be so done in my case; for *it were* good for me rather to die, than
16 that any man should make my glorying void. For if I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me,
17 if I preach not the gospel. For if I do this of mine own will, I have a reward: but if not of my own
18 will, I have a stewardship entrusted to me. What then is my reward? That, when I preach the gospel, I may make the gospel without charge, so as

15. But I have used none of these things. 'I' is emphatic, probably to indicate that his course is peculiar in regard to this matter. 'None of these things'—he has mentioned only one thing, viz., the right to support; but he analyzes this, in accordance with a frequent Greek usage, into its parts, such as the right to food, clothing, shelter, etc. (See Acts 18: 3; 20: 34; 2 Thess. 3: 8, 9.) **Neither have I written these things that it should be so done unto me**—should be, *And I did not write these things, that it may be so done in my case.* **For it were better for me to die, than that any man should make my glorying void**—should be, *For it is well for me to die rather; or no one shall make empty my boast.* (See Crit. Notes.) The mixed construction is an example of a peculiarity of the apostle's style. Instead of completing the comparison, as in our version, he turns the second part into an alternative to the first. If he does not die, he is determined that no one shall make empty his boast. Possibly the irregularity may be explained in another way, viz., as the word for *or* may also be translated *than*, it may read, *For it is well for me rather to die, than my boasting—no one shall make it vain.* In this case the original structure of the sentence is broken off only after the word *boasting*, and it is concluded as a negative sentence. 'Boasting' is here the ground of boasting, the thing of which he boasts, which would be made void or false by leading him to receive support in return for his preaching; his glorying being that he not only preaches the gospel, but by refusing compensation, removes from it all appearance even of selfish motive.

16. For though I preach the gospel—should be, *for if*, etc. **I have nothing to glory of**—better, *it is nothing for me to glory of.* **For necessity is laid upon me; yea, woe,** etc—should be, (see Crit. Notes), *for woe is unto me—i. e.*, this is the reason or confirmation of the preceding statement that necessity is laid on him. He must needs preach the gospel, for it is woe to him not to. The 'woe' denotes the punishment of God. The verse gives the reason why he would rather die than lose his glorying in unpaid preaching of the gospel, viz., that the preaching itself, being a matter of necessity, is nothing to glory in.

17. For, etc.—gives the reason why it is woe to him not to preach the gospel, viz., that he does it involuntarily, under constraint; he is a steward, who will be punished for nonfulfillment of his trusts. **Willingly. . . . against my will.** These, and especially the latter, are misleading translations: the idea is *with* and *without constraint; voluntarily* and *involuntarily* are better translations. The apostle evidently has in mind his position as a slave, (*doulos*), in which his work is not undertaken by himself, but is put on him by another, without consulting him, and it may or may not be in accordance with his own wishes. **I have a reward,** or, *pay.* A man is paid for voluntary labor, but is not liable to punishment for neglecting it. 'But if unwillingly,' etc., should be, *but if involuntarily. I have been entrusted with a stewardship.* This was a servile position generally held by a slave, and so there was woe to the man unfaithful to it, but no reward attaching to the performance of its duties. If, on the other hand, he had preached of his own motion, instead of in obedience to Christ's orders, it would have been something other than a servile position that he occupied.

18. What is my reward then? Verily, that when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel—should be, *What then is my reward, in order that I may, in preaching the gospel, make the gospel without expense, so as not to use my privilege in the gospel?* (See Crit. Notes.) Our version makes the answer

19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.
20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;
21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

19 not to use to the full my right in the gospel. For though I was free from all *men*, I brought myself under bondage to all, that I might gain the more.
20 And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I
21 might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I

to the question what immediately follows—viz., his reward is to make the gospel free of expense. But the only thing, as he has shown, for which he can be rewarded, is this very thing which is thus made the reward. Stanley admits this identity, but defends it on the ground that virtue is its own reward. But it would seem as if this unexpected turn to the thought would have to be expressed very plainly, by stating both the things thus identified, and their identity. And besides, the apostle gives, in ver. 23, a different answer to the question. Another interpretation makes the answer implied in the question itself a negative answer. The thought would be, then, *What possible reward is there, then, for my preaching the gospel, since my work is that of a slave? There is none, in order that I may go on and do something not required of me, and by this unconstrained work, obtain a reward.* The clauses following the question denote God's purpose in leaving the preaching by itself without a reward, that purpose being to incite him to do more, by which a reward may be obtained. It seems to be an objection to this interpretation, that it does not prepare the way, as it might, for the statement of the reward in ver. 23. The connection of thought is better preserved, therefore, by a third interpretation, which makes the question refer to the reward for preaching without compensation, explains the clauses following as denoting the purpose of the reward—viz., that he may do the thing for which the reward is offered, and finds the answer to the question in ver. 23 seq. **That I abuse not,** etc.—should be, probably, *use not.* The word has both meanings; but the former seems out of place, as nothing in the context suggests the danger of abuse of the privilege, but only the disadvantage to him of using it. It is related to the preceding clause as the general idea which includes that particular. Other things included in this general apostolic privilege are denoted in what follows.

(Ver. 19-22.)

19. For, etc. States the confirmation of the apostle's purpose not to use his right in the gospel signified in the preceding. **Though I be free from all men** — literally, *being free from all men.* If the concessive form is retained, it should be, *though I am free.* By 'free' he means, not bound to them in any such way as to restrict his freedom, his liberty to do what he thought right for himself. **Yet have I made myself servant unto all**—should be, *I made myself slave to all.* In what way he enslaves himself, he goes on to state—viz., by conforming himself to their views and states in unimportant matters, not affecting his Christian character. **That I might gain the more**—should be, *the most—i. e.*, the majority, the greater part. (See Winer, 242.) 'The more,' in the sense of by so much the more, is expressed otherwise.

20. I became as a Jew. Notice that he does not say 'a Jew,' but 'as a Jew,' meaning by that, that he conformed to Jewish customs and used methods of teaching adapted to them. (See Acts 16: 3; 21. 20–26.) **To them that are under law.** After this is to be inserted, *not being myself under law.* (See Crit. Notes.) **Them that are under law,** is simply another way of denoting Jews. By 'law' he means the Jewish law, from which, as such, he considered himself free, though not free from obligation to the law of God. (See ver. 21.)

21. To them that are without law—*i. e.*, the heathen, who were without the revealed law given to the Jews, though not without conscience and a moral nature; and so not absolutely without law. **As without law**—viz., not conforming to those positive enactments of the Jewish law which made the difference between a pious Jew and a pious Gentile, the general moral law being common to them both. **Being not without law to God, but under the law to Christ.** The apostle's freedom from the Mosaic law must not be taken as involving or implying freedom

22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.
23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.
24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

22 might gain them that are without law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by
23 all means save some. And I do all things for the gospel's sake, that I may be a joint partaker there-
24 of. Know ye not that they who run in a [1] race run all, but one receiveth the prize? Even so run, that

1 Gr. *race-course.*

from God's law; or, as he puts it in the other clause, the law of Christ. It is very important to bear in mind just the apostle's position in reference to the law. There are three points included in that position: (1) Freedom from all law as a means of justification. (Rom. 3: 20.) (2) Freedom from the Jewish law as a past dispensation, superseded by the gospel. (3) Obligation, in no way annulled, to keep the law of Christ as a rule of conduct, which is involved in the idea of being a follower (literally, *imitator*) of Christ.

22. To the weak became I as weak—should be, *I became weak.* (See Crit. Notes.) The weakness meant is that described in ch. 8: 7-13—viz., that arising from an imperfect knowledge, especially of the distinction between morally indifferent things, and those having positive moral quality. But it is not to be understood here, as in ch. 8, of weak Christians, which is excluded by the terms *gaining* and *saving*, which the apostle says are his purpose in regard to these weak ones, as in regard to the other classes mentioned. But probably there was then, as there is now, the disposition to condemn in Christians what the world approves in itself, and a failure to apprehend the principle of Christian freedom. And then, in the Jews, there would be the same repugnance to the apostle's freedom as among the Jewish Christians. And to these scruples of weak-minded men the apostle says that he accommodated himself. Matters involving a principle, such as circumcision, are, of course, excluded. **I am made all things to all men, that I might by all means save some**—should be, *To them all I have become all things, that I may in every way save some.* By 'them all,' is meant, all these classes that he has mentioned; and by 'in every way,' he means, *by the use of all means*, neglecting nothing that may help this result, 'that I may in every way save some.' The apostle becomes a Jew to the Jews, without law to those without law, etc., in order that he may, by the use of all means, save some. And in this accommodation of himself to the scruples of others for the sake of saving them, he exemplifies the principle laid down in the preceding chapter, of sacrificing our rights in regard to indifferent matters, for the sake of the spiritual good of men.

23. And this I do for the gospel's sake, that I might be partaker thereof with you—should be, *And I do all things on account of the gospel, that I may become a fellow-partaker of it.* (See Crit. Notes.) 'All things'—viz., everything of which he has just spoken. 'On account of the gospel.' In what sense, he points out in the next clause. 'That I may become a fellow-partaker of it'—that he may share with others its blessings. Here, then, we come to a statement of the reward (see on ver. 18), which induced the apostle to labor in the gospel without pay, and to forego other privileges and rights, such as are implied in ver. 19-22. It was not that he might obtain a reward peculiar to himself, but that he might share with others the blessings of the gospel. Meyer says well, "Notice his humility." And he might have added, his anxiety for his own salvation as well, when many nowadays, with half his attainments, would be talking about the "rest of faith."

24. They which run in a race—should be, *a race-course*, the Greek *stadium.* **Run all, but one receiveth the prize.** The parallel that the apostle means to draw is that in the Christian's life, as in the race-course, mere presence in the race is not enough, but a certain kind of running. To be a Christian is not enough, if one is not a good Christian, an aspiring and progressive Christian. **So run, that ye may obtain.** Not so as to obtain (the prize), but 'so' refers to the way in which the runner receiving the prize runs; and the next clause denotes the object of this, viz., that they may obtain the prize. The

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.
26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:
27 But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

25 ye may attain. And every man that striveth in the games is temperate in all things. Now they *do it* to receive a corruptible crown; but we an incorrupti-
26 ble. I therefore so run, as not uncertainly; so [1]fight
27 I, as not beating the air; but I [2]buffet my body and bring it into bondage: lest by any means, after that I [3]have preached to others, I myself should be rejected.

1 Gr. *box*....2 Gr. *bruise*....3 Or, *have been a herald.*

prize in the Christian race is the future glory of the Messianic kingdom.

25. And every man that striveth for the mastery, is temperate in all things—should be, *And every one that contends in the games, exercises self-control in all things.* (See on the verb *contain*, ch. 7: 9.) The reference is to the well-known fact, that during the period of training for such a contest the man refrains from all kinds of dissipation and indulgence. **Now they do it**—literally, *those then;* the pronoun is demonstrative, not personal, and the conjunction is illative. **A corruptible crown**—or, *perishable.* The prize in the Isthmian Games, to which he would be likely to refer in writing to the Corinthians, was a wreath of pine or ivy. **But we**—viz., those running in the Christian race. These exercise self-control, just as the others, but more spiritual than bodily. **An incorruptible** (crown). This figurative representation of the rewards of the future life is found also in 2 Tim. 4: 8; James 1: 12; 1 Peter 5: 4; Rev. 2: 10. The inducement is greater by the difference between a perishable and an imperishable crown.

26. I therefore. The pronoun is emphatic, indicating the apostle's return to his own case, after stating the general principle. 'Therefore'—*i. e.*, since I am seeking an incorruptible crown. **Not as uncertainly**—better, *as not uncertainly*—not running hither and thither, uncertain whither he is running, but having the goal in view, and running straight towards it. In the Christian course it is applied to the knowledge of that kind of living that will prepare for heaven, and a steadfast keeping to that. **So fight I not as one that beateth the air**—better, *as not beating the air*, opposed, of course, to hitting his opponent. Before, he has thought of himself as running; here, as boxing. In the Christian life it is applied to knowing the things which oppose the believer, and contending against them.

27. But I keep under my body—should be, *I beat my body severely*—black and blue—opposed to the beating of the air. It is his body, made up of members in which is a law opposed to the law of his mind (Rom. 7: 23); a body of sin (Rom. 6: 6); a body of death (Rom. 7: 24), that he fights and beats—*i. e.*, it is the sin in himself, his carnal nature, that he fights. The body is the organized flesh (*sarx*), and thus, like that, is represented sometimes as the seat of the sinful nature. **And bring it into subjection**—should be, *and make it my slave;* having beaten it in conflict, I make it my slave, as the lawful prize of victory. The tendency is for the carnal nature to vanquish and lead captive the man. Paul reverses this. **Lest that by any means, when I have preached to others, I myself should be a castaway**—should be, *Lest in some way having been a herald to others, I myself become rejected.* The figurative language of the games is retained. But there is an apparent mixture of figures, arising from the fact that the apostle, or any preacher, has to take part himself in the conflict, as well as act the part of herald, proclaiming to others the laws and prizes of the contest. 'Become rejected,' viz., as unworthy of the prize. The figurative language of the apostle in this passsage is borrowed from the Isthmian Games, which were celebrated at Corinth every third year, and in which the principal contests were running and boxing. (See Art. Games, "Bib. Dict."; Howson's "Metaphors of St. Paul," and Art. Isthmian "Dict. of Greek and Roman Antiquities.") The anxiety and carefulness of the apostle to obtain the heavenly reward, and to live a strenuous and sober life for this purpose, may well be contrasted with the over-confidence of many at the present time.

CRITICAL NOTES.—CHAPTER IX.

1. The first two questions are found in the order of our version in DEF, etc. d e f g fu

CHAPTER X.

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

1 For I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all

go, etc. The reverse order is supported by ℵAB, vulg. syr^{sch}, etc., and is the probable order. In the name *Jesus Christ*, *Christ* is to be omitted, on the authority of ℵAB, vulg syr^{p}. It is found in DEFG, etc., d e f g, denied syr^{sch}.

2. *My apostleship* is the reading in DEFG, etc. d e f g, vulg. *My seal of apostleship* is found in ℵBP, etc., and is probably correct.

7. *Of the fruit* is the reading in C^{3}D$^{b\text{ and }c}$ E, etc. d e am fu syr^{utr}, etc. *The fruit* is found in ℵABCD, etc. f g tol harl, etc., and is the probable reading.

10. The reading on which our version is based in the clause, *he that thresheth in hope, should be partaker of his hope*, is found in ℵ^{c}D$^{b\text{ and }c}$ E, etc. *He that thresheth, in hope of partaking*, is found in ℵABC, syr^{utr} f vulg., and is the probable reading.

15. *Than that any one should make my glorying void*, is the reading in ℵ^{c}CD$^{b\text{ and }c}$, K, etc, f vulg. *Or no one shall*, etc., is to be preferred, on the authority of ℵDB, d e, and is besides internally probable.

16. *Yea, woe is unto me*, in our version, is a poor rendering of a reading found in ℵ^{c}KL, etc. syr^{utr}; *for woe is*, etc., is the reading in ℵ*ABCD, etc. it vulg sah cop, etc., and is to be preferred.

19. *The gospel of Christ* is the reading of D$^{b\text{ and }c}$EF, etc. f g syr^{utr}; *of Christ* is omitted, on the authority of ℵABCD, d e vulg, etc.

20. The clause, *not being myself under law*, is inserted after the words *as under law*, on the authority of ℵABCD, etc. it vulg syr^{p}.

22. *As weak* is the reading in ℵ^{c} CF, etc., f g syr^{utr}; *as* is to be omitted probably, on the authority of ℵAB d e vulg.

23. *This I do* is the reading in KL, etc. syr^{utr}; *all things*, instead of *this*, is to be read, on the authority of ℵABCD, etc. it vulg etc.

ANALYSIS.

1-13. Warning from the example of the Israelites against presumptuous belief that a place among God's people, or outward marks of God's favor, will insure any one against the punishment visited by God on sin. 1, 2. Analogy in the history of the Israelites to baptism, and 3, 4, to the Lord's Supper. 5. God was nevertheless displeased with them, and destroyed them. 6-11. Typical character of these events, and warning from them against idolatry, fornication, tempting of the Lord, and murmuring. 12, 13. Warning against falling, to those that think they stand, and encouragement from the fact that their temptations are such as belong to man, and that God will help the tempted. **14.** Application of this warning to the particular sin of idolatry. **15-18.** Proof that in partaking of the heathen sacrificial feasts they are guilty of constructive idolatry, (1) from the analogy of the Lord's Supper, and (2) from the analogy of the Jewish sacrifices. **19-22.** Statement of the significance of this entanglement with idol-worship from the fact that, while the idol is nothing *per se*, he represents the kingdom of Satan, and that implication in idol-worship is therefore fellowship with demons. **23-31.** Consideration of the cases in which meat that has been used in idol-sacrifices is sold in the market or served at feasts in private houses. **23, 24.** General principles applicable to these cases, viz., the indifference of the eating of this meat in itself, and on the other hand, the possibility of injuring others by it. **25-27.** Injunction to them, on the basis of these principles, to eat without any question what they find in these places. **28-30.** Injunction to refrain from eating, if any one tells them that the meat has been used in sacrifices, not on their own account, but so as not to lead the man who tells them, to violate his conscience. **31-33.** General exhortations to do everything for the glory of God, and for the good of men.

Ch. 10: 1. Moreover, brethren, I would not that ye should be ignorant—should be, *For I do not wish you to be ignorant, brethren.* (See Crit. Notes.) This statement in regard to the Israelites, is intended to prove

2 And were all baptized unto Moses in the cloud and in the sea,
3 And did all eat the same spiritual meat;
4 And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ.

2 passed through the sea; and were all baptized unto
3 Moses in the cloud and in the sea; and did all eat
4 the same spiritual meat; and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ.

1 Gr. *into.*

the preceding representation, that not all who are in the Christian race win the prize, but that self-control, and hard running and fighting, are necessary to win the heavenly prize. **Our fathers.** Paul speaks here, of course, as a Jew, associating himself with his countrymen, not with his Gentile readers. **All our fathers.** Better, *our fathers all.* The 'all' is emphatic, and should be placed after the noun to indicate this, as in the Greek. They all had these privileges, these outward signs that they belonged to the people of God; but not all of them had the divine favor, (ver. 5.) **Were under the cloud.** (See Ex. 13: 21 seq.; Ps. 105: 39.) The Lord was in the cloud; so that this is a statement of the divine presence and guidance. **And all passed through the sea.** (See Ex. 14: 21 seq., 29.) This is a statement of miraculous interposition by the Lord in their behalf.

2. And were all baptized unto Moses—*i. e.*, were baptized into connection with him as their leader appointed by God. **In the cloud and in the sea.** It is not necessary to do violence to the record here, in order to justify the figurative allusion to baptism. The Israelites were in the sea, encompassed by the waters, though not submerged; and though the cloud, according to the statements in Exodus, was before and behind them only, the passage in the Psalms, 105: 39, seems to refer to it as spread as a covering over them; and the two statements may be combined—they do not necessarily exclude each other. Meyer takes the sea on both sides, and the cloud over them, as together constituting the one act of baptism, which removes all difficulty. There is only this objection to the view—viz., that the repetition of the preposition more naturally implies two acts, instead of two parts of the same act.

3. And did all eat the same spiritual meat—better, *food.* 'Spiritual' is here to be taken in contrast with natural, not as regards the nature of the food, but its source, which was supernatural and miraculous. See Gal. 4: 29, where Ishmael is said to be born according to the flesh, but Isaac according to the Spirit. The Spirit is regarded as the agent in these miracles. 'The same' is emphatic here, for the same reason as the word 'all.' The apostle's argument rests on the fact that they all had these same tokens that they were God's people. There is an allusion here to the Lord's Supper, which is typically represented in the eating and drinking, as baptism is in the passage of the Red Sea. The spiritual food is the manna. (See Ex. 16: 15, 35.)

4. The spiritual drink, is the water from the rock. (See Ex. 17: 6; Num. 20: 11.) 'Spiritual' is to be explained the same as in the expression 'spiritual food.' **For they drank of that spiritual rock that followed them**—should be, *of a spiritual rock.* This statement is intended to confirm what is said of the spiritual drink in the preceding clause, showing that the water that they drank was from a spiritual, or miraculous, source. **That followed them.** This has given the commentators much trouble, owing largely to the fact that in its literal sense it corresponds to the Jewish tradition, that the rock smitten by Moses actually followed the Israelites in their journey through the wilderness, a tradition that has in itself all the appearance of a myth. Leaving aside altogether the bearing of inspiration on the question of Paul's acceptance of such a myth, the general soberness of his citations from Jewish history is against the supposition that he has here incorporated, and so endorsed, a fanciful tradition. There was a great body of such traditions, with which the apostle was familiar, having been brought up in one of the Rabbinical schools; but he avoids it in his writings and speeches, so that it would be a quite exceptional case, if he has here conformed to a tradition, not only outside of the Old Testament history, but inconsistent with that history in its facts and tone. The fact of the apostle's familiarity with the tradition, which has been used to show the probability of the literal interpretation, is, *per se,* of course

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.
6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.
7 Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.

5 Howbeit with most of them God was not well pleased: for they were overthrown in the wilder-
6 ness. Now, [1]these things were our examples, to the intent we should not lust after evil things, as they
7 also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to

1 Or, *in these things they became figures of us.*

favorable to it; but in connection with this other fact, that he makes in general no use of it, is decidedly against that interpretation. There are two ways of explaining the expression, either of which may be admitted, as not doing any unnecessary violence to the language. We may suppose that the apostle is here thinking of the explanation of the rock, as being Christ, that he gives immediately, and that he represents him in this figurative way as following them through the wilderness. Or we may think of the rock as following them in the stream that flowed from it. It is certainly no great stretch of language to think of them as seeing in the stream the rock from which it flowed, and of the apostle therefore as speaking of the rock that followed them in the same sense. Which one of these two explanations we should adopt will depend on the interpretation of the next sentence. **And that rock was Christ**—should be, *and the rock was Christ.* Here again there is a difference of opinion whether the apostle means that the rock was Christ in some real sense, or that it signified, typified Christ. The former meaning is certainly admissible in the sense that Christ, in his pre-Messianic nature and person as the manifested Deity, the God of creation and of history, was present in all the miraculous events of that wilderness sojourn; and was thus the real source of the water supplied to the Israelites, as the rock was its apparent source. And the latter cannot be rejected on the ground of the verb "to be," since the copula often connects things that stand, figuratively or representatively, for each other, as in "this is my body," or "that (picture) is (represents) Christ." The meaning then would be that the rock typified Christ, as did the manna and the living water. On the whole, this latter seems the better explanation, as falling in more readily with the apostle's use of all the things mentioned in these verses as typifying, or standing for, things in the Christian Dispensation. And this being so, it seems better to say that the rock followed them in the stream that flowed from it.

5. But with many of them God was not well-pleased—should be, *But not with the most of them was God well-pleased.* The negative is placed early in the sentence, to give it emphasis, and to lay stress on the fact that the statement of the divine favor, common to them all, ends with these outward manifestations of it. When we come to the question, whether they actually had God's favor, all of them, it has to be answered in the negative. And instead of 'many,' it should read 'the most'; the greater part of them did not have the divine favor. **For they were overthrown in the wilderness.** See Num. 14: 29, 30, where the statement is that all except Caleb and Joshua died without beholding the Holy Land, as a judgment of the Lord on their sins.

6. Now these things were our examples—should be, *became our examples*, or, *came to pass as our examples*, or literally, *types.* The word means originally, the impress left by a blow (see John 20: 25)—as *e. g.*, the impression stamped on a seal; then any image, form, example, or pattern of a thing. The meaning here is that the things corresponding to baptism and the Lord's Supper, in the journey of the Israelites to the Holy Land, on the one side, and their overthrow on the other, are typical of the dangers in the Christian's course, and are intended to show him that he, too, may fail of the divine favor at last. **To the intent that,** etc. The divine purpose is to restrain them by these examples from the sins, and so from the fate, of the Israelites.

7. Neither be ye idolaters—should be, *Neither become*, etc. **As it is written**—the reference is to Ex. 32: 6. **To eat and drink—to play.** They partook of a sacrificial feast, and then indulged in sports, dancing, etc., in honor of the golden calf which they had made to worship during Moses' absence in the mountain. In what sense the Corinthian

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.
9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.
10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.
11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.
12 Wherefore let him that thinketh he standeth take heed lest he fall.

8 eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and
9 fell in one day three and twenty thousand. Neither let us try the [1]Lord, as some of them tried, and
10 perished by the serpents. Neither murmur ye, as some of them murmured, and perished by the de-
11 stroyer. Now these things happened unto them [2]by way of example; and they were written for our admonition, upon whom the ends of the ages are
12 come. Wherefore let him that thinketh he stand.

1 Some ancient authorities read *Christ*....2 Gr. *by way of figure.*

Christians were in danger of this, (see ver. 14, seq.,) viz., by partaking of idolatrous feasts.

8. Nor let us commit fornication, etc. (See Num. 25: 1-9.) The reference is to the sin of the Israelites with the Moabitish women in Shittim. **Three and twenty thousand.** The history says twenty-four thousand; and this is the reading in one manuscript of the Vulgate, the Philoxenian Syriac, and the Armenian versions. But it is evidently a correction of the text to remove the discrepancy. As it was not, probably, in the original account an exact, but a round number, there is, of course, a possibility that the exact number lay between these two. But the difficulty is, to account for this single variation from the account in Numbers, among various rehearsals of it, and that one the latest of them all. It is, in any case, an unimportant matter. Certainly, the various attempts to reconcile the two have deserved only to be relegated, as De Wette says, to an "antiquated hermeneutics."

9. Neither let us tempt Christ—should be, *the Lord.* (See Crit. Notes.) By 'the Lord' he means God, which is demanded by the parallel statement, in which the omission of the object shows that the verb is intended to have the same object in both cases. The reference is to Num. 21: 4-6. To 'tempt' God is to try or test him—*i. e.*, to challenge him, as it were, by our sin, to show his justice and power. The particular way in which the Israelites tempted God in this case was by their complaints against him for bringing them out into the wilderness, where they had so poor and scanty fare, when in Egypt there was abundance. Possibly, Paul saw in the Corinthians a similar "hankering after the flesh-pots of Egypt," in their desire for the forsaken pleasures of the old heathen life; but as he generalizes the particular sin of the Israelites here, he very likely meant to have his warning a general one against any temptation of the Lord. **As also**—the 'also' is to to be omitted. (See Crit. Notes.)

10. As some of them also murmured. 'Also' is to be omitted. (See Crit. Notes.) The reference is to Num. 16: 41-49. Many of our reference Bibles refer it to Num. 14: 2, 29, in which the destruction of the whole people is foretold, because they murmured against the Lord on the return of the spies with their report from Canaan. But the difference between the 'all' of that account, and the 'some' of this, is against their identification. And besides, the word **destroyer** here is naturally used to describe the plague of Num. 16. Cf. 2 Sam. 24: 15-17, where the 'pestilence' and the 'destroying angel' are used interchangeably. The murmuring in the passage referred to was against Moses and Aaron, the leaders appointed by the Lord for destroying Korah and his followers, who had rebelled against this leadership. Possibly, Paul had in mind a like disposition among the Corinthians to murmur against their regularly appointed teachers.

11. Now all, etc. 'All' is probably to be omitted. (See Crit. Notes.) **Ensamples.** On the use of this word see on 'examples,' ver. 6. Their punishment was an example, or type, of the punishment of disloyal believers, whose relation to God is typified by theirs. **And they are written**—should be, *were written.* **Upon whom the ends of the world are come**—literally, *to whom*, etc.; and instead of 'the world,' read, *the ages.* (See on 1: 20.) The ages are the ages of the world's history, and the apostle means that we belong to the Last Dispensation, or the Gospel Era. In Heb. 9: 26, Christ's manifestation as the Messiah is said to mark the end or completion of the ages. All the preceding ages were intended to contribute to this final age.

12. Wherefore—literally, *And so—i. e.*,

13 There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.
14 Wherefore, my dearly beloved, flee from idolatry.

13 eth take heed lest he fall. There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.
14 Wherefore, my beloved, flee from idolatry. I

since those Israelites fell from the divine favor, and since their history is intended to be an example and a warning to us. **Standeth—fall.** These words denote stability in the Christian life, on the one hand; and falling from it into a state of sin, on the other. (Cf. Rom. 11: 20; 14: 4; Eph. 6: 11 seq.; ch. 16: 13, etc.) The verse is a warning against undue confidence in the mere fact that a man supposes himself a Christian.

13. There hath no temptation taken you. The verb denotes here the forcible seizure of a person by a strong or evil thing. **Such as is common to man.** These words are a paraphrase of the single word meaning *human*. It may denote what comes from man, or what belongs to him. The former is sometimes given as the meaning here, temptations coming from man being opposed to those coming from the devil, or from any other superhuman source. But such knowledge would be too high and wonderful for the apostle. How should he know all their temptations? or how could he discriminate, if he knew them all? The other meaning brings the statement within the apostle's range; he could know, from reason and experience, that their temptations were such as belong to human life. And it is this thought which is developed in the next clause. **But God is faithful.** God's faithfulness is involved here in his promise to keep all his true children, which would be broken if he allowed them to be tempted beyond human strength. (See 1: 9; John 10: 28 seq., etc.) **Who will not suffer you to be tempted above that ye are able.** This clause contains the statement of that in which the faithfulness of God consists—the confirmation of his faithfulness. **But will . . . make,** etc. This is the statement of the way in which God provides against the exposure of his people to too great temptation. It is not by keeping them out of the way of any temptation, but by making a way of escape from them all. **Also a way to escape.** This implies that the temptation also, as well as the way out, comes from God. There is, of course, the distinction to be made between actual solicitation to evil, and the impulse to evil given by a man's circumstances and position in life. The former can never come from God, (see James 1: 13); but a man's circumstances, both good and evil, do come from God. **That ye may be able to bear it.** There is a slight mixture of the figures here, a way of escape being a strange way of making us bear a thing. But in fact, though not in figure, the ideas consist, escape, and resistance, and endurance, being various methods of denoting the same essential attitude towards temptation.

14. Wherefore, my dearly beloved. In the original, it is simply, *my beloved*. 'Wherefore,' in view of all that has been said as to the danger that even Christians may fall into sin, and thus incur God's displeasure; and in view, also, of the statement of the divine succor in temptation. **Flee from idolatry.** The apostle goes on to show that this is the sin to which the Corinthians rendered themselves liable by perverting and exaggerating their liberty in regard to eating the idol-sacrifices. Observe the course of thought by which the apostle returns to this subject, discussed in chap. 8. There, he has shown that they are not to use their liberty in regard to this, or any matter, in such a way as to wound the conscience of the weaker brethren. Then, in chap. 9, he shows how he has forborne to use or assert his right as an apostle to the support of the church, and even holds in abeyance his own views in regard to Jewish or Gentile customs, becoming all things to all men, in order to do the most good possible. This leads him to speak of his object in thus sacrificing himself for the good of others, which he states to be his anxiety to do all in his power to obtain his own salvation. Then, in this chapter, he shows the need of this watchfulness and effort to attain the final award, proving, from the example of the Israelites, how even God's own people may fall into sin and forfeit his favor. And, in this connection, he takes up again the matter of idol-sacrifices,

15 I speak as to wise men; judge ye what I say.
16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?
17 For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

15 speak as to wise men; judge ye what I say. The
16 cup of blessing which we bless, is it not a [1]communion of the blood of Christ? The [2]bread which we break, is it not a [1]communion of the body of Christ?
17 [3]seeing that we, who are many, are one [2]bread, one

1 Or, *participation in*....2 Or, *loaf*....3 Or, *seeing that there is one bread, we, who are one body.*

and points out to them the possibility of sin in this matter.

15. I speak as to wise men; judge ye what I say—should be, probably, *As to wise men I say, judge ye what I say.* The verb in the first clause is used, commonly, with an object, not absolutely like our word, speak; and this makes it probable that the two clauses are to be closely connected, making the second the object of the verb in the first. I say, . . . 'judge,' etc. And 'what I say' probably refers to what follows, in regard to the idol-sacrifices, and the analogous case of the Lord's Supper. It is a matter requiring judgment and discrimination; and he exhorts them, as men of intelligence and understanding, to exercise them. (See on 1: 5, 6.)

16. The cup of blessing which we bless. Referring to the giving of thanks, or the blessing, at the Lord's Supper. (See Matt. 26: 27; Mark 14: 23.) The word 'bless' here is not to be confounded with the word denoting the giving of thanks. But it is probable (cf. Matt. 26: 26; Mark 14: 22, with Luke 22: 19), that both terms were used to describe the same act, which included in itself both the blessing and the giving of thanks. To 'bless' is, here, to consecrate in prayer, to ask God's blessing on the cup. **Is it not the communion of the blood of Christ?** It will help us to see the connection of thought here to remember that the words translated 'communion' in this verse, 'partakers,' (ver. 18), and 'fellowship,' (ver. 20), are all forms of the same Greek word. This word means *communion, association, fellowship;* and the genitive after it may denote either the persons or things with which one is associated, or that in which they are associated and have part together. Now if we examine the argument, we find that it is here the fellowship or association with the blood and body of Christ that is meant. In the second analogy used, the Israelites, by eating the sacrifices, are represented as partaking with the altar—*i. e.*, as consuming one part, while the altar consumes the other part of the sacrifices. And in the conclusion, those who eat the idol-sacrifices are represented in the same way, as in fellowship with demons. So that here, in the other analogy of the Lord's Supper, it must be fellowship with some thing or person that will keep up the correspondence between all the cases, that forms the basis of the argument. Some suppose that the fellowship is with believers and in the body of Christ. But this supposes that the point of the argument—viz., that with which we are associated in the Supper, is left out by Paul. Moreover, in the parallel cases, it is not the association with the worshipers, but with the object of worship, that is pointed out. The consistency of the several parts of the argument requires, therefore, that we understand here fellowship with the blood of Christ to be meant. But in what sense? It is evident from the passages, (Matt. 26: 26 seq.), see above; (1 Cor. 11: 23 seq.; John 6: 51 seq.), which give the history and explanation of the Lord's Supper, that these symbols represent the sacrificial death of Christ, and that, therefore, fellowship with the body and blood of Christ, is fellowship with the Lord in his death. The partaking of these emblems brings us into this fellowship. But as the emblems are symbols, not the real body and blood of the Lord, so our eating and drinking are symbolic acts, representing the faith by which this fellowship is really accomplished. (Cf. John 6: 51, 53, 54, 56, 57, 58, with ver. 35, 40, 47.) This does not invalidate the apostle's argument, because, if we represent or profess in any act our fellowship with a religion, it is the same for the purposes of this argument as if we came into the fellowship by that act.

17. For we being many, are one bread, and one body; for we are all partakers of that one bread—should be, *Because we, the many, are one bread, one body; for we all partake of the one bread.* This verse contains the confirmation of the preceding statement,

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?
19 What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything?
20 But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.
21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

18 body: for we all partake [1]of the one [2]bread. Behold Israel after the flesh: have not they who eat
19 the sacrifices communion with the altar? What say I then? that a thing sacrificed to idols is any
20 thing, or that an idol is any thing? But *I say*, that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God: and I would not
21 that ye should have communion with demons. Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the table of the Lord,

1 Gr. *from*....2 Or, *loaf*.

that in the Lord's Supper there is a fellowship with the body and blood of Christ—*i. e.*, with his death. The confirmation consists in this, that the many who partake form one body—*i. e.*, one spiritual body—and this for the reason, that they all partake of the one bread. What constitutes this unifying element must, therefore, be something more than mere bread. We must look behind that to the spiritual fact represented by it, and that fact is the death of Christ; and the believer's fellowship with it by faith is represented by his eating of the bread. And the apostle, in applying this principle to the case of eating what remains from idol-sacrifices, would say that the Corinthians must look not merely at the meat as meat, but at the heathen worship which it represents. 'One bread' represents, under another figure, the same fact as the 'one body,' the bread in the Lord's Supper representing the body of Christ, with which we are brought into fellowship.

18. Behold Israel after the flesh—distinguished from the spiritual Israel, the heirs of Abraham's faith. **Are not they which eat of the sacrifices partakers of the altar?**—should be, *with the altar*. (Cf. 9: 13; ver. 16, and Notes on each.) The word 'partakers' here is from the same root as the word 'communion' there, and the meaning is the same, viz., *fellows*, *associates*, of the altar. This association is in virtue of eating what remains of the things offered on it. The argument is the same as in the preceding analogy of the Lord's Supper, and is substantially this, that eating and drinking, connected with a religious service, cannot be dissociated from that service and considered merely as eating and drinking.

19. That the idol is anything? or that which is offered in sacrifice to idols is anything? The words 'idol' and 'that which is offered in sacrifice to idols' are to be transposed. (See Crit. Notes.) What the apostle has just said, having for its obvious conclusion that there is complicity with idol-worship in partaking of a feast in an idol temple, and therefore sin, seems to contradict what he said in ch. 8, that an idol is nothing, and that the eating of the idol-sacrifices is therefore an indifferent matter. The answer is of course negative, as implied in the adversative 'but,' with which the next statement begins.

20. But, etc. This is in contrast with the implied negative answer to the preceding question. **They sacrifice to devils.** (Cf. Deut. 32: 17; Ps. 106: 37.) There is some doubt as to the meaning of the word translated 'devils' in these passages from the Old Testament. But in the Septuagint, which Paul would very likely have in mind, and in the Syriac, it is rendered *demons*. As Paul uses it, this statement cannot mean that the heathen deities are demons, which would directly contradict his statement in ch. 8 that they are nothing. It can only mean that in sacrificing to them, men are serving the devil and his demons, instead of God. Such worship forms a part of the service of the God of this world, the same as any sin. These deities, though in themselves nothing, represent the kingdom of darkness ruled by the demons. **And I would not,** etc.—should be, *And I do not wish you to become fellows of demons*, or *partakers with demons*. Here is the application to the matter in hand of the principle gathered from the analogous cases of the Lord's Supper and of the Jewish sacrifices. The principle is, that you must look at the worship, the religious fact represented by the idol-sacrifices and sacrificial feasts. Then, in answer to the question, Is there, in fact, anything represented by them, seeing that the idol is in itself nothing? the apostle shows that there is really a demon-worship in it. And he would certainly not wish them to have fellowship in any way with that.

21. Ye cannot drink the cup of the

22 Do we provoke the Lord to jealousy? are we
stronger than he?
23 All things are lawful for me, but all things are not
expedient: all things are lawful for me, but all things
edify not.
24 Let no man seek his own, but every man another's
wealth.
25 Whatsoever is sold in the shambles, *that* eat, ask-
ing no question for conscience' sake:

22 and of the table of demons. Or do we provoke the
Lord to jealousy? are we stronger than he?
23 All things are lawful; but all things are not expe-
dient. All things are lawful; but all things [1]edify
24 not. Let no man seek his own, but *each* his neigh-
25 bour's *good.* Whatsoever is sold in the shambles,

1 Or, *build not up.*

Lord, and the cup of devils, or *demons*—a moral impossibility, based, of course, on the oppositeness of the two things. Cf. Matt. 6: 24, "Ye cannot serve God and Mammon." **The cup of the Lord . . . the Lord's table.** The cup and table in the Lord's Supper; the cup and table of demons, are those used in the sacrificial feasts of the heathen.

22. Do we provoke the Lord to jealousy?—should be, *Or do we*, etc., presenting an alternative to the preceding statement, *Or do we, by combining these two incongruous things, provoke the Lord's jealousy, who will have himself alone, and no other with him, worshiped?* Some interpreters substitute here the more general word 'anger' for 'jealousy.' But it is doubtful if the original has that meaning, and it is, besides, not so fitting here. Jealousy is just the feeling belonging to a case like this, in which others are put in the Lord's place, or beside him. **Are we stronger than he?** They ought to be, the apostle would say, if they are going to provoke him to jealousy. And so this becomes, as Chrysostom says, the *reductio ad absurdum* of their position. By 'the Lord' here is probably meant Christ, as appears from the connection with ver. 21, from which the thought would carry on the term with the same meaning.

It is to be noticed in comparing this discussion with that in ch. 8, that the apostle is here speaking of the sacrificial feasts in the temples of the heathen gods. And it is this particular form of eating the sacrificial food that he condemns as idolatry, while in general such eating is morally indifferent. That this is the reference, appears from the expressions, 'cup of demons,' 'table of demons,' which apply to the sacrificial feasts only. In these, the sacrificial character of the things eaten is retained; they are eaten as idol-sacrifices, and the feast is in honor of the deity. In the other uses of the idol-sacrifices this character is lost, and the meat returns to its original use as simply food, so that the eating of it becomes, as the apostle shows, an indifferent matter.

23. All things are lawful for me. 'For me' is to be omitted in both parts of the verse. (See Crit. Notes.) This statement is to be limited to indifferent matters, not having a positive moral quality. (See on 6: 12.) **But all things are not expedient**—better, *but not all things profit;* they are not morally profitable to the person doing them. **But all things edify not**—better, *but not all things build up;* they do not build the Christian character of others in the church. Both the use of the word, and the development of the thought in the following verses, show that it is others, and not the person himself, to whom the verb applies. On the use of this verb, see on 8: 1; and on the word translated 'are not expedient,' see on 6: 12. The verse is intended to introduce the apostle's statement in regard to eating the meat offered in sacrifice to idols, when it is sold in the market-place, or served up at a private house. In both these cases he regards it as an indifferent matter, to which this general statement applies.

24. Let no man seek his own, but every man another's wealth—should be, *but the other's.* (See Crit. Notes.) 'The other's'—by this is meant the other person concerned with any one in a transaction. The words *every man* are to be omitted. (See Crit. Notes.) This principle, that no one is to seek his own, but the other's interest, is what is to guide them in such questions as this of sacrificial meats, in connection with the preceding statement, that not all things that are allowable edify. The mere lawfulness of any action is not enough, according to these two statements, to determine what we shall do. We must also inquire whether it will benefit or injure others.

25. Whatsoever is sold in the shambles—better, *everything that is sold in the market.* **Asking no question for conscience' sake.** They might have conscientious scruples about

26 For the earth *is* the Lord's, and the fulness thereof.
27 If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience' sake.
28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience' sake: for the earth *is* the Lord's, and the fulness thereof:
29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?
30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

26 eat, asking no question for conscience' sake; for the
27 earth is the Lord's, and the fulness thereof. If one of them that believe not biddeth you *to a feast*, and ye are disposed to go; whatsoever is set before you,
28 eat, asking no question for conscience' sake. But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that shewed it, and
29 for conscience' sake: conscience, I say, not thine own, but the other's; for why is my liberty judged
30 by another conscience? [1]If I by grace partake, why am I evil spoken of for that for which I give thanks?

1 Or, *If I partake with thankfulness.*

eating meat that had been used in idol-sacrifices, even by chance, and so make inquiries whether the meat sold was of that kind or not. The apostle, therefore, tells them to buy and eat, without asking such questions. Of course, his reason is that such scruples are unnecessary.

26. For the earth is the Lord's, etc. This passage from Ps. 24: 1, the apostle cites as a reason for the preceding injunction to eat everything sold in the market. He argues in the same way in 1 Tim. 4: 4, saying that "every creature of God is good." We are not, therefore, to ask whether anything good to eat is holy or unholy—*i. e.*, whether it belongs to the Lord or to the devil; for all things of the kind are the Lord's, and to be taken with thankfulness. How such things may be defiled by actual association with the worship of idols he has already shown in ver. 16–22. But this defilement does not remain after the meat has been taken out of this association and sold in the market as food.

27. Bid you to a feast—a feast at a private house is meant; the temple-feasts are forbidden. (Ver. 21, 22.) **And ye be disposed to go**—literally, *you wish to go.* This is inserted, because the going is something about which the apostle says nothing; he leaves that to themselves. **Whatsoever**—literally, *everything that.* The principle here is the same as in the preceding case.

28. This is offered in sacrifice to idols. The words 'to idols' are to be omitted. (See Crit. Notes.) **Eat not for his sake that shewed it, and for conscience' sake.** This alters the case. They were not to ask any question for the satisfaction of their own conscience, because there was no ground for conscientious scruples; but if any one told them what showed that he had such scruples, it complicated the matter by giving them another conscience besides their own to care for. 'And for conscience' sake.' Whose conscience, he tells us in the next verse. **For the earth is the Lord's, and the fulness thereof.** This is to be omitted. (See Crit. Notes.)

29. Conscience—should be, *but conscience.* (See Crit. Notes.) **But of the other.** The one who gave him the information is meant. The principle on which this rests is stated, ch. 8, 7–13. Their example might lead the man to do what was contrary to his conscience. Their doing what is right in itself might lead him to do what was for him wrong. **For why is my liberty judged of** (should be, *by*) **another man's conscience?** Omit 'man's.' This gives the reason why it is not for the sake of his own conscience, but of the other's, that he should refrain from eating, viz., that what he can do is not a matter for another conscience to decide for him. As to what is right for himself, each man is to be his own judge, and no other man's conscience can be made the tribunal to judge his actions. Hence, when the man's own conscience has adjudged him liberty to do a thing, no other conscience can sit in judgment on it, and annul that decision. Other consciences may be employed as counsel, but the judge is the individual conscience.

30. For if I by grace be a partaker—should be, *If I partake with thankfulness.* 'For' is to be omitted. 'But' is found in the Text. Rec., but not on good authority. (See Crit. Notes.) The word translated 'grace' in the Common Version is the ordinary New Testament word for 'grace,' but it also means *thankfulness;* a meaning which is required by the connection with the verb 'give thanks' in the next clause. The pronoun 'I' is emphatic here and in the clause 'I give thanks.' 'I partake with thankfulness, and that settles the matter for me.' As Bengel says: "The act of giving thanks sanc-

31 Whether therefore ye eat, or drink, or whatsoever
ye do, do all to the glory of God.
32 Give none offence, neither to the Jews, nor to the
Gentiles, nor to the church of God:
33 Even as I please all *men* in all *things*, not seeking
mine own profit, but the *profit* of many, that they may
be saved.

31 Whether therefore ye eat, or drink, or whatsoever ye
32 do, do all to the glory of God. Give no occasion of
stumbling, either to Jews or to Greeks, or to the
33 church of God: even as I also please all men in all
things, seeking not mine own profit, but the *profit* of
the many, that they may be saved.

lifies all the food, denies the authority of idols, asserts that of God." Cf. Rom. 14: 6; 1 Tim. 4: 3, where this effect of thanksgiving is clearly stated. It associates the act of eating with the worship of God, and so of course leaves no room for the supposition that it is an entanglement with idol-worship.

31. Whether, therefore, ye eat or drink, or whatsoever ye do—the last clause should be, *or do anything*. The eating and drinking are to be taken generally, not confined to the eating of idol-sacrifices. **Do all to the glory of God**—*i. e.*, with this glory in view. This general principle, to regulate all their action, is the conclusion in which he sums up what has preceded. They are not to use their liberty, based on the moral indifference of any action, in such a way as to dishonor God.

32. Give none offence—should be, *become not stumbling-blocks*—*i. e.*, this is the nearest approach to a translation that I can make of a phrase which means, literally, *become without occasion for stumbling*. The constant use of the word 'offence' for this and kindred words is one of the things that mar our common version. The meaning is, Do not by your actions lead others into sin. **Jews . . Gentiles . . church of God**—The first two classes make up the world. The word translated 'Gentiles' means, literally, *Greeks*. (See on 1: 22.)

33. Even as I—better, *as also I*. In what way he pleases men he describes in 9: 19 seq.; viz., by conforming to their notions in indifferent matters. **But the profit of many**—should be, *of the many*, opposing 'the many' to himself as 'one.' **That they may be saved**—this is the advantage that he sought for others, and for which he sacrificed such things as his personal opinion about the differences between Jews and Greeks, those under law and those not under law.

CRITICAL NOTES.—CHAPTER X.

1. *Moreover* is the reading in ℵ^{c}KL syr^{utr}, etc. *For* is to be substituted on the authority of ℵ*ABCD, etc., it vulg sah cop, etc.

9. *Christ* is found in DEFG. etc. it. vulg. syr$^{sch\ and\ p\ txt}$ sah, etc.; *the Lord* is the probable reading, being found in ℵBCP, etc., syr$^{p\ mg}$, etc. *Also* in the second clause is found in D^{c}EKL, etc. It is to be omitted on the authority of ℵABCD*, etc., it vulg sah cop syr^{p}, etc.

10. *Also* in the second clause is found in only KL, etc., and is to be omitted.

11. *All* is found in ℵCDEFG, etc. it vulg syr^{utr} cop, etc. It is omitted in AB sah, etc. The external authority is decidedly in favor of its retention, but internal evidence is against it on the ground that it would naturally be inserted, but not omitted, by a transcriber.

19. The order of the words *idol* and *that which is offered in sacrifice to idols* in our version, is found in KL syr^{utr}, etc. The reverse order is found in ℵ^{a}BC**D, etc., it vulg sah cop, and is to be preferred.

23. *For me* in the first part of the verse is found in ℵ^{c}C^{3} H, syr^{utr}, etc. It is to be omitted on the authority of ℵ*ABC*D, etc. it vulg (most MSS.) sah cop, etc. Substantially the same authority justifies its omission in the second part of the verse.

24. *Every man* is found in only D$^{b\ and\ c}$ EKL, etc., syr^{utr}, etc., and is to be omitted.

28. *Offered in sacrifice unto idols* is the reading of CDEF, etc., g vulg syr^{p} cop, etc.; *offered in sacrifice* simply is found in ℵABH sah, syr^{sch} d o f, etc., and is the preferred reading. *For the earth is the Lord's and the fulness thereof*, is found in only H**KL syr^{p}, etc., and is to be omitted.

30. There is no conjunction at the beginning of this verse on any good authority. *But* is found in a few cursives, and *for* in two cursives and one manuscript of the vulg.

ANALYSIS.

1. Exhortation to imitate Paul, closing the discussion of the preceding chapter. **2.** Praise for their general mindfulness of his instructions. **3-15.** Injunction against women's speaking or praying in the meetings of the church with uncovered head; (1) because, in the divine order, woman comes below man,

CHAPTER XI.

BE ye followers of me, even as I also *am* of Christ.
2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.
3 But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.

1 Be ye imitators of me, even as I also am of Christ.
2 Now I praise you that ye remember me in all things, and hold fast the traditions, even as I de-
3 livered them to you. But I would have you know, that the head of every man is Christ; and the head of the woman is the man, and the head of Christ is

and should wear the head covering as a sign of subjection, 3–5, 7; (2), because not to wear it puts the woman on a level with shameless women who wear the head shorn, 6; (3), because of the angels who are witnesses of our conduct, 10; (4), because the natural sense of propriety testifies to the fitness of the custom. 13–15. Confirmation of (1) from the fact that woman originally was formed from man, and made for him, instead of the opposite, 8, 9. Injunction against contentiousness in this matter, 16.

17-19. General charge that there are divisions in the church, manifested in their meetings. **20-34.** Charges and instructions in regard to the observance of the Lord's Supper. **20-22.** They do not wait until the church is assembled before they begin; the rich, eating gluttonously themselves, do not share with their poor brethren, and thus despise the church and shame the poor. **23-26.** He shows them how to observe the Supper according to directions received from the Lord, bringing out the solemn significance of the ordinance as a rebuke of their levity in its observance. **27.** Unworthy eating and drinking, which fails to recognize this meaning of the elements, is therefore, a sin against the body and blood of the Lord. **28, 29.** Necessity that they examine themselves, and partake of the Supper with a knowledge and recognition of its meaning. **30.** Failure to do this the cause of sickness and death among them. **31, 32.** By judging themselves, they would escape this judgment of God, which in its turn is intended to preserve them from final condemnation. **33, 34.** Final injunction that they wait for each other in the celebration of the Supper, and satisfy their hunger at home.

Ch. 11: 1. Be ye followers—should be, *Become imitators.* In the connection this refers to the apostle's self-sacrifice and regard for others, mentioned in 10: 33. This ver., therefore, belongs with the preceding chapter. **Even as I also am of Christ.** This does not state the limitation of the preceding exhortation, making it equivalent to *so far as I follow Christ.* But it enforces the exhortation to imitate him by referring to his own imitation of Christ in this matter of self-denial. (See Phil. 2: 4–8; Rom. 15: 1-3.)

2. Now I praise you, brethren. The word *brethren* is to be omitted. (See Crit. Notes.) With this verse the apostle begins a new subject. **Ye remember me.** They have him and his teachings in mind in whatever they do. **And keep the ordinances.** The word 'ordinances' is everywhere else in the New Testament rendered 'traditions.' It denotes, properly, the transmission of history, teachings, etc., either orally or in writing, and then, by a usage peculiar to the New Testament, the thing transmitted. It is applied by the apostle to both his doctrines and the usages taught by him. (Cf. 2 Thess. 2: 15; 3: 6.) Here it is the usages. **As I delivered them**—should be, *as I have delivered them.* With this general commendation, the apostle, with his usual tact and kindliness, prepares the way for the strictures on their practice in two particulars, which follow in this chapter.

3. But I would have you know—better, *But I wish you to know.* The conjunction is slightly adversative, placing the teaching that follows in contrast with the general praise that precedes. **The head of every man is Christ.** By 'the head' he means the superior, the master placed over him. 'Of every man'—*i. e.*, in the class Christians that he is addressing. The apostle is giving here the order of rank in the Christian system, beginning with man, and showing Christ above him, and the woman below him, and then finally God over Christ. This rank and subordination form the principle on which the apostle bases his teaching in regard to the veiling of women. There are two difficulties in this statement; first, the apparent conflict between this representation of the subordination of women and Gal. 3: 28, in which man and woman are

4 Every man praying or prophesying, having *his* head covered, dishonoreth his head.
5 But every woman that prayeth or prophesieth with *her* head uncovered dishonoreth her head: for that is even all one as if she were shaven.
6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.
7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

4 God. Every man praying or prophesying, having
5 his head covered, dishonoureth his head. But every woman praying or prophesying with her head unveiled dishonoureth her head: for it is one and the
6 same thing as if she were shaven. For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or shaven, let her be
7 veiled. For a man indeed ought not to have his

said to be one; and second, the difference between this statement in regard to the subordination of the Son to the Father, and passages which express their oneness. Both difficulties are only apparent. The passage in Galatians denotes the unity, and not necessarily the equality, of man and woman. The nature of the apostle's argument in that passage is not such as to involve any question of equality of condition. He starts with the difference between Jews and Gentiles, and shows that it is not such as will make the obtaining of salvation, or of the blessings of salvation, different in the two. Then he passes from this to the other distinctions of race, condition, and sex, showing the same thing in reference to them. All this would not affect the question here considered, of social position and relative rank. As to the other difficulty, the passages which state the oneness of the Father and Son deal with the unity of the divine nature, or essence, or interests in the two, or with some other aspect of their relations, but none of them touch this question of rank and subordination, nor is any one inconsistent with the statements, made here and elsewhere, of the subordination of the Son.

4. Every man praying or prophesying. This word 'prophesying' is not restricted in Greek, as it is in English, to the foretelling of future events, but denotes inspired teaching in general. (Cf. ch. 13 and 14.) Furthermore, this word, like our word 'preach,' refers always to public utterance, so that the praying would probably be of the same character, which also appears from the nature of the subject. It is only in meetings of the church that the apostle would consider these directions about veiling necessary. **Dishonoreth his head**—viz., because it is the sign of subjection, (cf. ver. 10), while his position, being next to Christ and above woman, is a position of honor and superiority. The question is often asked, why the regulation is such as to represent the subjection of woman to man, and not their common subjection to God? The answer seems to be, that nature, to which the apostle appeals in confirmation of his view, (see ver. 13 and 14), prompts us to regard and represent human relations in all such matters. And if the question is further asked, why the apostle refers to the divine position in his rank-list, the answer is, probably, that he regards man's position next to Christ as adding to his honor, rather than detracting from it. (Cf. ver. 7.)

5. For that is even all one, as if she were shaven—should be, *For she is one and the same with the woman that is shorn.* The unveiled woman is the subject, not the being unveiled; and she is said to be the same as a woman whose hair is cut off. This shorn head was not only unwomanly, it was also the sign of a harlot, and was hence more disgraceful than now. 'One and the same.' The long hair and the veil were both intended as a covering of the head, and as a sign of true womanliness, and of the right relation of woman to man; and hence the absence of one had the same significance as that of the other.

6. For if the woman be not covered—should be, *Is not covered—i. e., veiled.* **Let her be also shorn.** If she puts off the artificial covering, let her be consistent, and take the next step, putting off the natural covering of the head, which is intended for the same purpose. **But if it be a shame**—should be, *is a shame.* The argument here is, that veiling and long hair on the one side, and unveiling and short hair on the other, are consistent with each other, belonging in the same class together; and that, therefore, an unveiled woman is constructively the same as a woman with her hair cut.

7. For, etc. Here we have the application of the statement of ver. 3 to the question. **Forasmuch as he is**—literally, simply, *being.* **The image and glory of God.** The word 'image' contains the idea of general

8 For the man is not of the woman; but the woman of the man.
9 Neither was the man created for the woman; but the woman for the man.
10 For this cause ought the woman to have power on *her* head because of the angels.
11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.
12 For as the woman *is* of the man, even so *is* the man also by the woman: but all things of God.

head veiled, forasmuch as he is the image and glory of God: but the woman is the glory of the
8 man. For the man is not of the woman; but
9 the woman of the man: for neither was the man created for the woman; but the woman for the man:
10 for this cause ought the woman to have *a sign of*
11 authority on her head, because of the angels. Howbeit neither is the woman without the man, nor the
12 man without the woman, in the Lord. For as the woman is of the man, so is the man also by the wo-

likeness to God in man's spiritual faculties. The word 'glory' has been restricted by some to the dominion that man has over the lower creation. (See Gen. 1: 26 seq.) It is not supposed, of course, that anything in the word restricts it to this meaning, but that the context limits us to this, the general subject being man's independence and lordship. But the immediate context seems to be against this limitation; for the word 'image' with which this is connected certainly suggests no such limitation; and this same word 'glory,' as applied to woman, cannot be so limited. Probably it carries forward the idea of the word 'image,' denoting the kind of nature, the glorious being, that man has through his likeness to God. The argument is here from man's relations to God, as in the preceding verses from his relations to woman. Man, being directly the image of God, occupies a position of honor which is incompatible with the veiling of his head, that being a sign of dependence. **But the woman is the glory of the man.** According to the account in Gen. 1: 26, 27, she is equally with man made in the image of God. But according to Gen. 2, she acquires this indirectly by derivation from man, not directly from God; and thus the sign of dependence becomes fitting to her.

8. For the man is not of the woman, but the woman of the man—should be, *For man is not from woman, but woman from man.* (See Gen. 2: 18 seq.) This refers, of course, to the original creation, not to the propagation of the species. It confirms the statement of the preceding verse, that woman is the glory of man, which is true only through this fact of original creation.

9. Neither was the man created for the woman, but the woman for the man—should be, *For also man was not created on account of the woman, but woman on account of the man.* This is an additional fact confirming the previous one. Woman, being for man, naturally comes after him and from him, and not the reverse. (See Gen. 2: 18.)

10. For this cause ought the woman to have power on her head — should be, *authority* instead of 'power.' By a singular metonymy the word denotes a sign of being under authority, viz., of the man. **Because of the angels.** The allusion here is not mysterious or recondite, but simply to the presence of angels, whose witness of our actions should be a restraint and an impulse to us, like the presence of all good beings. The motive is the same as in Heb. 12: 1, though the beings referred to are different. As to this presence of angels, see Heb. 1: 14.

11. Nevertheless, neither is the man without the woman, nor the woman without the man, in the Lord—should be, *Nevertheless, neither is woman without man, nor man without woman in the Lord.* (See Crit. Notes.) This is a statement modifying the preceding representation of the supremacy of man. The man is not independent of the woman, any more than the woman of the man. 'In the Lord'—in their relations to each other as Christians. It does not refer, therefore, to the relation of the sexes in procreation, as might be supposed without this modifying clause, but to their general relations in life.

12. For as the woman is of the man, even so is the man also by the woman—should be, *from the man,* and, *through the woman.* The former refers to the original creation, and the latter to the continuance of the race. And the prepositions are chosen with reference to this relation, the one denoting the original source, and the other the means or more immediate cause. The argument is from the natural order in creation, constituting mutual dependence, to the general relation of dependence in the Christian life stated in the preceding verse. **But all things of God**—should be, *from God.* 'All things'—viz., all the things mentioned. All these

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?
14 Doth not even nature itself teach you that, if a man have long hair, it is a shame unto him?
15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.
16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

13 man; but all things are of God. Judge ye [1]in yourselves: is it seemly that a woman pray unto God
14 unveiled? Doth not even nature itself teach you, that, if a man have long hair, it is a dishonour to
15 him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.
16 But if any man seemeth to be contentious, we have no such custom, neither the churches of God.

1 Or, among.

relations have a divine origin, and so are sacred. The natural order is the divine order, and so not to be set aside.

13. Judge in yourselves. As we should say, *for yourselves*, instead of depending on the judgment of others. The preposition denotes the inwardness of the act. **Is it comely**—better, *proper*, *befitting*—**that a woman pray unto God uncovered?** The one to whom the prayer is addressed is named, in order to indicate the solemnity of the act. They are thus made to feel the incongruity of the costume. Paul has already made them see the unfitness of the unveiled head for woman, its immodesty and unwomanliness, and now, with that impression on their minds, he asks if it is proper to pray to God in such unseemly fashion.

14. Doth not even nature itself. Some commentators say this means nature in the objective sense. Alford says that it refers to "the fact that woman has long hair naturally, and man short hair." But is this due to nature, or to the barber? De Wette explains it as meaning "conformity to the law of the organism." But he says that the teaching is by an impulse or feeling—*i. e.*, he makes nature here objective, but explains it after all in such a way as to make the statement refer to the instinct in man, leading him to cut his hair, not to the natural shortness of it. Meyer and Grimm say that nature here is the natural sense of propriety as opposed to custom, art, or law. This is probably the meaning.

15. For her hair is given her for a covering—should be, *Because her hair has been given her in place of a covering.* The word 'covering' is limited by the connection to a covering for the head, or veil. The apostle's argument is that her long hair is a glory to woman, because it is a natural veil, and that this is therefore a providential indication of the propriety of the veil itself for woman, and of its impropriety for man.

16. But if any man seem to be contentious—should be, *But if any one thinks to be contentious.* The verb means also 'to seem.' But with this meaning we have to suppose a refinement of expression by which an evil thing is politely spoken of as seeming to be, instead of being. (See Winer, 613.) The other meaning, 'thinks to be,' *has it in his mind to be*, gives a fitting sense without any such unnecessary device. **We have no such custom.** The pronoun here probably refers to the apostles. Meyer's explanation—I and those like-minded—seems weak. De Wette and Rückert's—the apostle himself—introduces the rare plural of authorship, without any sufficient reason. The reference to the whole body of apostles is common to Paul, and gives a generality and force of authority appropriate in the connection, and corresponding to the mention of the churches of God in the next clause. 'We have no such custom.' This is generally referred by commentators to the habit of contentiousness, but also by some to the habit of women praying with uncovered heads. The former is the immediate subject, and the latter the general subject. One difficulty in making it refer to the unveiling of women in prayer is to explain the pronoun 'we' in the statement in such a way as to fit this. When he says, 'we have, or have not, a custom,' it must refer to something practiced by themselves—*i. e.*, in this case the women must be included in the 'we.' Alford sees this, and explains the pronoun as referring to "the apostles and their immediate company, including the women who assembled in prayer and supplication with them at their various stations." But in Acts 16: 13, which he refers to, the women do not belong to their company. Another difficulty is that he should introduce here one vice, contentiousness, and condemn another, the unveiling of women in prayer. **Neither the churches of God.** The churches are called *the churches of God*, in order to give weight to the statement. This solemn discussion of the question

17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.
18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.
19 For there must be also heresies among you, that they which are approved may be made manifest among you.

17 But in giving you this charge, I praise you not, that ye come together not for the better, but for the
18 worse. For first of all, when ye come together [1]in the church, I hear that [2]divisions exist among
19 you; and I partly believe it. For there must be also [2]factions among you, that they who are approved

1 Or, *in congregation*....2 Gr. *schisms*....3 Gr. *heresies*.

whether women shall pray in public, veiled or unveiled, is a good indication of the way in which all directions about mere customs, even when they are based on general principles, as in this case, are to be treated. Customs, as indications of principles, continually change, while the principles remain.

17. Now in this that I declare unto you, I praise you not—should be, *But in giving this command, I praise you not.* There is good authority for a reading that would be rendered, *But I give this command, not praising you.* (See Crit. Notes.) The word translated 'declare' has this meaning, or rather the meaning *announce*, in ordinary Greek, but not in the New Testament. The participial clause denotes action, accompanying that of the principal verb, and refers probably to the preceding command, that women should have their heads veiled in prayer. **That ye come together not for the better, but for the worse.** The apostle refers to the meetings of the church, which he says were not of such a character as to result in their improvement, but in making them worse.

18. For first of all, when ye come together in the church—should be, *For first, when you come together in church.* (See Crit. Notes.) There is a variety of opinion as to the second count in his indictment. If the form permitted, it would certainly be found in ver. 20. But that is introduced by a conjunction, 'therefore,' which would be used, not in introducing a new subject, but in continuing the same. On the other hand there is not sufficient similarity between ver. 18, 19, and ver. 20, to regard the two easily as parts of the same subject. In ver 18, 19, he speaks of divisions; but in ver. 20 seq., there seems to be no mention of divisions, but of other evils connected with the celebration of the Lord's Supper. The words 'divisions' and 'dissensions' (see ver. 19) seem to denote something quite different from the selfish, each man for himself, conduct described in ver. 20 seq. Meyer, who regards the second part of the change as beginning with 12: 1, explains ver. 20 as continuing the subject of ver. 18, which has been interrupted by ver. 19. He thinks that the divisions are divisions at the Lord's Supper, but does not show where these divisions are mentioned. Winer and De Wette take the other view, that the second part of the charge begins with ver. 20. Winer, p. 576, says simply that the structure of the passage is broken—an anacoluthon—and that the second part is introduced with ver. 20, with the proper introductory particle understood. This does nothing toward explaining the difficulty in the form of statement. De Wette explains the irregularity, by supposing that Paul uses the resumptive particle 'therefore' in ver. 20, on account of the repetition of the clause 'when you come together,' overlooking for the moment that it occurs here in another connection than in ver. 18. On the whole this difficulty of form, whether it is sufficiently explained by De Wette, or not, seems less than the other, that there is an actual change of subject in ver. 20, not accounted for by the other view. The second part of Paul's rebuke begins then with ver. 20. **And I partly believe it**—literally, *in some part.* He refuses to believe all that he hears, having in his love for them a better opinion of them than that.

19. For there must be also heresies—should be, *dissensions.* 'Heresies' is a transliteration, but not a translation, of the Greek word, which has come over into English with a different meaning from its ordinary Greek, or New Testament, meaning. It means, originally, a taking; then, introducing the idea of selection, the taking what one desires and leaving the rest, election, choice; then, a chosen way of living or thinking; then, a body of men choosing the same way of thinking or living; and, finally, dissensions between different bodies of this kind. Its use in the

20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.
21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.
22 What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise *you* not.

20 may be made manifest among you. When there-
fore ye assemble yourselves together, it is not possi-
21 ble to eat the Lord's supper: for in your eating
each one taketh before *other* his own supper; and
22 one is hungry, and another is drunken. What?
have ye not houses to eat and to drink in? or de-
spise ye the [1]church of God, and put them to
shame that [2]have not? What shall I say to you?
[3]shall I praise you in this? I praise you not.

1 Or, *congregation*....2 Or, *have nothing*....3 Or, *Shall I praise you? In this I praise you not,*

New Testament is divided between the last two meanings, sects and their dissensions. In this sense, it is classed by Paul among the works of the flesh. (Gal. 5: 20.) And in Tit. 3: 10, the word translated 'heretic,' means, in the same way, one who causes divisions—a sectarian. (Cf. Acts 5: 17; 15: 5, etc.) The word here is simply a synonym of 'divisions' in ver. 18. The thing that is emphasized is divisions, and not error. **Also**—*i. e.*, as well dissensions as other evils. **That they which are approved may be made manifest among you.** The necessity spoken of in the first part of the verse is a necessity in the nature of things; and this denotes the divine purpose in so ordering things. 'They which are approved.' Those who stand the test and receive the divine approval; here those who show an unpartisan and loving spirit. 'May be made manifest'—viz., by the contrast between them and the dissentient.

20. When ye come together, therefore. (See on ver. 18.) In form, this is a continuation of the preceding, while, in reality, it is an introduction of a new subject, being the second part of the charge against them in the conduct of their assemblies. **This is not to eat.** Meyer and others render this, *it is not permitted to eat*, the reason being assigned in ver. 21. But evidently here the statement of an evil is in place, not of its result. It may denote the purpose, or better, the meaning, of their coming together. (See Winer, p. 320, De Wette, and others.) This ostensible purpose of their assembling is annulled by their conduct, and its real meaning is made something quite different. **The Lord's Supper.** So called because it is instituted by the Lord. This is the only place where any name is given to the Supper in the New Testament. That it is the Lord's Supper that is meant here, and not any preceding love feast, (cf. Jude 12), is evident from the appeal to the institution of the rite. (Ver. 23 seq.) (See Grimm, and others.)

21. For in eating, every one taketh before other his own supper. There is no necessity of supplying the word 'other' here. More probably, the preposition, which is compounded with the verb, is to be taken in the general sense of *beforehand—i. e.*, before the rest are seated, so defeating the purpose of making it a common meal. **His own.** Opposed to sharing with others. The intimation is, that the meal was one to which each contributed according to his ability. This custom was, of course, violated by each one's eating what he had brought himself. 'Every one'—viz., of those who were able to bring anything with them, so that there was a division between the poor and the rich, but not of such a kind as to make a party or schism. **Is hungry . . . is drunken.** Not an exact contrast, but one that tells the story of want on the one side, and of excess on the other, in the strongest way. It is not inconceivable that there is rhetorical exaggeration, especially in the second part of the picture; but, on the other hand, there is nothing to lead us to suppose it. The word itself means *is drunk*, and nothing softer. The passage is conclusive as to the wine used by them at the Lord's Supper.

22. What! have ye not houses? etc.—should be, *Have you not then houses, etc.?* The particle translated 'then' denotes that the question is one justified by the circumstances. (See Winer, 447.) **To eat and to drink in**—their only purpose, judging from their conduct, would seem to be this eating and drinking, not the celebration of a religious feast; and if that was all, he would say, their houses are the proper place. **Or despise ye the church of God.** The word "church" in the New Testament, never denotes the building for the meetings of the church, but the congregation of believers. This contempt of the church would be shown either by considering the poorer members constituting its body unworthy to share with the rich mem-

23 For I have I received of the Lord that which also
I delivered unto you, That the Lord Jesus, the *same*
night in which he was betrayed, took bread:
24 And when he had given thanks, he brake *it*, and
said, Take, eat; this is my body, which is broken for
you: this do in remembrance of me.

23 For I received of the Lord that which also I de-
livered unto you, how that the Lord Jesus in the
24 night in which he was betrayed took bread: and
when he had given thanks, he brake it, and said,
This is my body, which [1]is for you: this do in re-

1 Many ancient authorities read, *is broken for you.*

bers in the common meal; or by the degrading use made of the assembly of the church and the desecration of its most sacred rite. The latter seems preferable, though not certain. **And shame them that have not**—better, *put to shame.* Alford contends that the object to be supplied after the verb 'have' here is the 'houses' of the first part of the verse. But the word may just as well, according to usage, be left indefinite, denoting in a general sense, the poor. (See Winer, 594.) And this is surely the better sense here; for their action would certainly put to shame those without food, rather than those without houses. (Cf. Matt. 13: 12; 25: 29, and parallel passages in Mark and Luke.) The *putting to shame* would be by calling attention to their poverty. **Shall I praise you in this? I praise you not.** It brings out the emphasis properly placed on this, as distinguished from other things in which he does praise them to join 'in this' with the last statement—viz., 'in this I praise you not.' After bringing out the character of their conduct, he makes his appeal to them in these questions, whether he shall praise them for such behaviour.

23. For I have received of the Lord—should be, *For I received from the Lord.* The pronoun is emphatic, contrasting what he has received with their practice. The statement is introduced here, in order to show the errors and faults in their celebration of the Supper. The preposition used here does not confine us to the view that the apostle received this account directly from the Lord. As far as that is concerned, it may have been also indirectly through some other medium. The question, which is in itself the more probable view, is difficult to decide. On the one hand, considering the emphasis that the apostle places on the fact that he received the gospel from the Lord, we should have expected him, if this had been received directly from him, to use the preposition that would leave that unambiguous. And it is argued from this—*e. g.*, by Meyer, that he represents this statement as coming originally from the Lord through some one else. At the same time, in view of the fact that this account is certainly an important part of the gospel, which he states so positively came from the Lord himself, it is admitted by some who hold this view, that the communication probably did not come through any human medium, but through an angel or the Holy Spirit. It is also to be borne in mind, that this is not a part of the teaching of Christ, but of his life, and something, therefore, the communication of which through the ordinary human channels would not be said to come from the Lord, as teachings so communicated might. Moreover, the communication of truth does not seem to be entrusted to angels, but to the Spirit, after Pentecost, at least. We seem to be shut up, therefore, to the choice between Jesus and the Spirit. And these two are so identified in the New Testament after the resurrection of Christ, that there would seem to be no difficulty in making the account in Gal. 1: 11 seq refer to the Spirit, and in putting this, therefore, on the same level as that communication. For instances of the use of this preposition to denote direct communication, see Mark 15: 45; Col. 1: 7; 1 John 1: 5, etc. We have here probably the oldest account of the Institution of the Supper. Its resemblance to the account in Luke is to be noted in view of the tradition connecting Luke's Gospel with the apostle, whose companion he was. **That the Lord Jesus.** The repetition of the name in such immediate connection with the mention of 'the Lord' in the first part of the verse gives force and dignity to the account, which he evidently wishes to invest with all the solemnity possible, in order to rebuke the levity of the Corinthians. **The same night in which he was betrayed**—should be, *In the night in which he was being delivered up.* The verb used does not express the treachery of the act, but denotes it simply as an act of delivering him up to the authorities. The mention of the time, connecting the original institution with the tragical betrayal, has the

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.
26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.
27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

25 membrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as oft as ye drink *it*, in remem-
26 brance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he
27 come. Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the

same effect of solemnity. **And when he had given thanks.** This is one of the points of resemblance to Luke's account. While Matt. and Mark use the word 'bless' in this prayer, Luke uses this same word for 'giving thanks.' (See Matt. 26: 26-29; Mark 14: 22-25; Luke 22: 19, 20.) **Take, eat**—these words are to be omitted. (See Crit. Notes.) They are omitted also in Luke, but found in Matt. Mark says simply 'take.' **Which is broken for you**—should be, *which is for you.* Luke says, *which is given for you.* Matt. and Mark omit it altogether, saying simply, 'this is my body.' **This do in remembrance of me**—better, *for my remembrance—i. e.*, in order to bring me to mind. These words are found in Luke, but not in Matt. and Mark.

25. When he had supped—should be simply, *after supper.* There is no pronoun in the original, and if any is to be supplied, it should be *they.* Luke introduces this in the same words. Matt. and Mark say simply 'having taken the cup.' This cup after supper was the parting cup of the meal. **This cup is the new testament in my blood**—should be, *the new covenant.* The word has the meaning 'testament' only in Heb. 9: 16 seq. Here and elsewhere it has the meaning 'covenant.' **In my blood**—the covenant was solemnly instituted in blood. Christ's sacrifice is that by which the covenant was established. (Cf. Rom. 3: 25; 5: 9; Eph. 1: 7; 2: 13; Col. 1: 14, 20; Heb. 9: 7, 12, 13, 14, 15; 10: 22, etc.) On the difference between the Old Covenant and the New, see Heb. 8: 6-13. There is no need of noticing or defending here the use of the Greek copula. 'This is the new covenant in my blood,' in the sense of *signifies, represents.* (See on 10: 4.) The term 'new covenant' is found only here and in Luke, in the account of the Supper. The best authorities have simply 'the covenant' in Matt. and Mark.

26. For, etc.—confirms the preceding statement that these things are to be done for a memorial of Christ. **This cup**—should be, *the cup.* (See Crit. Notes.) **Ye do shew the Lord's death**—should be, *You announce the death of the Lord.* In our version the verb is graphic, representing the pictorial, symbolic character of the act; but this is not justified by the Greek verb, which means simply 'to announce,' 'to proclaim.' Meyer argues from the absence elsewhere of any figurative use of this word, that it means here to announce by word of mouth—*i. e.*, that they told the story as an accompaniment of the act. But the symbolical nature of the act seems necessary to the argument, and the figurative use of such a verb is sufficiently natural not to need exemplification or previous use to account for it. It must be an argument drawn from the nature of the act itself, that will prove that in the doing of it they are bringing the Lord to remembrance. It is in this way a confirmation in the words of the apostle of the statement of the Lord. **Till he come.** This looking forward in the rite to the coming of the Lord, its prophetical significance, increases the solemnity with which the apostle seeks to invest it.

27. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily—should be, *And so,* [or, *so that.*—A. H.] *whoever eats the bread, or drinks the cup of the Lord, unworthily.* (See Crit. Notes.) 'Unworthily.' This is not to be understood as referring to the unworthiness of the person himself to partake, but of the unworthy manner of partaking, a manner unsuited to the nature and meaning of the rite. What the apostle has in his mind may be seen from his description of the unworthy celebration of it by the Corinthians (ver. 20-22), and from the expression, 'not discerning the Lord's body,' that he uses in regard to it in ver. 29. **Shall be guilty of the body and blood**—should be, *Will be guilty of the body and the blood.* (See Crit. Notes.) This expression has been understood as meaning that his blood would be on their heads, that they would be in a manner guilty of crucify-

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.
29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.
30 For this cause many *are* weak and sickly among you, and many sleep.
31 For if we would judge ourselves, we should not be judged.
32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

28 Lord. But let a man prove himself, and so let him
29 eat of the bread and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment
30 unto himself, if he [1]discern not the body. For this cause many among you are weak and sickly, and
31 not a few sleep. But if we [2]discerned ourselves, we
32 should not be judged. But [3]when we are judged, we are chastened of the Lord, that we may not be con-

1 Gr. *discriminate*....2 Gr. *discriminated*....3 Or, *when we are judged of the Lord, we are chastened.*

ing the Lord afresh. (Cf. Heb. 6: 6.) But the language used means merely, *is guilty in regard to the body and blood of the Lord*—guilty of some offence against it. Their sin, whatever it is, is a sin against that sacred body. Here, what is meant is evidently nothing more than dishonoring it as symbolized in the elements of the Supper.

28. But let a man examine himself. This is the manner in which they should partake, opposed to the unworthy manner of the preceding verse. The word 'examine' is that for testing or proving anything. This testing, according to the context, is not, as in 2 Cor. 13: 5, to see whether the person is in the faith, and so worthy to eat, but whether he is about to partake of the elements in a worthy manner, in a right spirit. (See on ver. 27.) **And so**—*i. e.*, after this self-examination. **That bread** and **that cup**—should be, *the cup* and *the bread.*

29. For he that eateth and drinketh unworthily. The last word is to be omitted. (See Crit. Notes.) The modifier of the verb is found in the participial clause, **not discerning the Lord's body,** which is to be taken conditionally—viz., *if he does not discern.* It is placed last for the sake of emphasis. **Eateth and drinketh damnation to himself.** 'Damnation' is too strong a word, and is out of place here. In our language, it is generally confined to final retribution, while the Greek word means nothing more than condemnation; and the context points in no way to final condemnation. Instead of this, ver. 30-32 describe a present judgment for the very purpose of avoiding the final retribution. 'Not discerning the Lord's body.' The verb means to know by distinguishing one thing from another; and here to know the body of the Lord symbolized in these elements, making the proper distinction between this and ordinary food. The word 'Lord's' is to be omitted, but, of course, it is understood. (See Crit. Notes.) The whole verse reads, *For he who eats and drinks, eats and drinks condemnation to himself, not discerning (if he does not discern) the body.* This failure to recognize practically the symbolism of the elements, and hence the treatment of the Supper as a common meal, is just what the apostle has pointed out, (ver. 20-22), as the fault of the Corinthians, and it is what he characterizes as an unworthy eating and drinking. (Ver. 27.)

30. For this cause—viz., because they have incurred condemnation in this way. **Many are weak and sickly, and many sleep.** These expressions refer, probably, to bodily diseases and death, not to spiritual infirmities; first, because of the more obvious meaning of the words; and second, because these things are represented as a chastening from the Lord. (Ver. 32.) So almost all the commentators.

31 For—should be, *but.* (See Crit. Notes.) **If we would judge ourselves**—should be, *if we judged ourselves.* **We should not be judged**—the two words translated 'judge' are different, the former meaning simply *to judge,* without indicating the result; and the latter having also the meaning *to condemn,* in cases in which the context demands that sense. This is the meaning here, not that they would not be judged by God, which no one escapes, but that they would not be condemned. It is the verb from which comes the noun 'condemnation' in verse 29. Self-examination and knowledge, such as is enjoined in verse 28, by leading to more intelligent and Christian conduct, would save a man from the unfavorable judgment of God.

32. But when we are judged, we are chastened of the Lord. The first clause is participial, and is better so translated—viz., *but being judged.* The word 'judged' is to be taken in the same sense as in the last clause of the preceding verse. 'We are chastened.'

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.
34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

33 demned with the world. Wherefore, my brethren, when ye come together to eat, wait one for another.
34 If any man is hungry, let him eat at home; that your coming together be not unto judgment. And the rest will I set in order whensoever I come.

This verb is better rendered 'chastised.' The chastisement is by the infliction of such evils as are mentioned in verse 30. **That we should not be condemned with the world**—better, *that we may not be condemned.* The words 'with the world' are emphatic, laying stress upon the final condemnation passed upon the evil world. The object of this present chastisement with temporal evils, is to keep God's people from sharing the final condemnation of the evil world.

33. Wherefore—should be, *and so.* **When ye come together to eat.** The eating referred to is of course the Lord's Supper, which has been the subject of discourse. **Tarry one for another.** By their indecent haste, each eating his own meal without waiting for the rest, they had turned the Supper from its memorial purposes into an ordinary and insignificant meal, a mere eating and drinking. (Ver. 20 seq.) This injunction, therefore, to wait for one another, is the proper close of his argument.

34. And if any man hunger—should be, *If any man is hungry.* (See Crit. Notes.) **Let him eat at home**—the Lord's Supper being for another purpose than to satisfy hunger; and their houses, and not the assembly of the church, being the proper place for mere eating. (See verse 22.) **That ye come not together unto condemnation**—better, *in order that you may not come together for condemnation—i. e.*, in such a way as to secure the condemnation, mentioned in verses 27-32, of those who desecrate the Lord's Supper by treating it as an ordinary meal. **And the rest**—viz., other things relating to the observance of the Supper. **Will I set in order**—*i. e.*, give orders about. **When I come**—should be, *whenever I come.* The Greek leaves the expression of time indefinite.

CRITICAL NOTES.—CHAPTER XI.

2. *Brethren* is found in DEFG, etc. it. vulg syr^{utr}, etc. It is omitted in ℵABC, sah cop, etc.

11. The order of the clauses in our version is found in D^{b} KL, etc. vulg syr^{utr}. The reverse order is to be received, on the authority of ℵABCD$^{*\text{ and }c}$, etc. it. sah cop.

17. The reading in our version is sustained by Tischendorf, on the authority of ℵC^{3} D^{c} EFG, etc. d e g cop, etc. The reading, *I command, not praising*, is sustained by L. Tr. on the authority of AC* f vulg syr^{utr}. The former reading seems, on the whole, internally probable.

18. *In the church* is the reading of only a few cursives. Everything else omits the article.

24. The words, *Take, eat*, are found in C^{3} KLP, etc.; three MSS. of the vulg syr^{utr}, etc. They are omitted in ℵABC*D, etc. it two MSS. of vulg sah cop, etc. *Broken* is found in ℵ^{c} C^{3} D$^{b\text{ and }c}$ EF, etc. it syr^{utr}, etc.; *given* is found in f vulg; another word for *broken* is found in D* sah cop; *which is for you* simply is found in ℵ* ABC*, etc.

26. *This cup* is the reading in ℵ^{c} C^{3} D$^{b\text{ and }c}$ EK, etc. one MSS. of the vulg syr^{utr} cop, etc.; *the cup* is found in ℵ* ABC* D* FG it vulg sah.

27. *This bread* is the reading of KLP, etc. cop.; *the bread* is found in ℵABCD, etc. it vulg sah syr^{utr}, etc. *And blood* is the reading of only a few cursives. The article is to be inserted.

29. *Unworthily* is found in ℵ^{c} C^{c} DEFG, etc. it vulg syr^{utr} cop, etc.; it is omitted in ℵ* ABC* sah. *Of the Lord* is found in ℵ^{c} C^{c} DEFG, etc., two MSS. of the vulg and in the second hand in three others, syr^{utr} cop etc.; it is omitted in ℵ* ABC*, three MSS. of vulg first hand, sah.

31. *For* is the reading in ℵ^{c} DK, etc. syr^{utr}, sah cop, etc.; *but* is found in ℵ* ACDE, etc. it vulg etc.

34. *And*, at the beginning of the verse, is found in ℵ^{c} D$^{b\text{ and }c}$, EK, etc.; one MSS. of vulg syr^{utr}, etc.; it is omitted in ℵ* ABCD* FG it vulg sah cop.

CHAPTER XII.

NOW concerning spiritual *gifts*, brethren, I would not have you ignorant.
2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.
3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

1 Now concerning spiritual *gifts*, brethren, I would
2 not have you ignorant. Ye know that when ye were Gentiles *ye were* led away unto those dumb idols,
3 howsoever ye might be led. Wherefore I give you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.

ANALYSIS.

General subject, the charismata, or gifts of the Spirit. **1, 2.** Introductory statement. **3.** Mark of the possession of the Spirit shown to be the acknowledgment of Jesus as Lord. **4-6.** Law of the manifestations of the Spirit, unity in diversity. **7.** Object of the charismata, the profit of the church. **8-11.** Enumeration of different charismata, all of them being declared to be the work of the one Spirit, distributing them according to his will. **12-26.** Analogy of the human body, involving the following points: The body is not one member, but many, and the many members only one body; no member can count itself out because it is not some other; nor, on the other hand, can any member declare its independence of another; there is a law of compensations in the body, by which a defect in any member is offset by a corresponding advantage; and finally, there is a law of sympathy among the members, by which the joys of each, and its pains, are felt by all, and by each of, the rest. **27-30.** Application of these principles to the one church, and its many members and gifts. **31.** Charge to the Corinthians to seek the greatest gifts, and declaration that there is a better way than even that.

Ch. 12: 1. Now concerning spiritual gifts. The apostle begins here, probably, the discussion of another of the questions submitted by the church to him, to which reference has been made in ch. 7: 1. This question is evidently in regard to the relative value and importance of the spiritual gifts enjoyed by the early church, and especially of prophecy and speaking with tongues. 'Spiritual'—this word is used in the New Testament of things belonging to both the human spirit and the divine. In this discussion it denotes the latter, gifts bestowed by the Holy Spirit. (See ver. 3-11, etc.) **I would not have you ignorant**—better, *I do not wish you to be ignorant.* This expression is one of the outward marks of the apostle's style.

2. Ye know that ye were Gentiles—should be, *Ye know that when ye were Gentiles.* (See Crit. Notes.) This is a strongly attested reading, and has in its favor that the word 'when' might easily be omitted in order to avoid the difficulty caused by it. Of course, this leaves the sentence incomplete, without any principal verb. But this is not unusual in Greek, when the structure is interrupted in any way, as it is here by the clause 'as ye were led,' coming before the participle. **Carried away unto these dumb idols**—should be simply, *the dumb idols.* The epithet 'dumb' contrasts the idols with the God whom they worship now, who confers among other things the gift of wonderful speech. **Even as ye were led**—should be, *in whatsoever way ye were led.* The Greek adverb is indefinite. The apostle emphasizes thus their dumb submission to dumb idols, an unreasoning subjection to unprofitable gods. The object of the verse, as shown by the 'wherefore,' which begins ver. 3, is to give the reason for his anxiety to enlighten their ignorance in regard to the nature of the things of the Spirit. The connection of thought is as follows: *I do not wish you to be ignorant of these phenomena, as you would be without this information, considering your former state as heathen, having no opportunity to know about such matters.*

3. Wherefore—viz., because of your ignorance arising from this former state as heathen. **I give you to understand,** is a clumsy translation of the Greek, which means, *I make known to you.* **That no man speaking by** (rather, *in*) **the Spirit.** The idea of inward connection with the Spirit is expressed, not that of mere instrumentality. Winer says (p. 390) that "the element in which the speaker lives is denoted." **Calleth Jesus accursed**—should be, *says Jesus is accursed.* 'Jesus' is not the object of the preceding verb, but the

4 Now there are diversities of gifts, but the same Spirit.
5 And there are differences of administrations, but the same Lord.
6 And there are diversities of operations, but it is the same God which worketh all in all.
7 But the manifestation of the Spirit is given to every man to profit withal.

4 Now there are diversities of gifts, but the same
5 Spirit. And there are diversities of ministrations,
6 and the same Lord. And there are diversities of workings, but the same God, who worketh all
7 things in all. But to each one is given the mani-

subject of a separate clause. (See Crit. Notes.) The translation 'accursed be Jesus,' which is sometimes given, does not keep up the parallel with the following saying, 'Jesus is Lord,' which the Greek seems to demand. **And that no man can say that Jesus is the Lord, but by the Holy Ghost**—should be, *and no one can say, Jesus is Lord, except in the Holy Spirit.* (See Crit. Notes.) The indirect quotation, 'that Jesus is Lord,' is not in accordance with the best supported reading. He necessarily uses the proper personal name here, Jesus, instead of the official designation, Christ, as the latter would preclude cursing. If admitted to be the Christ, or the Messiah, he would not be made the subject of cursing. The word 'accursed' means, literally, *an accursed thing.* The apostle begins the discussion of the gifts of the Spirit in this verse, by giving the positive and negative signs that one has the Spirit. The test applied is the true spiritual apprehension of Jesus, not, we may suppose, as a mere statement by itself, but as a principle pervading the person's entire statement of truth.

4. Now there are diversities—should be, *But there are*—contrasting these differences in the gifts of the Spirit with the one essential sign in the preceding verse. 'Diversities.' This is the same word as that translated *differences* in ver. 5, and 'diversities' again in ver. 6; and the same word reappears in its verbal form in ver. 11, where it is translated 'dividing.' In order to preserve the effect of this probably intentional repetition, it is better to translate *divisions* in ver. 4–6, and *dividing*, ver. 11. It is the fact of *divisions* of the gifts that is expressed, and the 'differences' are implied. **But the same Spirit.** The relation of the Spirit to these gifts is different from that of the Lord, (ver. 5), and of God, (ver. 6). The gifts belong more immediately to him; and while having their source ultimately in the grace of God, and procured through the work of Christ, they are wrought in the Christian immediately by the Spirit. He is mentioned first, therefore, and then the Lord, and then God, as the ultimate source. **Gifts.** This word, in the Greek, has for its root, the word for *grace* or *favor*, (see on 1: 3), and means a manifestation of grace. It denotes here a gracious gift of God, an extraordinary favor conferred through the working of the Spirit. It is used almost exclusively in this Epistle of these miraculous gifts, but in Rom. 5: 15; 6: 23, etc., it is applied more generally to the gifts of God. The Greek word has passed over into theological language as a technical term for these miraculous gifts of the Spirit, *charisma*, plural *charismata.*

5. And there are differences of administrations—should be, *divisions of services.* The word translated 'administrations' does not denote the officers of the church, but the services performed by persons endowed with the charismata, or gifts of the Spirit. **But the same Lord**—should be, *and the same Lord.* The two facts are co-ordinate, not contrasted. The words 'services' and 'Lord,' employed here, indicate the relation in which Christ stands to these gifts. They are all, however various, to be employed in the service of him, the one Lord.

6. And there are diversities of operations — should be, *divisions of workings.* The noun is derived from the verb translated 'worketh' in the next clause; and the relation of the two statements to each other is preserved only by using the same word 'work,' in both. **But it is the same God.** 'It is' is to be omitted. (See Crit. Notes.) **Which worketh all**—should be, *them all*—viz., all these workings of the Spirit. Of course, as we have seen in ver. 4, it is only indirectly that God works these things—the agent that he employs being the Spirit. The doctrine in the paragraph is, therefore, the unity in diversity of these gifts of the Spirit. It is introduced, probably, in order that the Corinthians may not forget, in their differences about the relative value of these gifts, that they all come from the one Spirit.

7. But the manifestation, etc. This verse is better translated—*But to each one is*

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;
9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;
10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

8 festation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to
9 the same Spirit; to another faith, in the same Spirit; and to another gifts of healing, in the one Spirit;
10 and to another workings of [1]miracles; and to another prophecy; and to another discernings of spirits; to another *divers* kinds of tongues; and to

1 Gr. *powers.*

given the manifesting of the Spirit for that which is profitable. 'The manifesting of the Spirit.' There is a question whether this denotes the way in which the Spirit manifests himself, or in which the individual manifests him, makes him known. Probably the latter is to be preferred, as being a more natural explanation of the construction. In this verse the apostle passes over to a consideration of the object for which the various gifts of the Spirit are bestowed—viz., the profit of the church. And in this way, he probably means to show the unfitness of selfish disputes about the personal distinction involved in the possession of the different charismata.

8. For, etc. This is the confirmation of the preceding statement that the gifts of the Spirit are for the profit of the church. The confirmation consists in the nature of the gifts, all of them being intended for use in the service of others. **By the Spirit**—should be, *through the Spirit*—who is pointed out thus as the immediate agent in these spiritual manifestations, through whom God acts. **The word of wisdom . . . the word of knowledge**—should be, *a word*—'word' being used here in the sense of *utterance.* 'Wisdom' and 'knowledge' are to be distinguished from each other very much as in our language, wisdom being knowledge practically applied to the ends of life. Grimm says, when knowledge and wisdom are joined, "the former seems to be knowledge viewed by itself, the latter intelligence conspicuous in action." **By the same Spirit**—should be, *according to the same Spirit*—who is thus indicated as the one governing these manifestations, giving the law of them. The fact, that it is the same Spirit in all these manifestations, is emphasized throughout the paragraph, in order to show the unity, as well as the unselfish purpose, of these gifts.

9. To another faith, by the same Spirit—should be, *And to a different one faith, in the same Spirit.* (See Crit. Notes.) The word translated 'another' here, and in connection with the gift of tongues, ver. 10, is different from the word used in the other specifications. It means not only *other*, but *different;* and it probably indicates in these the introduction of a new class of gifts. The classification is not rigorous; the different groups running into each other, more or less. But there is a general division into gifts of intellect, of faith, and of tongues. 'Faith' is here neither saving faith, which belongs to all Christians, which would not therefore be designated as a special gift to some; nor is it simply the faith by which miracles are wrought, as there are other things besides miracles mentioned in this class; but it is a high degree of faith in Christ, by which men work miracles, and prophesy, and judge spirits. **By (*in*) the same Spirit.** The Spirit is here denoted as the one in whom these gifts are bestowed, in receiving whom the Christian receives the gifts. Winer says, (p. 419) that the preposition *through* "designates the Spirit as mediate agent"; *according to*, "as disposer"; *in*, "as container." **To another the gifts of healing by the same Spirit**—should be, *And to another gifts of healings in the one Spirit.* (See Crit. Notes.) 'Healings'—the word is plural, to denote the different kinds of cures.

10. To another the working of miracles—should be, *And to another works of miracles.* 'Miracles' is not the object of the verbal noun 'working,' as in Common Version, but denotes the kind of works or effects given to them to produce. The word means *powers*, or *works of power*, and it is the general term in which the miraculous cures just mentioned are included; as if Paul had said, *gifts of healings, and other works of miracles.* **To another prophecy.** On this word, see on 11: 4; and on the distinction between this and speaking with tongues, see on ch. 14. Grimm says: "It is speech showing a divine

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.
12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.
13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

11 another the interpretation of tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as he will.
12 For as the body is one, and hath many members, and all the members of the body, being many, are
13 one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to

inspiration, and announcing the decrees of God." **To another discerning of spirits**—should be, *distinguishing of spirits.* The word denotes the act of distinguishing between things that differ. (Cf. Heb. 5: 14.) Here the gift denoted is not the detection of the presence of spirits, or of the Spirit, but the power to distinguish between different kinds of spirits, and to determine whether, in any case, it is the Spirit of God by which a man speaks, or only his human spirit, or even an evil spirit. (Cf. 1 John 4: 1-6.) **To another divers kinds of tongues**—should be, as in ver. 9, *to a different one, kinds of tongues.* On the meaning of the word 'tongues,' see on ch. 14, where the apostle enumerates various marks by which this gift may be distinguished. **To another the interpretation of tongues**—should be, *And to another, interpretation of tongues.* The tongues, according to the description in ch. 14, were more or less unintelligible, and hence there was an interpreter needed, who was sometimes the man himself, sometimes another.

11. But all these worketh that one and the selfsame Spirit—should be, *the one and the same Spirit.* Contrasted with the variety of gifts, we have here again their unity of origin, and at the same time the fact that their distribution is a thing determined by the Spirit himself. And both considerations indicate the spirit in which any discussion of the relative merits of the gifts is to be conducted, and especially, that no gift of the Spirit given in his wise pleasure is to be despised. Meyer calls attention to the words, **as he will,** as proving the personality of the Spirit.

12. With this verse begins a confirmation of the preceding statement of unity in variety in the gifts bestowed on the church, from a consideration of the nature of Christ's body as presenting a similar unity in diversity. The apostle compares it to the human body, which is a union of various members. **As the body is one**—the statement of unity; **and hath many members**—the statement of diversity. **And all the members of that one body**—should be, *of the body.* (See Crit. Notes.) It should be *of the one body*, instead of 'that one body,' even with the reading from which our version is taken. **Being many, are one body**—the statement of unity in diversity. The participial clause, **being many,** is concessive, *though they are many.* **So also is Christ.** Evidently, Paul is not here speaking of Christ in his own person, but as representing the church, which is his body. (See ver. 27.) In some cases, where this figure is employed to denote the relation of Christ to his members, Christ is represented as the head, and in others as the personality, the indwelling and governing Spirit. For the former, see Eph. 4: 15, 16; for the latter, ch. 6: 15-19. There is nothing here to indicate certainly which is intended. But it seems more natural for the apostle to use Christ and the church as interchangeable terms, and to represent Christ as the principle of unity among the various members, and to call the church the body of Christ, if he is regarded as the personal Spirit, and not simply as the head of the body.

13. For by one Spirit—should be, *in one Spirit*, denoting the spiritual element in which the act is performed. Baptism is not merely an outward act in water; it has a spiritual side, the outward rite symbolizing an inward, spiritual reality. And just as the body is baptized in water, so the soul is baptized in the Spirit of God. (Cf. Luke 3: 16, etc.) **Are we all baptized**—should be, *Were we all baptized* — referring, of course, to the time of their conversion. **Into one body**—viz., the mystical body of Christ, the church. The unity of the Spirit makes the unity of the body. **Whether** (*we be*) **Jews or Gentiles, whether** (*we be*) **bond or free.** These outward distinctions, which separate men in other relations, are not allowed to interfere with the unity of the body of Christ. (Cf. Gal. 3: 28 seq.; Eph. 2: 14 seq., etc.) **And have been all made to drink into one**

14 For the body is not one member, but many.
15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?
16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?
17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?
18 But now hath God set the members every one of them in the body, as it hath pleased him.
19 And if they were all one member, where *were* the body?
20 But now *are they* many members, yet but one body.

14 drink of one Spirit. For the body is not one mem-
15 ber, but many. If the foot shall say, Because I am not the hand, I am not of the body; it is not there-
16 fore not of the body. And if the ear shall say, Because I am not the eye, I am not of the body; it is not
17 therefore not of the body. If the whole body were an eye, where were the hearing? If the whole were hear-
18 ing, where were the smelling? But now hath God set the members each of them in the body, even as it
19 pleased him. And if they were all one member, where
20 were the body? But now there are many members,

Spirit—should be, *And were all made to drink of one Spirit.* (See Crit. Notes.) The tense of the verb, necessarily denoting the past, and naturally a definite past, makes it probable that the statement refers to the first reception of the Spirit, not to continued nourishment by him. Probably, too, there is no allusion to the Lord's Supper, which is not represented anywhere as symbolizing the reception of the Spirit. The figure is justified by the familiar designation of the coming of the Spirit as an outpouring. (See Acts 2: 17 seq.; Tit. 3: 6; Acts 10: 45); and also more directly by the designation of the Spirit as living water, which Christ gives to be drunk by the thirsty soul. (See John 7: 37-39.)

14. For the body is not one member, but many. The apostle, having given the statement of the union of all Christians, however outwardly diverse, in the body of Christ, now begins the proof of his representation that in this the Christian body resembles the human body, which is employed to designate it figuratively. The proof consists in the fact stated here, and developed in the following verses, that the unity of the body does not consist in its being one member, but in its unification of many members. The argument (see above) is directed against those who disparage their own gifts, or despise those of others, showing from the analogy of the members of the body, that all the gifts and endowments of individuals go to make up the efficiency of the one church, and are necessary, each to the other and to the whole.

15. If the foot shall say, Because I am not the hand—better, *a hand.* **I am not of the body**—on the principle which Paul denies, that the body is one member, all hand. **Is it therefore not of the body?**—should be, *It is not, therefore, not of the body.* The idea of not belonging to the body for this reason is negatived. (See Winer, 498.) 'Therefore.' Meyer says that the apostle means, because the foot says so. But evidently it is not meant to deny that saying this will destroy the relation, but that not being the hand will destroy it.

16. Because I am not the eye—should be, *an eye.* **Is it, therefore, not of the body?**—should be, *It is not, therefore, not of the body.* (See on ver. 15.)

17. If all the body were an eye, where were the hearing?—shows the absurdity of the supposition that the body is any one member from the necessity of all. **If the whole were hearing.** This word is used several times for the ears. (See Mark 7: 35; 2 Tim. 4: 3, 4; Acts 17: 20.) Here, its use instead of *ear*, gives vividness to the expression.

18. But now. This adverb is not temporal here, but logical, equivalent to *as it is.* **Hath God set**—should be, *God set*, merely. The emphasis in this statement is principally, it seems, on the word *God*, and in connection with this, there is a secondary emphasis on the words **as it hath pleased him**—or, *as he wished.* This fact, that God placed them 'as he wished' precludes change, dissatisfaction, and conceit. Then the words **every one** (better, *each one*) **of them,** are added to emphasize the fact that none of them are to be left out of this statement, but that each one for itself has its place and importance in the body. The application of all these statements to the matter of the charismata is plain.

19. And if they were all one member—should be, *But*, etc., contrasting this supposition with the preceding statement. **Where were the body?** The body being a union of various independent members, in which each one has its place. This is simply the argument of ver. 17, applied to the whole body, instead of to one of the members.

20. But now. Used here as in ver. 18, in the sense of *as it is.* **Are they**—should be,

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.
22 Nay, much more those members of the body, which seem to be more feeble, are necessary:
23 And those *members* of the body which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.
24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:
25 That there should be no schism in the body; but *that* the members should have the same care one for another.

21 but one body. And the eye cannot say to the hand, I have no need of thee: or again the head to the feet,
22 I have no need of you. Nay, much rather, those members of the body which seem to be more feeble
23 are necessary: and those *parts* of the body, which we think to be less honourable, upon these we [1] bestow more abundant honour; and our uncomely
24 *parts* have more abundant comeliness: whereas our comely *parts* have no need: but God tempered the body together, giving more abundant honour to that
25 *part* which lacked; that there should be no schism in the body; but *that* the members should have the

1 Or, *put on.*

probably, *are there.* **Yet but one body.** The Greek is simply, *but one body.* The number and variety of the members does not mar, but make, the unity of the body.

21. And the eye cannot say unto the hand, I have no need of thee—on the principle just stated of the mutual dependence of the parts. Not only is each member necessary to the whole body, but to each of the other members. The apostle selects here the more important members, such as the eye, and the head, in order to give force to his statement. Not even these can boast of independence. This part of the illustration, which is just the reverse of that in ver. 15, 16, is directed specially against those who tried to disparage the gifts of their weaker brethren.

22. Nay—should be, *But*—**much more those members of the body which seem to be weaker**—should be, *the members.* By the weaker members Paul probably means such delicate, but important, parts as the eye or ear. Notice that the statement here made is not that they are much more necessary, but 'much more,' or *rather*, are they necessary, instead of unnecessary, as is implied in the preceding verse.

23. And those members of the body which we think to be less honorable—should be, *And what we think to be less honorable parts of the body.* **Upon these we bestow,** etc.—or, *these we clothe with*—**more abundant honor.** The meaning is that the honor which seems to be comparatively wanting to the parts themselves we clothe them with, giving them, in the clothing which we put on them, more honor than we do to the unclothed, but in themselves more honorable parts. The parts meant, therefore, are the trunk and limbs. **And our uncomely parts have more abundant comeliness**—should be, *unseemly* and *seemliness.* The parts referred to that are in themselves unseemly and immodest, have for that very reason more pains bestowed on them in order to give them seemliness. The idea of the two verses is stated in ver. 24. So far, the apostle says, from one member being able to say to another, 'you are unnecessary,' if there is any part that seems to lack something, that lack is made up, either by some excellence, or by some remedy, applied by man directly to the defect itself.

24. For our comely parts have no need—should be, *But our*, etc.—contrasting this with the preceding statement. 'Our comely'—better, *our seemly parts have no need.* They are in themselves decent, without the decency of covering. **But God hath tempered**—should be, *but God tempered.* The verb is used in a sense now scarcely recognizable, viz,, to mix things together in the right proportion; and it is doubtful if this idea of proportion belongs to the Greek word, which means simply to mix together. (See Heb. 4: 2.) The idea of proportion comes in in the participial clause, describing the way in which God put the body together. **Having given more abundant honor to that** (*part*) **which lacked.** In the ways mentioned above, making delicate parts necessary, clothing less honorable, and covering unseemly parts.

25. That there should be no schism—better, *in order that there should be no schism* (possibly *schisms.*) (See Crit. Notes.) These schisms or divisions would arise from one part despising another, or from different parts arraying themselves against each other, as might be the case, if it were not for this law of compensation. **But that the members should have the same care, one for another**—should be, *may have.* This is opposed, of course, to having different degrees

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.
27 Now ye are the body of Christ, and members in particular.
28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.
29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

26 same care one for another. And whether one member suffereth, all the members suffer with it; or *one* member is [1]honoured, all the members rejoice with
27 it. Now ye are the body of Christ, and [2]severally mem-
28 bers thereof. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then [3]miracles, then gifts of healings, helps, [4]gov-
29 ernments, *divers* kinds of tongues. Are all apostles? are all prophets? are all teachers? are all *workers of*

1 Or, *glorified*....2 Or, *members each in his part*....3 Gr. *powers*....Or, *wise counsels*.

of care for each other, or caring for one at the expense of another. This law of compensation, by virtue of which each has some particular excellence or advantage to offset seeming disadvantages in other directions, the apostle, of course, applies to the various gifts of the church.

26. And whether one member suffer. A slight change in the Greek, fairly well attested, makes this read, *And if in anything one member suffers.* (See Crit. Notes.) **Or one member be honored**—should be, probably, *or a member be honored.* (See Crit. Notes.) This is the result of God's adjustment of the body. It creates mutual sympathy of the several parts, so that the suffering and the gladness of each part is communicated to the rest. And this again is true objectively of the church; no member can suffer without detriment to the rest; and it should be true of the feelings of its members. (Cf. Rom. 12: 15; Gal. 6: 2.)

27. Now ye are the body of Christ, and members in particular—better, *members severally*, or *individually.* The first clause is a statement of what they are collectively, the second of what they are individually. This applies what he has said of the body to the church, as it is a body.

28. And God hath set—should be, *set*, the simple past tense. **Some in the church; first apostles,** etc. There is a mingling of two constructions here. If Paul had carried through the sentence, as he began it, it would read, *God set some in the church as apostles, some as prophets*, etc. But this is interrupted so as to give the order in which the different offices, or functions, of the members come. 'First apostles.' This is an office of the general church, not of an individual church, so that it is the former that is here meant. These are the most immediate representatives of Christ, receiving their power directly from him. **Prophets.** (See on verse 10.) This gift, evidently, the apostle placed first among the more general gifts of the church. (See on ch. 14.) **Thirdly, teachers.** The difference between these and the prophets is very much the same as that between preachers and teachers now, with the same opportunity for the two to run into each other. In general, indeed, there are no fixed lines of division between these functions of the members, and in only one or two cases do they belong to official position, or constitute it. **After that miracles**—should be, probably, *then miraculous powers.* It is the word translated *miracles* generally, but its proper meaning is the power rather than the miracle itself, and this meaning is better suited to the context. The apostle passes over here from classes of persons to classes of endowments or officers. **Then gifts of healing.** On the difference between these and the miracles, see on ver. 10. **Helps.** This would describe the duties of the *deacons.* But both words are quite general, and would include any kind of service, whether official or merely private. In the process of crystallization, those duties which might be performed by the members generally, would tend to fall into the hands of persons officially set apart for them. **Governments.** This would describe the work of the elders of the church, directing in its affairs. The word denotes the steering of a vessel, and figuratively, the government of affairs. This was the work of the presbyters, rather than teaching. **Diversities of tongues**—should be, *kinds of tongues.* There are three classes of gifts mentioned, probably in their proper order of rank: first, gifts of knowledge; second, miraculous gifts; third, gifts of tongues.

29. Are all apostles? etc. By these questions, the apostle emphasizes the diversity of gifts, and their distribution, showing the application of the principle stated in ver. 17–20. **Are all workers of miracles?**—should be, *Do all have miraculous powers?*

30 Have all the gifts of healing? do all speak with tongues? do all interpret?
31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

30 [1] miracles? have all gifts of healing? do all speak
31 with tongues? do all interpret? But desire earnestly the greater gifts. And moreover a most excellent way shew I unto you.

1 Gr, *powers*.

31. But—better, *now*. The apostle passes over to a new subject, and this verse belongs with the next chapter, in which this subject is discussed. **Covet earnestly**—should be simply, *desire earnestly*, or *be zealous for*. **The best gifts**—should be, *the greatest gifts*. (See Crit. Notes.) This change admits that there are differences in the gifts, some of them being greater and more desirable than others. This is not inconsistent with what the apostle has said about the unity of their origin and purpose. It also implies that the choice of gifts may be, partly, at any rate, in the hands of the individual. But this is not inconsistent with the statement of ver. 11, that they are distributed according to the will of the Spirit. For it is not said that this is an arbitrary will. Rather, it would seem that the gifts are bestowed according to the peculiar traits and endowments of the individual, the Spirit, in some cases, at any rate, simply aiding and supplementing these endowments, as in the matter of teaching, prophesying, and administration. This would indicate the way in which such gifts as he desires may be obtained by the person. Prayer is not to be overlooked, but the person may also fit himself for one gift rather than another. **And yet I shew unto you a more excellent way.** A way that excels this just mentioned. Paul refers to the cultivation of the spirit of love (charity), enjoined in the next chapter. This he considers better than even the pursuit of the most desirable charismata, for the reasons mentioned in that chapter. But at the same time, he does not exclude the latter. Both pursuits belong to the Christian life, and may be followed together. Yet, as it is evident that in this matter of the charismata the law of love had been in part at least overlooked, and rivalries and jealousies had arisen, Paul shows how this law is more important than even the best charismata.

CRITICAL NOTES.—CHAPTER XII.

2. *When you were Gentiles* is the reading of ℵABCD etc. f g vulg syr^{p} sah, etc.; *when* is omitted in FG, etc. d e syr^{sch} cop, etc.

3. *Calleth Jesus accursed* is the reading of DEG etc. d e g sah syr^{pmg}, etc. *Says Jesus is accursed* is found in ℵABC cop syr^{utr}, etc. *That* is to be omitted in *that Jesus is Lord* on substantially the same testimony.

6. *It is the same God* is found in ℵ^{c}KL, etc.; *it is* is omitted in ℵ*ACDE, etc. it vulg sah etc.

9. *In the same Spirit*, in the second part of the verse, is the reading of ℵC^{3}DEFG, etc. g cop, etc.; *in the one Spirit* is found in AB d e f vulg, etc. This is a case in which the internal evidence helps to decide the question. The probability is that a transcriber would change to *the same Spirit*, which is found in the other parts of the statement, rather than the opposite.

12. *Of the one body* is the reading of ℵ^{c}DE d e, etc.; *of the body* is found in ℵ*ABCF, etc. f g vulg syr^{utr}, cop etc.

13. *Into one Spirit* is the reading in D^{c}EKL. etc.; *into* is omitted in ℵABC*D*F, etc. d e g vulg syr^{utr} cop, etc.

25 *Schism* is the reading in ABCD$^{b \text{ and } c}$E, etc. d e f vulg syr^{utr} cop etc.; *schisms* is found in ℵD*FG, etc. g vulg one MS., etc. Doubtful, but with slight internal probability in favor of the latter.

31. *The best gifts* is the reading of DEFG etc. it vulg cop etc.; *the greatest gifts* is found in ℵABC, etc. one MS. of the vulg, etc.

CHAPTER XIII.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.
2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.
3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

1 If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a
2 clanging cymbal. And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have
3 not love, I am nothing. And if I bestow all my goods

ANALYSIS.

The place of the chapter in this discussion of the charismata, is to show that love, which had probably been neglected by the Corinthians in their disputes and rivalries about these gifts, is superior to them all; and that instead of being neglected for them, it is to be pursued before even the best of them. This superiority is shown, **1-3,** by the fact that, without love, none of these gifts are of any worth. **4-7,** by the characteristic fruits of love—patience, kindness, the absence of envy, of self-conceit, of selfishness, etc.; and **8-12,** by its permanence. Finally, love is shown to be the chief of even the permanent graces, **13.**

Ch. 13. In this chapter the apostle shows the superiority of love to all the special charismata, and thus proves the pursuit of it to be a more excellent way than to desire even the best of those gifts.

1. Though—should be, *if*—**I speak with the tongues of men and of angels.** The apostle begins with the gift of tongues, and in order to make his comparison as forcible as possible, he supposes the gift of angel's tongues, a step beyond any human speech. **And have not charity**—should be, *and have not love.* The word *love* is to be substituted for *charity* wherever it occurs in this chapter. **I am become as sounding brass or a tinkling cymbal**—should be, *I have become sounding brass or clanging cymbal.* 'Tinkling' is a word badly chosen here, as it neither describes the noise made by cymbals, nor conveys the idea of the Greek word. This meant originally to sound the war-cry, and then came to be used of other loud, harsh sounds. The representation is that of a man all sound and noise, without any genuine worth. It applies especially to this gift of tongues, unaccompanied by the inward, spiritual gift of love.

2. And though I have the gift of prophecy, and understand all mysteries and all knowledge—should be, *And if I have prophecy, and know all the mysteries and all the knowledge.* 'Mysteries'—on this word see on 2: 7. It denotes here the things belonging to the divine work of salvation, which are known only by revelation. 'Knowledge'—probably contrasted with the particular knowledge of the mysteries. This knowledge is not additional to the prophetic gift; but is probably to be regarded as a part of it, inasmuch as the two clauses are connected together by the conjunction 'and' simply, without the repetition of the 'if,' as in the cases where different things are specified. On this characteristic of prophecy, that it is speech with knowledge, see ch. 14. **And though I have all faith**—should be, *and if*, etc. **So that I could remove**—should be, *so as to remove.* By 'faith' is here meant, as in 12: 9, miracle-working faith, not saving faith, since it is supposed to be faith without love. 'Remove mountains.' This seems to have been a proverbial expression for a great miracle. (Cf. Matt. 17: 20; 21: 21.) **I am nothing.** The contrary phrase is *to be something*, and the meaning is the same in both—to be something or nothing of any account, as in our phrase 'to be something.' (Cf. ch. 3: 7; Gal. 2: 6; 6: 3.) On the ineffectiveness of being something wonderful, without being something good, see Matt. 7: 22.

3. And though—should be, *and if.* **I bestow all my goods to feed the poor**—literally, *I feed out all my goods.* **And though I give my body to be burned**—should be, *and if I give my body that I may be burned.* The contrast here is between these striking works of love and the love itself, and conveys a rebuke of all merely ostentatious giving or self-sacrifice of any kind. Compare Matt. 6: 1–18, where the point is the hypocritical doing from one motive, of that which has the outward

4 Charity suffereth long, *and* is kind; charity envieth
not; charity vaunteth not itself, is not puffed up,
5 Doth not behave itself unseemly, seeketh not her
own, is not easily provoked, thinketh no evil;
6 Rejoiceth not in iniquity, but rejoiceth in the
truth;
7 Beareth all things, believeth all things, hopeth all
things, endureth all things.
8 Charity never faileth: but whether *there be* proph-
ecies, they shall fail; whether *there be* tongues, they shall
cease; whether *there be* knowledge, it shall vanish
away.

to feed *the poor*, and if I give my body [1] to be burned,
4 but have not love, it profiteth me nothing. Love
suffereth long, *and* is kind; love envieth not; love
5 vaunteth not itself, is not puffed up, doth not behave
itself unseemly, seeketh not its own, is not provoked,
6 taketh not account of evil; rejoiceth not in unright-
7 eousness, but rejoiceth with the truth; [2] beareth all
things, believeth all things, hopeth all things, en-
8 dureth all things. Love never faileth: but whether
there be prophecies, they shall be done away; whether
there be tongues, they shall cease; whether *there be*

1 Many ancient authorities read, *that I may glory*....2 Or *covereth*.

semblance of an entirely different motive. **It profiteth me nothing**—viz., in the way of salvation, or spiritual benefit.

4. The apostle now proceeds to personify love, and to show its excellence by its fruits. **Charity suffereth long and is kind**—should be, *love is long-suffering; is good.* It is not quickly excited to anger or passion; is patient under provocation, and mild and benignant in spirit. **Charity** (*love*) **envieth not.** In this and the following traits there is probably intended a tacit rebuke of the spirit of envy and self-conceit, shown by the Corinthians in regard to the charismata possessed by them. In fact, the chapter, as a whole, is not an excursus on love, but has the directest connection with the subject of the spiritual gifts that is under discussion, inasmuch as the Corinthians, in their eagerness to possess the best of these, or to make it appear that what they had was the best, had forgotten this greatest gift of love. **Vaunteth not itself, is not puffed up.** The former is the expression of the latter.

5. Doth not behave itself unseemly—probably, from the connection here—not in such ways as envy, conceit, selfishness, anger would lead to, and which had been displayed, very likely, by the Corinthians in their disputes about the different gifts. **Seeketh not her own**—better, *its own*, if we are going to say *itself* in the preceding clause and verse. Tregelles has a singular marginal reading here, which means *seeks not what is not its own.* But it is insufficiently supported, and is besides not so consistent with the general thought here of the unselfishness of love. (See Crit. Notes.) In the matter of the charismata, love would lead a person to seek in them, not his own good, but that of the church, and so to act in conformity with the purpose of the Spirit in giving them. (See on 12: 7; cf. 10: 24; Phil. ii. 4, etc.) **Is not easily provoked**—should be, simply, *is not provoked.* **Thinketh no evil.** The verb means rather *to reckon*, or *impute.* It does not take into account the evil done to it. (Cf. Luke 22: 37; Rom. 4: 5, 6, 8; 2 Cor. 5: 19, etc.)

6. Rejoiceth not in iniquity, but rejoiceth in the truth—should be, *but rejoiceth with the truth.* The 'truth' here is not the exact opposite of the 'iniquity'; and, moreover, the form of the statement is changed, the truth being represented as that with which, not in which, love rejoices. Meyer gives the right interpretation, viz.: Love rejoices with truth, as it sees not iniquity, but righteousness advanced. Truth has for its object the production of righteousness, and rejoices in it—a joy which love shares.

7. Beareth all things. Shows the bearing of love under provocation—it bears everything with patience. **Believeth all things.** Presents what love does, when it is tempted to distrust; it is unsuspicious and trustful. **Hopeth all things.** Love is hopeful, does not despair of good in others. **Endureth all things.** Love is steadfast and enduring; it bears, without changing to hatred, hateful things. Yet, how much temptation there was for the apostle, who draws this bright picture, and reflects in it his own strong and cheerful spirit, to say, in his haste, that all men were liars.

8. Charity (*love*) **never faileth**—literally, *never falleth—i. e., never ceases;* it is an enduring virtue. **They shall fail—they shall cease—it shall vanish away.** The first of these verbs is not the same as in the preceding sentence, and it is the same as the third verb. The following translation is better: *They shall come to an end—they shall cease—it shall come to an end.* The apostle selects three of the charismata here for the purposes of this contrast, being the three used in the preceding contrast, in ver. 1, 2. But

9 For we know in part, and we prophesy in part.
10 But when that which is perfect is come, then that which is in part shall be done away.
11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.
12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.
13 And now abideth faith, hope, charity, these three: but the greatest of these *is* charity.

9 knowledge, it shall be done away. For we know in
10 part, and we prophesy in part: but when that which is perfect is come, that which is in part shall be done
11 away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am be-
12 come a man, I have put away childish things. For now we see in a mirror, [1] darkly; but then face to face: now I know in part; but then shall I know
13 fully even as also I was fully known. But now abideth faith, hope, love, these three; and the [2] greatest of these is love.

1 Gr. *in a riddle*....2 Gr. *greater*.

the three represent the whole class, the contrast being between love and all the special gifts of the Spirit. These all cease, and this temporary, provisional character makes them of less importance than the permanent gift of love.

When do these charismata fail? Some say, at the end of life, and others, at the second coming of Christ. There is a difficulty in either one of these views. According to the first, there is no provision made in the statement for an end of the charismata on the earth, but only in heaven; whereas, there has been an evident cessation of them since the first age of the church. According to the second, there is substantially the same difficulty, if we regard the second coming as still future

9. For we know in part, etc. Contains the reason why knowledge and prophecy shall cease. And just here we are met with the question, if love is not also incomplete, and, therefore, also transient. The answer is, that love increases only in degree, but remains the same in kind, while knowledge and prophecy were to be replaced by a different kind of knowledge, more perfect, not only in degree, but also in quality.

10. But when that which is perfect is come. The apostle does not mean here a complete prophecy, but a knowledge which differs from prophetic knowledge, in this respect of completeness. **Then** is to be omitted. (See Crit. Notes.) **That which is in part shall be done away.** Here, again, the apostle does not refer to our knowledge itself, which, though incomplete, is true as far as it goes, but to the imperfect means of knowledge.

11. When I was a child. The apostle illustrates his statement by the analogy of human knowledge in its infancy and maturity—the latter, when it comes, displacing the former. **I understood as a child, I thought as a child**—should be, *I thought as a child, I reasoned as a child.* The first verb denotes the practical bent of the mind, as when we say, *a person is so minded.* The second verb represents the purely intellectual side, specially the action of the mind in calculating, weighing, and considering. **But when I became,** etc.—should be, *Since I have become a man, I have put away.* 'But' is to be omitted. (See Crit. Notes.) The perfect tense of the verb changes the Greek word from its ordinary meaning *when* to *since.*

12. For now we see through a glass darkly—should be, *By means of a mirror in a dark saying.* The imperfectly reflecting metallic mirrors of the ancients gave much more point to the comparison. The noun in the phrase, translated *darkly* in our version, is concrete, not abstract, and cannot, therefore, be turned into an adverb of manner. It means, *in an enigma, in an obscure saying.* This would be, therefore, the exact representation, as *by means of a mirror* is the figurative representation of the means of the knowledge of the apostle and his contemporaries. A combination of the two expressions gives the following form to the apostle's statement, viz., *that we behold the truth only as it is imperfectly reflected in obscure speech; but then face to face—i. e.,* immediately, without the intervention of an imperfect medium. **But then shall I know even as also I am known**—should be, *know plainly, as also I was known plainly.* The verb is compounded with a preposition, which renders it intensive. In the last clause, a past tense is used, probably carrying it back to the time of his conversion, when God's knowledge of him as his child began. God knows us immediately, fully; and the apostle looks forward to a time when his knowledge of divine things is to be like that, though not equal to it.

13. And now This adverb is not tem-

CHAPTER XIV.

FOLLOW after charity, and desire spiritual *gifts*, but rather that ye may prophesy.
2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him;* howbeit in the spirit he speaketh mysteries.

1 Follow after love; yet desire earnestly spiritual
2 *gifts*, but rather that ye may prophesy. For he that speaketh in a tongue speaketh not unto men, but unto God; for no man [1] understandeth; but in the

1 Or, *heareth.*

poral, but logical, meaning *in this condition of things, these things being so.* **Abideth.** As he says in ver. 7, they 'never fail.' They are permanent, not transient, like the miraculous gifts. **Faith.** This grace abides hereafter as well as here, being the necessary attitude of the soul toward God, independent of circumstances. **Hope.** This is permanent, because the future state is continuous and progressive, and the soul, therefore, is constantly looking forward into the future. **Charity**—*love.* There is no doubt that this abides. **But the greatest of these is charity**—*love.* In this the apostle reaches the climax of his statement. He has shown faith, hope, and love to be greater than the charismata, because of their permanence. Now he declares love to be the greatest of these. This supremacy is owing to its comprehensiveness, being, as our Lord says, the great commandment, containing in itself the whole law; and, as Paul says, (Col. iii. 14), the bond of perfectness—*i. e.*, it so contains in itself all graces, that perfectness is insured.

CRITICAL NOTES.—CHAPTER XIII.

10. *Then*, at the beginning of the second clause, is found only in D [b and c], KL etc., syr[utr], etc. It is omitted in ℵ ABD* etc., it vulg cop, etc.

11. *But* is found before the second part of the verse in ℵ[c] D[c] EFG, etc., f g two MSS. of the vulg syr[utr] cop, etc. It is omitted in ℵ* ABD* d e three MSS. of the vulg, etc.

ANALYSIS.

1-25. Superiority of prophecy to the gift of tongues. (1) **2-12.** Because prophecy, being intelligible, edifies the church, while speaking with tongues edifies only the man himself, unless he interprets. (2) **13-20.** Because, in speaking with tongues, the spirit only is active; but in prophecy, the understanding also. (3) **21-25.** Because speaking with tongues alone, in a meeting of the church, does not produce a favorable impression on outsiders, while prophecy is convincing and revealing.

26-40. Practical application and exhortations. **26.** General principle to rule in their meetings, that of general edification. **27, 28.** Two, or at most, three, therefore may speak with tongues, if there is an interpreter. **29-33.** Prophets may speak, two or three at each meeting, but successively; in such a way that all may speak at some time; and so as to give place always to a fresh revelation. **34-36.** Women not to speak. **37, 38.** Test of a man's possession of the charismata, that he recognize the divine authority of the apostle's directions. **39, 40.** Final injunction to seek earnestly prophesying, and not to forbid speaking with tongues; and that all things be done fittingly.

Ch. 14 : 1. Follow after charity—should be, *love*, as in ch. 13. **And desire spiritual gifts.** The verb means *to be zealous for, to earnestly desire.* This exhortation contains the conclusion of the preceding chapter, and, at the same time, introduces the subject of this chapter, and so makes the transition. The conclusion is not the exclusive pursuit of love, but the union of that with zeal for the charismata. **But rather that ye may prophesy**—*i. e.*, more than the rest. There seems to be a connection between this preference of prophecy and the pursuit of love with which the cultivation of the charismata is to be joined. It is preferred because it edifies, and it is love which seeks the profit of others, instead of its own glory. Thus, at every step, the applications of what seems a mere excursus on love, appear.

2. In an unknown tongue. The word 'unknown' has no place here, as its insertion involves a begging of the question as to the meaning of the tongues. It should be, *with a tongue.* We will defer the discussion as to

3 But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.
4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.
5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

3 spirit he speaketh mysteries. But he that prophesieth speaketh unto men edification, and exhortation,
4 and consolation. He that speaketh in a tongue [1] edifieth himself; but he that prophesieth [1] edifieth the
5 church. Now I would have you all speak with tongues, but rather that ye should prophesy: and greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church

1 Gr, *buildeth up.*

the meaning of the tongues until we have examined the characteristic marks, as they are described here; and then, perhaps, by gathering these together, we may be able to extract from them some idea of what this gift was. **Speaketh not unto men, but unto God.** The reason for this is stated in the next clause, viz., that his speech is unintelligible to men, but, of course, intelligible to God, who sees the mind of the Spirit. **For no man understandeth**—literally, *heareth.* This use of the verb *hear* in the sense of *understand* is frequent in our language. We speak of not hearing when we hear the sound, but do not distinguish the words. (Cf. Matt. 13: 13; Acts 9: 7, cf. with 22: 9, etc.) **Howbeit in the spirit he speaketh mysteries.** Probably not the Holy Spirit is meant here, but the spirit of the man as distinguished from his mind. (Cf. ver. 14–16, and Note.) 'Mysteries'—by this is meant things unintelligible to the hearers, not in themselves, but in the form of utterance. Compare ver. 5, where it is stated that the utterance may be interpreted, and that this is what is needed to render it intelligible.

3. But he that prophesieth. On this word, see on 12: 10; 11: 4. **Speaketh unto men to edification.** The preposition should be omitted before the last word, as it is the direct object of the verb. The meaning is that he speaks what edifies. 'Edification'—this word is in our language the etymological equivalent of the Greek word, but it has lost the figurative sense and impressiveness of the original. It means *building up*, as in our word *edifice*, the Christian character, or the Christian church, being looked on as a structure which Christian teaching builds up. 'Speaketh unto men'—distinguished from the speech addressed to God in ver. 2. This is intelligible to men. **And exhortation, and comfort.** We do not have in the three terms employed here an exhaustive classification of the kinds of prophetic teaching. But the first is general, and these two are specifications under it.

4. He that speaketh in an unknown tongue—should be, *with a tongue.* (See on ver. 2.) **Edifieth himself.** Of course, this is easily understood in the case (see ver. 5) that he himself can interpret what he says, which would imply that he understands it. But in the case (see ver. 27, 28) that he cannot himself interpret, and so probably does not clearly understand what he says, it is difficult to explain his edification. But probably the rapt spiritual state in which the man seems to have been would account for it, aside from mental illumination. There is a spiritual impression made, though he may not be able to analyze it, or communicate it intelligibly. His edifying of the church will depend on its becoming clear to himself, so that he can make it clear to others; but he is built up himself without this. **But he that prophesieth edifieth the church.** Because he speaks intelligibly. It is the doctrine of ch. 12, that the charismata in general are intended, not for individual profit, but for the advantage of the entire church; and the apostle is, therefore, vindicating the superiority of prophecy in a very essential particular, when he shows that it edifies the church, while the gift of tongues profits only the man himself. (See on 12: 7.)

5. I would that ye all spake, etc.—should be, *Now I wish you all to speak with tongues, but rather that you may prophesy.* There is a conjunction omitted in our version, and the verb is rendered in an improper tense. The apostle's meaning is, that the former of these is desirable in itself, but the latter more so. The reason for this is given in what precedes, not in what follows. **For greater,** etc.—should be, *and greater.* (See Crit. Notes.) This statement is co-ordinate with the first part of the verse, not its proof. The superiority is based on the principle laid down by our Lord in regard to the condition of great-

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?
7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?
8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?
9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.
10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

6 may receive edifying. But now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of
7 teaching? Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is piped
8 or harped? For if the trumpet give an uncertain
9 voice, who shall prepare himself for war? So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken?
10 for ye will be speaking into the air. There are, it may be, so many kinds of voices in the world, and

ness in the church, making it consist in service. (See Matt. 23: 11; Luke 22: 26 seq.) This gift of prophecy is greater, because more useful. **Except he interpret.** This, of course, removes the difference between the two gifts in this respect. Notice that the person himself is spoken of as possibly interpreting his utterance, which is a useful fact in determining the nature of it. Notice, also, that he substitutes here the plural 'tongues' for the singular, which is also to be taken into account in the explanation.

6. Now, brethren—should be, *And now.* **Except I shall speak to you either by revelation,** etc.—should be, *in revelation, in knowledge*, etc. **Doctrine**—better, *teaching.* It is the active verbal noun. This exception is virtually the same as in the preceding verse, viz., 'except he interpret,' and it brings out the different kinds of intelligible speech which are evolved in the interpretation. Probably, too—so Meyer, De Wette, Rückert, Alford—we have in the first two the means of knowledge, and in the last two the means of utterance. As means of knowledge, we have direct revelation by the Spirit, and knowledge gained by the ordinary mental processes, under the guidance of the Spirit, since knowledge, as well as revelation, is a charisma. And as means of utterance, we have prophecy, or directly inspired utterance; and teaching, in which the inspiration is not wanting, since this, too, is a charisma, but in which there is a more distinct basis of the ordinary intellectual processes in utterance. And so, in a general way, revelation and prophecy correspond, and knowledge and teaching.

7. And even things without life, etc.—should be, *Things without life, giving sound, whether pipe or harp; nevertheless, if they do not give a distinction to the sounds, how shall that which is piped or harped be known?* That is, notwithstanding they give sound, they are nevertheless unintelligible, unless there is distinction between the sounds. Our version puts in a conjunction at the beginning, where there is none; and it emphasizes the words 'things without life,' instead of the words 'giving sound.' On the construction of the sentence, see Winer, 344. **Whether pipe or harp.** The distinction is between wind instruments and stringed instruments. **Except they give a distinction.** This is the basis of intelligibleness, in musical sounds and in speech.

8. For if the trumpet—should be, *For if even a trumpet—i. e.*, although this instrument was the one used to give the signal for attack, yet, if even this gives an uncertain sound, no one will be prepared for battle. This illustration serves to prove the preceding general statement.

9. So likewise ye—better, *So also ye.* **Except ye utter**—literally, *except ye give.* **Words easy to be understood**—should be, *a significant word.* The noun is singular, but it is used in the sense of utterance, not of a single word in its restricted sense. **By the tongue.** Possibly, here is a clue to the meaning of the gift of tongues. For here, to all appearances, the tongue is spoken of simply as the organ of speech. **For ye shall speak into the air**—should be, *for you will be speaking into the air.* The air, and not the ear, will be the receptacle of unintelligible speech.

10. So many kinds of voices. The apostle expresses by this an indefinite number that he has in his mind, and modifies it still further by the words, **it may be**, or *perhaps.* By 'voices,' he means languages. The word 'tongues' is more commonly used in this sense, but this is here appropriated probably

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.
12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.
13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

11 [1] no *kind* is without signification. If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will be a
12 barbarian [2] unto me. So also ye, since ye are zealous of [3] spiritual *gifts*, seek that ye may abound unto the
13 edifying of the church. Wherefore let him that speaketh in a tongue pray that he may interpret.

1 Or, *nothing is without voice*....2 Or, *in my case*....3 Gr. *spirits*.

to a different purpose. **And none of them is without signification**—should be, *And none without voice.* (See Crit. Notes.) The word translated 'signification' is the same as the word rendered 'voice' in the first part of the verse. By 'without voice' is meant, without the power or essential properties of voice or language.

11. Therefore, if I know not the meaning of the voice—should be, *the power of the voice*, literally. Each language, according to the preceding statement, has a power of its own; not a meaning simply, but a power to express thought or meaning. And it is this power, possessed by each language, which makes the inability to understand it have just the effect described by the apostle. **I shall be unto him that speaketh a barbarian**—*i. e.*, a man of strange speech. This will be exactly the result, from the apostle's premises. Because his language has a meaning which is unintelligible to me, I am a barbarian to him—*i. e.*, a person of strange speech, but not without speech. And my inability to comprehend his speech makes him the same to me. The result would be different, if there were only one speech, or if any one of them did not have the power to convey meaning that belongs to human language. The word 'barbarian' is an onomatopoetic word, expressing exactly the apostle's idea of unintelligible speech. It is a man who seems to say, ba, ba—*i. e.*, utters sounds without distinction. But this is not meant absolutely, but only relatively, to the person of a different speech. **Unto me**—literally, *in me*—*i. e.*, in my mind, in my judgment. (See Winer, 218. 385.)

12. Zealous of spiritual gifts—should be, *of spirits.* Of course, it is not meant that there were a number of spirits, instead of the one Holy Spirit. (See, on the contrary, 12: 4 seq.) But, as Meyer says, that was the appearance of things in the Corinthian Church, where they disputed about the relative superiority of gifts, as if they were something else than manifestations of the one Spirit. **Seek that ye may excel**—better, *may abound.* **To the edifying of the church**—*i. e.*, to its building up. (See on ver. 3.) This is the purpose of the charismata, and is therefore the principle on which they should select the gifts to be sought by them. But it is violated, whenever, by speaking with tongues, they use language unintelligible to the church, so that they become barbarians to each other.

13. Wherefore—viz., since they are to seek to edify the church, and not simply to edify themselves, or to display their gifts. In applying this principle to the gift of tongues, the inference is not that they are to give up this charisma, but to seek to add to it the gift of interpretation, by which it will be rendered useful. **In an unknown tongue**—should be, *with a tongue.* (See on ver. 2.) **Pray that he may interpret.** The logical connection of this with the following verse, where praying with the tongue is spoken of, has led commentators, like Meyer, De Wette, Winer, p. 460, to interpret this, *pray with a view to interpreting*, instead of, as Winer says, praying "in order to make a display of the gift." The transition from *speaking with a tongue* to *praying with a tongue*, is accounted for on the supposition that the two were identical, praying being the only kind of such speech, instead of only one of many kinds. But certainly *singing*, in ver. 15, is enumerated as a second thing different from praying, and there is a specific difference between them. And there is the further difficulty in this view, that in ver. 6, the apostle speaks of the utterance with the tongue, as being interpreted into revelation, knowledge, prophecy, and doctrine, which is scarcely consistent with the idea that prayer is the only form of speaking with a tongue. It involves also, this difficulty, that this interpretation proceeds on the assumption that the gift of tongues and the gift of interpretation belonged always to the same person, whereas, in ver. 27, 28, it is clearly indicated that the interpretation may have to be

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.
15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.
16 Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

14 For if I pray in a tongue, my spirit prayeth, but my
15 understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and
16 I will sing with the understanding also. Else if thou bless with the spirit, how shall he that filleth the place of [1]the unlearned say the Amen at thy giving of thanks, seeing he knoweth not what thou

1 Or, *him that is without gifts*: and so in ver. 23, 24.

done by some one else. In view of this, it is sometimes explained that the person is enjoined to pray with a view to interpretation by some one. But Meyer sees that this is grammatically impossible, and therefore says that the apostle is addressing here only those who have the gift of interpretation, as well as the gift of tongues. But where is there any indication of such a division? Its omission certainly militates decidedly against this view. On the other hand, there is some force in the objection to the common interpretation embodied in our version. There is a logical fitness that the word 'pray' should mean the same thing in two clauses thus logically connected. But there is no logical necessity, unless the argument or the connection of thought depends on this identity of meaning. And in this case, the connection is easy and natural without this. If prayer is the means of obtaining the gift of interpretation, then we may suppose that the apostle directs them to pray for it; and then, in order to show the unprofitableness of the gift of tongues without interpreting, that he adduces the special case of praying with the tongue. And as we have seen, this is more easily supposable than the transition from speaking with tongues right in the midst of the sentence.

14. For, if I pray in an unknown tongue—should be, *with the tongue.* (See above.) This gives the reason why the person speaking with the tongue should pray for the gift of interpretation, viz., that without it the understanding is unfruitful, and so the church is not built up. In this argument, as we have seen, he uses the specific case of praying with the tongue to illustrate and enforce the general principle. **My spirit prayeth, but my understanding is unfruitful**—viz., for the use of the church; it produces nothing for the edification of the church. (See ver. 16, 19, etc.) The distinction that is made here between the spirit and the mind is not a general one, since the mind is generally included in the spirit. But the spirit may be looked at apart from the mind, taken in a narrow sense as the seat of the reflective and reasoning faculties; the more purely intellectual part of the man. The meaning would be then, the spirit prays, but the particular part of it known as the mind, is inactive comparatively. The man is not unconscious, since he himself is edified; nor is the mind wholly inactive; but that purely intellectual faculty by which the mind is turned upon itself and analyzes its own actions, and so is enabled to present clear and intelligible ideas to others, is dormant and unproductive. Grimm ("Lex." Art. νοῦς) says that the spirit without the understanding here is the spirit more keenly and fervently excited than usual, and wholly fixed on divine things, but lacking clear notions of them.

15. What is it then?—*i. e.*, what is it that follows from this? **I will pray with the spirit, and I will pray with the understanding also.** He will use both of these in his praying; 'with' is to be understood instrumentally. This, of course, would be understood and implied in ordinary prayer; but in praying with tongues the interpretation would have to be added, in order to have prayer with the understanding. **I will sing,** etc. This, of course, refers, not to the repetition of the hymns of others, but to the improvising of songs of praise by the singer under inspiration. (Cf. Eph. 5: 19; Col. 3: 16.)

16. Else, when thou shalt bless with the spirit—should be, *Since, if,* etc. It assigns a reason for the preceding statement. 'Bless,' viz., God—*i. e.*, if you utter his praise. It is the same act as the 'giving of thanks' in this and in ver. 17. 'With the spirit,' in the sense of ver. 14, 15, viz., with the spirit, but without the understanding. **The unlearned**—should be, *the private person.* It denotes

17 For thou verily givest thanks well, but the other is not edified.
18 I thank my God, I speak with tongues more than ye all:
19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.
20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

17 sayest? For thou verily givest thanks well, but the
18 other is not [1]edified. I thank God, I speak with
19 tongues more than you all: howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue.
20 Brethren, be not children in mind; howbeit in

1 Gr. *builded up.*

the person not having the gift of tongues, and so not occupying the public position which the gift conferred. This person might have other gifts and the position belonging to them, but in reference to this special endowment he would be a private person or layman. **Seeing he understandeth not what thou sayest** — literally, *he knoweth not*, etc. **Amen.** This is a Hebrew word, meaning *firm.* It is used, as in our language, to confirm something that has just been said, and especially to express assent to what has been said by another, either in the way of statement or of prayer. This joining of the congregation in the prayer by the use of the *Amen* had passed over from the synagogue to Christian churches. And this Paul declares to be impossible, if the praise uttered is unintelligible.

17. For thou verily givest thanks well. The pronoun is emphatic. The reason for the impossibility that the person without the gift should say 'Amen'—*i. e.*, express his assent to the thanksgiving, is not that the person praying does not give thanks well, because he speaks under the influence of the Spirit. **But the other**—viz., the private person—**is not edified.** It is only when the person listening is edified—*i. e.*, spiritually instructed and helped by the prayer or the praise, that he can say 'Amen.' And this condition is wanting here, because he does not understand what is said, although the praise is itself good, and so far fitted to edify. The relation between the two clauses is expressed by inserting *yet* or *notwithstanding* in the latter.

18. I thank my God—'my' is to be omitted. (See Crit. Notes.) **I speak with tongues**—should be, *with the tongue.* (See Crit. Notes.) **More than ye all**—so that his preference for the other gift will not appear to be for the lack of this. This self-assertion, not for its own sake, but to serve some good purpose, is characteristic of the apostle. But it is coupled always with the assertion, or implication, that it is by the grace of God that he is what he is.

19. Yet—better, *but.* **In the church**—where, as the apostle has shown, the object of the gifts of the Spirit is the building up of the church, while in a more private place, other purposes might be made prominent. **With my understanding.** Cf. ver. 14, where Paul shows that the mind, or understanding, is unfruitful in the gift of tongues. **That . . . I might teach others also**—the words, **by my voice,** inserted in our version, are unnecessary. It is generally unnoticed by the commentators, that the apostle here implies that in the exercise of the gift of tongues, he himself is instructed; implying, of course, that the mind is only partially inactive, and is conscious, though not clearly and distinctly, of what passes through it. (See ver. 4.) **Than ten thousand words in an unknown tongue**—should be, *in a tongue.* This is the only place in the chapter where the preposition is employed with the word 'tongue.' Probably it is the instrumental use of the preposition, equivalent to *with.* (See Winer, 389; and cf. Luke 22: 49; Matt. 7: 6; Rev. 6: 8.)

20. Brethren, be not, etc.—should be, *become not.* **In understanding**—the word here is not the same as in ver. 14 seq. Paul means by it, specially, the faculty of judgment, or discrimination, by which they could distinguish and choose between a showy gift, like that of tongues, and a really useful gift, like that of prophecy. The former seemed to him comparatively childish. **Howbeit in malice be ye children**—should be, *but,* etc. The Corinthians had reversed this, having shown themselves rather childish in judgment, and somewhat malicious or ill-natured in regard to their own and others' gifts. **Be men**

21 In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.
22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.
23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?

21 malice be ye babes, but in mind be [1]men. In the law it is written, By men of strange tongues and by the lips of strangers will I speak unto this people; and not even thus will they hear me, saith the Lord.
22 Wherefore tongues are for a sign, not to them that believe, but to the unbelieving: but prophesying *is for a sign*, not to the unbelieving, but to them that
23 believe. If therefore the whole church be assembled together, and all speak with tongues, and there come in men unlearned or unbelieving, will they

1 Gr. *of full age.*

—should be, *become mature.* On the principle cf. Matt. 10: 16. On the word 'mature' see on 2: 6; and Heb. 5: 14.

21. With this verse begins another part of the discussion, in which the apostle shows, not the comparative usefulness of the two gifts, but their different purpose. **In the law.** The quotation is found in Isa. 28: 11, 12. In the context, the scoffing priests are represented as sneering at the plainness and simplicity of God's instruction, calling it milk for babes. And so God says, "Yes, since they complain of that, I will speak to them through strange tongues and foreign lips"—meaning by this the Assyrian hosts that he was about to bring on the doomed country—"and not even so will they listen." Of course, the prophecy contains only an analogy to the case to which the apostle applies it. In both, the strange speech is brought into contrast with plain and instructive utterance, and in both, the reason for it is substantially the same, viz., the unbelief of those to whom it is addressed. Those who believe, it is not necessary to convince of the reality of God's being, nor of the truth of his religion; and hence speech, or any other supernatural act, having in it only, or mainly, this element of proof, of a sign, and not subserving any other end, such as instruction, is not adapted to them, while it may be to unbelievers. And this same end, the mere proof of God's being and truth, was subserved alike by the Old Testament incursions of barbarians, taking the place of God's prophets with their instructive speech, and by the New Testament gift of tongues, contrasted with the same prophetic speech. **With men of other tongues**—should be simply, *with other tongues.* **And other lips**—should be, *and with the lips of others.* (See Crit. Notes.) 'Other' in both places means not only *other*, but *different.* **And yet for all that will they not hear me**—should be, *and not even so will they hear me.* This contains in itself by implication, the fact of their unbelief at the time the sign was given, as well as a statement of their continued unbelief, and so forms the point of transition to the next verse. This is a translation from the original Hebrew, and differs essentially from the Septuagint, which is plainly incorrect.

22. Wherefore—better, *And so*, or *So that.* **Tongues**—should be, *the tongues.* The verse contains an inference from the circumstances in which the preceding utterance was made; it being plainly enough implied in the last clause of verse 21, that God speaks to the Jews in the way stated, because they were unbelieving. **Not to them that believe, but to them that believe not.** This follows, as we have seen, from the fact that tongues contain simply the element of proof, and so subserve no useful purpose with those already convinced. **But prophesying serveth not.** This verb is out of place here; the predicate, 'is for a sign,' being carried over from the preceding part of the verse. All of the charismata, being supernatural endowments, are signs; and this one, since it contains instruction as well as proof, is specially for believers.

23. If therefore. This word 'therefore,' by making this apparently an inference from the statement of the preceding verse, has made the passage a continual stumbling-block. For this statement, instead of following from the preceding one, that tongues are for a sign to unbelievers, seems directly opposed to it; so that it seems proper to introduce it by *however* instead of 'therefore.' And this has led many interpreters to tamper with the plain meaning of verse 22. For instance, Meyer says, that tongues are a sign to make known unbelievers, and prophecy to make known believers. But in this case, the genitive would be used in the original, instead of the dative, so that it would read, *tongues are for a sign of unbelievers*, instead of *to unbelievers.* Moreover this does not make verses 23, 24, any

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

24 not say that ye are mad? But if all prophesy, and there come in one unbelieving or unlearned, he

easier, as these verses do not show the effect of tongues in making known one class of persons as unbelievers, and of prophecy in making known another class as believers, but they show the effect of the two on the same class of persons; the one being effective, and the other ineffective, in producing belief. Meyer avoids this difficulty in his interpretation by the following statement: "Prophecy is intended as a sign, not for unbelievers, but for believers; that is, to make known those to whom the prophetic speech comes, as believers. See verse 24, where this statement of the apostle is confirmed by this, that such as come into the Christian assembly as unbelievers, being won by the overpowering impression of the prophetic utterance, bow to Christianity, and make themselves known as believers." But evidently here, though it is ingeniously covered up by the language, there is not a revelation of what they are, but a power to make them something else, viz., believers. De Wette says, that the terms *believing* and *unbelieving* in verse 22 denote, according to verses 23-25, the results of prophecy and of tongues respectively; that tongues are for those who are unmoved by them, and who remain in their unbelief, while prophecy is for those who are moved by it to belief. But who cannot see that the terms *believers* and *unbelievers* in this statement are not adapted to denote the states in which these things leave men, but those in which they find men? When we say that a thing is for a sick man, we do not mean that it will leave him sick, but, probably, precisely the opposite. Rückert has in substance the same opinion; also Stanley. Alford gives substantially the right interpretation of verse 22, but does not remove the difficulties, nor even seem to recognize them. Now, if we can make the connection of verse 23 with verse 21, instead of with verse 22, the difficulty is removed. Because then, this statement, that tongues do not convince, will follow directly from the last part of verse 21, viz., that they will not listen, even when God speaks to them with strange tongues. And this connection can be made in two ways. Either we may suppose that the apostle's principal object in introducing the quotation of verse 21 is contained in this inference, verses 23-25, and that verse 22 is to be treated as a parenthesis containing a subordinate conclusion. In this case the word 'therefore,' verse 23, would be treated as resumptive, instead of strictly inferential. Or we may make verse 22 a subordinate part of the sentence contained in verse 21, *putting simply* a comma between them—a connection perfectly allowable with the conjunction used, which, as we have seen, means *so that*, instead of therefore. Then verse 23 can easily connect itself with the principal part of the statement, viz., with verse 21. There may be slight harshness or unnaturalness in this, but it does not seem nearly so great as that involved in the other views of verse 22. **The whole church be come together into one place, and all speak with tongues.** Of course, the strangeness, and as the apostle evidently regards it, the absurdity of the spectacle is increased by its being *all*, instead of *some*. Indeed, the effect depends largely on this; since, if there were mingled with the speaking with tongues prophecy, the element of proof in the tongues might not be entirely overridden by the strange spectacle of a body of men all speaking and saying nothing intelligible. With all the incoherence and unintelligibleness of the speech with tongues, there must have been an impression of inspiration, of fine frenzy, that would be effective in its measure, if combined with other things to prove the intelligence of the assembly. **Those that are unlearned**—should be, *private persons;* those that are without gifts. (See on verse 16.)

24. But if all prophesy. Here, as in the case of speaking with tongues, the apostle supposes that they all prophesy, so as to leave no doubt as to the source of the impression produced. **One that believeth not, or one unlearned**—better, *some unbeliever, or private person.* (See on ver. 23.) **He is convinced of all; he is judged of all**—should be, *he is convicted by all; he is judged by all.* This meaning of the first verb accords better than 'is convinced,' with the other parts of the description. There is conviction of sin, judgment, and revelation of the secrets of the heart. This conviction of sin is the office

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

25 is [1]reproved by all, he is judged by all; the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is [2]among you indeed.

1 Or, *convicted*....2 Or, *in*.

and effect of the truth accompanied by the Spirit. (Cf. John 16: 8, 9.) The *judgment*, like the conviction of sin, is the result of the truth spoken, not the conscious act of the person speaking. The truth calls men to judgment or scrutiny before the bar of their own consciences. (Cf. John 20: 23.) **By all**—all are represented as prophesying; and so the effect is produced by all alike.

25. And thus. These words are to be omitted. (See Crit. Notes.) The words which follow are to be connected immediately with the preceding, as a part of the process described there. **The secrets of his heart are made manifest**—not to others, but to the man himself. One of the powers possessed by the truth is to uncover to the man the hidden facts of his own spirit. (Cf. John 3: 19–21.) **He will worship God.** There is implied here the conversion of the unbeliever, so that we have the converting as well as the convicting and revealing power of the truth, which is not evinced by the sign without the truth. **And report**—should be, *reporting*, or *making known*. **God is in you**—the preposition means also *among*. But probably it is this presence of God within them, manifesting itself in such powerful utterance, that is meant.

Here we may consider the question, what Paul means by *speaking with tongues*. Does he mean by *tongues*, languages? That would seem to be the natural inference from the gift of tongues in the second chapter of the Acts. But there are several things decidedly, and indeed conclusively, against that view. In the first place, the apostle's leading objection does not apply. He says that tongues are for private edification, not for the instruction of the church, and that in them a man speaks to himself and to God. (Ver. 2-4, 28, etc.) Now, if he had meant speaking in foreign languages, how evident it is that the true use of such a gift is no more private and personal than that of prophecy, and that the proper direction would have been, not to reserve it for a man's own communion with God—a use almost equally absurd with its public use in the church—but to employ it where persons of other languages were present, as at the Day of Pentecost. Then, secondly, the statement, ver. 14–16, that in the speaking with tongues, the spirit, and not the intellect, is active, and that this is the reason that the person is not understood, is not consistent with this view. For this points evidently to a quality of the thing said, not to mere obscurity of the language, and especially not to the unintelligibleness of a foreign language. This is rendered still plainer by the direct contrast which Paul makes, (ver. 19) between praying with the tongue and praying with the mind. And finally, in ver. 9, it is evident that he means by *the tongue* the organ of speech, and it is at least natural to suppose that he means the same by it in the rest of the passage. And besides, its use in this verse is superfluous and unaccountable, unless it is intended to contrast this employment of the tongue with its use in the utterance of unintelligible speech. The use of the expression speaking with tongues, or with a tongue, is that which justifies in this verse the expression *uttering speech by means of the tongue*, if we suppose that the former, like the latter, is used of the tongue as an organ of speech. The clue to the kind of speech denoted is found in the statement noticed above, that in speaking with tongues the spirit, and not the mind, is active. This would apply to ecstatic, abrupt, disconnected speech, in which the spiritual nature of the man, rather than the intellectual, found expression. And inasmuch as generally the tongue is the organ of the intellect, but in this case the latter is wanting, or does not appear, such speech would naturally come to be called speaking with a tongue, and, as such, opposed to speaking with the intellect. (Cf. ver. 19.) And inasmuch as such speech would naturally assume different forms, the plural would come to be used, and we should find expressions like *kinds of tongues*, *speaking with tongues*, etc. In substance, this is the view of Meyer and De Wette, but it differs from that in the interpretation given to verse 13, and in not limiting

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.
27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.
28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.
29 Let the prophets speak two or three, and let the other judge.
30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

26 What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation.
27 Let all things be done unto edifying. If any man speaketh in a tongue, *let it be* by two, or at the most by three, and *that* in turn; and let one interpret:
28 but if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. And let the prophets speak *by* two or three,
29 and let the others [1] discern. But if a revelation be
30 made to another sitting by, let the first keep silence.

1 Gr. *discriminate.*

the gift to expressions of prayer and praise. (See on ver. 13.)

26. How is it? Better, *What is it*, etc?—*i. e.*, what is the result of all this? **When ye come together**—viz., as a church. **Every one of you.** 'Of you' is to be omitted. (See Crit. Notes.) **Hath a psalm.** (See on ver. 15.) The word is the Septuagint translation of the Hebrew word for the Psalms, and means a religious hymn. In earlier Greek, the word designated the twanging of the harp-strings, and hence, any strain of music. **Hath a doctrine**—better, *a teaching.* **A tongue—a revelation.** The order of these words is to be reversed. (See Crit. Notes.) This brings the gift of tongues and of interpretation together, as they naturally would be placed; and also revelation and teaching. **Let all things be done unto edifying**—*i. e.*, for the building up of the church. This is the general principle to be observed in the use of these gifts. (See 12: 7; ver. 3, 4, 5, 17, 19, etc.) With this verse, the apostle begins the practical application of what he has been saying.

27. If any man speak in an unknown tongue—literally, *Whether any one speak with a tongue.* The second correlative is omitted, but the sentence begins as if he were introducing a series of suppositions. **By two, or at the most, by three, and that by course**—better, *in course*, or *in turn.* The meaning is that only two or three were to use this gift at each meeting; and that these were to speak in turn, not all together. **And let one interpret.** The word 'one' here is not the indefinite pronoun, but the numeral; so that it is restrictive. Only one was to act as interpreter for the two or three who spoke with tongues. The reason for this last injunction does not appear, but it was apparently in the interest of order.

28. Let him keep silence in the church—better, *in church.* This silence in church is contrasted with the speaking in private that follows. In the preceding verse, the first supposition is that some one has a tongue; and then it is treated on the other supposition, that there are several. Here he returns to the first supposition, and 'him' refers to the *one* speaking with a tongue. **And let him speak to himself, and to God.** Cf. ver. 2, in which the apostle says that the speech with tongues is addressed not to man, but to God; and ver. 4, in which he says that it edifies the man himself, and not the church. Hence, the apostle enjoins them here not to occupy the time of the church with what is between only the man himself and God.

29. Let the prophets speak two or three, and let the other judge—should be, *But prophets, let two or three speak, and the others judge*, or *discriminate.* By putting the word 'prophets' at the beginning of the sentence, the Greek indicates the change of subject from tongues to prophecy, and also makes more evident the connection of the word with both parts of the sentence that follows. 'Let the others judge.' The other prophets are meant. The matter of judgment is whether what is said is really prophecy or not. Of course, they would not sit in judgment on what was said, assuming it to be inspired. It is to be noticed that the apostle, in speaking of the number of prophets who are to speak, omits the words 'at most,' with which he limits the number of those who are to use the gift of tongues.

30. If anything, etc.—should be, *But if a revelation be made to another sitting by, let the first be silent.* The revelation coming fresh at the time, is an indication of its importance; and the one speaking is to stop, therefore.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.
32 And the spirits of the prophets are subject to the prophets.
33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.
34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

31 For ye all can prophesy one by one, that all may
32 learn, and all may be 1comforted; and the spirits of
33 the prophets are subject to the prophets; for God is not *a God* of confusion, but of peace.
34 As in all the churches of the saints, let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection,

1 Or, *exhorted.*

31. For ye may, etc.—better, *You can.* This statement is intended to confirm the preceding injunction, that in case of a revelation to another, the one speaking is to stop, and allow the other to speak. **One by one.** Is opposed, apparently, to two speaking together. One alternative to the apostle's injunction that the first be silent, is that the two speak together. But this would produce the confusion against which he would guard them, and prevent the general instruction that he wished to secure. All might speak in that way, but not in such a way that all might learn. Or, as another alternative, the first might continue speaking, and not allow the other to begin. But this would hinder the speaking of all, that the apostle desired. But in the way suggested by the apostle, all would speak one by one, either at that, or in subsequent meetings. By **all,** he means, of course, the prophets, since all the members did not have the gift of prophecy. **All may be comforted**—better, *may be exhorted.* The word has both meanings, but in this place the more general meaning is to be preferred. Grimm says, that it embraces in itself here the notions of admonishing, consoling, and confirming. By making this the object of all prophesying, the apostle implies that there were differences in the prophetic utterances, adapting them to the different persons present, so that all ought to speak, in order to satisfy all.

32. And the spirits of the prophets are subject to the prophets. 'The spirits of the prophets' here are their own spirits, though of course under the inspiration of the Holy Spirit. 'Are subject to the prophets.' They are not compelled to speak when a revelation is made to their spirits, whether they will or not. This is the second reason for the injunction that the one prophesying be silent when a revelation is made to another.

33. For God is not the author of confusion—better, *not a God of confusion.* Not confusion, but peace characterizes him. This is the reason why the spirits of the prophets are subject to the prophets, since to leave the prophets subject to their spirits would make them speak whenever the Spirit was on them, and so more than one at a time, causing confusion. But he, being instead a God of peace, subjects the spirits to the prophets, so that, by restraining them, one can speak at a time, and thus have peace. **As in all churches of the saints**—better, *all the churches,* etc. This should be connected with the following verse, instead of with this one, viz.: 'As in all the churches of the saints, let your women,' etc. Meyer states well the reason for preferring this connection, viz., that ver. 33 contains a general principle, while ver. 34 gives a specific command for the Corinthian Church, and that it is much more natural to compare one specific case with another than a general principle, obtaining everywhere, with any one or more specific cases.

34. Let your women keep silence in the churches—should be, *the women.* (See Crit. Notes.) The word 'churches' here has its primary meaning of assemblies or meetings. The apostle's command has reference, not to the churches generally, but to the assemblies of the Corinthian Church. **For it is not permitted unto them to speak.** (Cf. 1 Tim. 2: 12.) On the relation of this to the command for women to speak and pray veiled (11: 3 seq.), little definite can be said. One thing seems certain—that the injunction in ch. 11 can scarcely be treated as hypothetical, so as to mean, *If women speak or pray (and I do not allow them to), it should be with uncovered head.* For in the first place, the clause in parenthesis would have to be stated, to prevent serious misunderstanding. And as it stands, it would be a waste of time and words, and an obscuring of the real issue and of the apostle's thought, that would constitute

35 And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church.
36 What! came the word of God out from you? or came it unto you only?
37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.
38 But if any man be ignorant, let him be ignorant.

35 as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the
36 church. What? was it from you that the word of God went forth? or came it unto you alone?
37 If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the com-
38 mandment of the Lord. [1]But if any man is ignorant, let him be ignorant.

1 Many ancient authorities read, *But if any man knoweth not, he is not known.*

as serious a charge against apostolic authority as a positive contradiction. The apostle must be speaking of two things in these passages, so that there is a speaking of women in the meetings of the church that is allowed, and another that is not allowed. But how shall we decide what is allowed, and what is not allowed, so as to make any practical application of the teaching? Possibly, Meyer's suggestion may be taken, that the words *in the assemblies* in this passage make it applicable to the meetings of the entire church, while the other, in which permission is impliedly given for women to speak, applies to the smaller, less public, meetings of part of the church. Possibly, too, the change of customs would make the whole matter less significant, and the assumption of an unwomanly position, contrary to the established relations betweeen man and woman, less evident now than then. (See on 11: 16.) **But they are commanded to be under obedience**—should be, *But let them be in subjection.* (See Crit. Notes.) **As also saith the law.** The reference is to Gen. 3: 16, the curse pronounced on Eve. This term 'law' is frequently applied to the books containing the law, and even to the whole Old Testament.

35. And if they will—better, *if they wish to.* **Let them ask their husbands**—better, *their own husbands.* This is contrasted with asking other men in the church. The more general object of their speaking would be to teach or exhort others; this forbids them to speak in public, even for the sake of learning. **For it is a shame**—better, *shameful.* **For women**—should be, *for a woman to speak in church.* (See Crit. Notes.) It is disgraceful, because it is unwomanly, perverting the proper relations of man and woman. It was not only wrong in itself, but contrary to custom and opinion; and so it brought disgrace for women to speak in church.

36. What! came, etc.—should be, *Or came,* etc. This is an alternative on which their conduct in this matter might be justified. If they had been the source from which the word came, they might dictate the custom in reference to women's speaking, as in other matters. But as they had received the word, they would have to take this, together with the rest, from the proper source. **Or came it unto you only?** 'Only' here modifies 'you,' and is better translated *alone,* to avoid ambiguity. The question is, if they are the only ones to whom the word came. If they had been the only ones to whom it came, they might set the fashion for others to follow. The first alternative would make them independent of apostolic authority; the second, of the other churches.

37. Or spiritual—one endowed with the special gifts of the Spirit. **Let him acknowledge**—should be, *let him know,* or, *know well.* The verb is a compound, which denotes thorough knowledge. **That the things that,** etc.—the construction is not so simple as is implied in this rendering. It should be, *Let him know the things that I write unto you, that they are the commandments of the Lord.* The test of the genuineness of the claim to inspired knowledge is, that he recognizes the indisputable command of God as such. This claim of the apostle, that his command is the command of God, is significant. For commandments read *commandment.* (See Crit. Notes.)

38. But if any man be ignorant, let him be ignorant—the meaning is evident. Such ignorance, the apostle says, is hopeless; let it alone. But there is another reading, having excellent external authority, which means, *but if any one knoweth not, he is not known.* (See Crit. Notes.) That is, he is not known by God, as he knows his children. (Cf. 8: 3.) This is a severe conclusion, and if we adopt the reading, we must suppose that the ignorance which makes Paul conclude that the ignorant person is unknown by God, is quite

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.
40 Let all things be done decently and in order.

39 Wherefore, my brethren, desire earnestly to proph-
40 esy, and forbid not to speak with tongues. But let all things be done decently and in order.

general. A failure to acknowledge the apostle's general teaching as divine, might justify this as a probable, but not as a certain conclusion. But there are internal evidences in favor of the other reading.

39. Wherefore, brethren, covet to prophesy—should be, *And so, my brethren, seek earnestly to prophesy.* On the insertion of 'my,' see Crit. Notes. On the meaning of the verb, see on 12: 31; 14: 1. It does not seem to have been suggested to the commentators that possibly, if not probably, this first clause, like the second, refers to what they are to desire as a body, not necessarily for themselves, individually, but among them, in the church. If it refers to what they are to desire for themselves individually, then the second clause would more naturally be concerned also with the attitude of individuals in regard to speaking with tongues, and some other verb than **forbid** would have been employed. If this does refer to what the church is to desire for its members, then it should be translated: *Seek earnestly prophesying, and do not forbid speaking with tongues.* This indicates exactly the estimate put on the two gifts by the apostle. One is not undesirable, and the other is extremely desirable. (Cf. verse 1.)

40. Let all things—should be, *And let.* (See Crit. Notes.) **Decently**—possibly, *decorously* is a better word. **And in order**—by this he means that things are to be kept in their proper place. The apostle has in mind in this closing injunction such unseemly things as women's speaking in the congregation, and several talking at the same time. (Cf. verses 27-35.)

CRITICAL NOTES.—CHAP. XIV.

5. *For greater* is the reading of ℵ^{c} DEFG, etc. d e f g vulg syr^{utr}, etc.; *and greater* is the reading of ℵ* ABP, etc.

10. *Of them* is found in ℵ^{c} D^{c} EKL g syr^{utr}, etc. It is omitted in ℵ* ABDF, etc. e f vulg sah cop, etc.

18. *My God* is the reading of KL, etc., two MSS. of the vulg, etc., and the *my* is to be omitted.

21. *Other lips* is the reading of DEFG, etc. it vulg cop syr^{p} (syr^{sch}) etc. *Lips of others* is the reading of ℵAB cursives, etc.

25. *And so the secrets* is the reading of D^{c} KL syr^{p}, etc. *And so* is omitted in ℵABD*F G d e f g vulg syr^{sch} cop, etc.

26. *Each one of you* is the reading of ℵDEF G, etc. it vulg syr^{utr}, etc. *Of you* is omitted in ℵ* AB cop, etc. *Hath a tongue, hath a revelation,* is the reading in only L, etc., and the reverse is the proper order.

34. *Your women* is the reading of DEFG d e g syr^{utr}, etc. *Your* is omitted in ℵAB f vulg cop, etc. *To be under obedience* is the reading of DFGK, etc., d e f g vulg syr^{p}, etc. *Let them be,* etc., is found in ℵAB syr^{sch} cop, etc.

35. *For women* is the reading of ℵ^{c} DEFG, etc., d e g syr^{utr}, etc. *For a woman* is found in ℵ* AB f vulg cop, etc.

37. *Commandments* is the reading of D$^{b \text{ and } c}$ E**KL, etc. f vulg syr^{utr}, etc. *Commandment* is found in ℵAB cop, etc. The word is omitted by Tischendorf on the authority of D* E*FG d e g, etc., and as in itself a probable reading.

38. *Let him be ignorant* is the reading of ℵ^{c} A^{2} BD $^{b \text{ and } c}$ EK, etc. syr^{utr}, etc. *He is unknown* is found in ℵ* A*D* FG d e f g vulg, etc. The external authority is thus in favor of the latter reading, which also has in its favor that it is the more difficult reading. But the reading 'let him be ignorant' brings together two vowels—the last in this word and the first in the next—that are the same; and the change to the other reading might easily have occurred therefore through the dropping of one of these. The choice is difficult.

40. *And,* at the beginning, is to be inserted on the authority of ℵABDEFG, etc., it vulg syr^{sch} cop, etc.

CHAPTER XV.

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;
2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.
3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures:

1 Now I make known unto you, brethren, the gospel which I preached unto you, which also ye re-
2 ceived, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached
3 unto you, except ye believed [1] in vain. For I delivered unto you first of all that which also I received, how that Christ died for our sins according

1 Or, *without cause.*

ANALYSIS.

1-11. Statement of the historical fact of Christ's resurrection, and of the witnesses for it. **12, 13.** Inference, from Christ's resurrection, that there is such a thing as resurrection from the dead. **14-19.** Importance of Christ's resurrection to the whole system of Christian truth, and the uselessness of personal faith without it. **20-22.** Comparison between Adam and Christ carried out with reference to death and the resurrection. **23-28.** Order of the resurrection, and its connection with the surrender of the Messianic kingdom by Christ. **29-32.** Uselessness of baptism for the dead, and of Christian suffering, if there is no resurrection. **33, 34.** Warning against false teachers.

35-53. The manner of the resurrection, and nature of the resurrection body. 36–44. Resurrection body different from the present body, and argument from analogy in support of it. 45–49. Resurrection body adapted to the higher spiritual part of the man, as the present is to the lower. 50–53. Immortality of the resurrection body.

54-57. Final triumph over sin and death. **58.** Exhortation to Christian steadfastness in view of the resurrection.

Ch. 15: 1. Moreover — better, *Now.* The Greek conjunction indicates a transition to a new subject. **The gospel**—the glad tidings of salvation, in which the facts of the death and resurrection of Christ, which he proceeds to enumerate, were cardinal points. **Which I preached unto you**—the word for 'preach' here, and in ver. 2, is derived from the word for 'gospel,' and means, literally, *to bring good news*—the gospel of which *I brought the good news to you.* (Cf. Luke 2: 10.) **I declare,** at the beginning of the verse, is better translated *I make known.* There is probably a reproach implied in this statement that he makes known to them, as if it were a new thing, the gospel already preached to them. **Which also ye have received**—should be, *which also ye received.* **And wherein,** etc., —should be, *in which also ye stand.* There is a climax in these four relative clauses, limiting the word 'gospel,' the progress being indicated by the word 'also.' **Ye stand**—opposed to *falling.* (Cf. 10: 12.)

2. By which—should be, *Through which also ye are saved.* The verb is present, denoting an incomplete process, the progress of which is contingent on their holding fast the word by which it is accomplished. **If ye keep in memory what I preached**—should be, *if ye hold fast the word with which.* They were to have a continued belief, and not merely memory, of this word, a spiritual rather than an intellectual hold of it. (Cf. Luke 8: 15; 1 Thess. 5: 21; Heb. 3: 6, 14; 10: 23.) There is another construction of this clause grammatically possible, according to which it would be rendered, *I make known, I say, with what word I preached the gospel unto you, if you hold it fast.* The difficulty is, that their holding it is not a condition of his having preached the word, but of their being saved by it. (See Winer, 561.) **Unless ye have believed in vain**—should be, *ye believed in vain.*

3. For I delivered unto you first of all —literally, *among the first things—i. e.*, the most important things. This is a confirmation of the statement that the gospel now announced is the same originally preached to them. **That which I also received.** He received it from others, and passed it along to them. The Greek verbs are such as to indicate this relation of the two acts to each other. [Canon Evans, in the "Bible Commentary," says: *Received.—i. e.*, straight from the Lord by special revelation"; but I cannot see that

4 And that he was buried, and that he rose again the third day according to the Scriptures;
5 And that he was seen of Cephas, then of the twelve:
6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.
7 After that, he was seen of James; then of all the apostles.
8 And last of all he was seen of me also, as of one born out of due time.
9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

4 to the scriptures; and that he was buried; and that
he hath been raised on the third day according to
5 the scriptures; and that he appeared to Cephas;
6 then to the twelve; then he appeared to above five
hundred brethren at once, of whom the greater part
7 remain until now, but some are fallen asleep; then
8 he appeared to James; then to all the apostles; and
last of all, as to the *child* untimely born, he ap-
9 peared to me also. For I am the least of the apostles,
that am not meet to be called an apostle, because I

the Greek verb, (or verbs), affords answer to the inquiry, "From whom did he receive the gospel?"—*i. e.*, directly from Christ, or indirectly, through human channels? Yet his language in the first chapter of the Epistle to the Galatians proves that he received the substance of the gospel from Christ by direct revelation, and the fact that 'Christ died for our sins,'—not simply that he *died*—was certainly an important part of the gospel, as understood by Paul. May we not suppose that whatever Paul *received* through human channels was certified to him by the Spirit of Christ, so that his assurance of its truth did not rest ultimately upon human testimony, but upon revelation? A. H.] **Christ died for our sins.** The preposition used here denotes simply that Christ's death had reference to our sins. **According to the Scriptures**—as the Old Testament Scriptures had foretold. (See Isa. 53: 5; Dan. 9: 26; Zech. 13: 7.)

4. And that he rose again—should be, *has been raised.* This is a past action continuing into a present state, unlike the death and burial, which are simply past actions. **According to the Scriptures.** This belongs only with the statement of the resurrection, not of the burial. Otherwise the *that* would be omitted before the second. 'The Scriptures." (See Isa. 53: 9; Ps. 16: 9, 10.)

5. And that he was seen of Cephas, then of the twelve—better, *appeared to Cephas; then to the twelve.* (See Luke 24: 34; 36 seq.; John 20: 19 seq., 26 seq.)

6. After that, he was seen of—better, *Then he appeared to.* **Of whom the greater part remain until this present**—better, *until now.* This makes a great number of living witnesses to the resurrection. **But some are fallen asleep**—should be, *fell asleep.* This cannot be identified with any appearance recorded in the Gospels.

7. After that he was seen of James; then of, etc.—should be, *Then he appeared to James; then to*, etc. Probably, if either James in the original Twelve had been meant, he would have been distinguished. Probably, also, as James, the brother of our Lord, was still living, and *the* James par excellence in the minds of the church, he would be understood as the one meant in such a case. On the use of the term *apostle* in his case, cf. Gal. 1: 19. Neither of these appearances can be identified with any in the Gospels.

8. And last of all, etc.—better, *And last of all, as if to the one born out of due time, he appeared to me also.* **One born out of due time**—literally, *the abortion.* The best commentators make the figurative term refer not to the untimeliness of his call to be an apostle, but to his inferiority to the other apostles, compared to whom he was as an immature and undeveloped child to one full-grown. It is this inferiority to which he calls attention in the next verse. But the comparison may be made more exact in this way, that they became apostles after a period of companionship with the Lord, preparing them for the office, while he came suddenly into it without this period of growth. And this character of his previous life, without any growth into the apostolic office, making the transition sudden, is certainly indicated in the persecution of the church, mentioned in ver. 9. The appearance referred to is the one near Damascus, at the time of his conversion. If anything, it was more significant than the other appearances, as there is reason to believe that in those appearances before his ascension, the Lord had the same body as during his earthly life; while this was an appearance with his glorified body.

9. Gives the reason for calling himself the abortion among the apostles. He is the least of them, unworthy of the name even, because he persecuted the church of God. (Cf. Eph. 3: 8.) **The church of God.** This is one

10 But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain: but I laboured more abundantly than they all; yet not I, but the grace of God which was with me.
11 Therefore whether *it were* I or they, so we preach, and so ye believed.
12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?
13 But if there be no resurrection of the dead, then is Christ not risen:
14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

10 persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not found [1] vain; but I labored more abundantly than they all: yet not I, but the
11 grace of God which was with me. Whether then *it be* I or they, so we preach, and so ye believed.
12 Now if Christ is preached that he hath been raised from the dead, how say some among you that
13 there is no resurrection of the dead? But if there is no resurrection of the dead neither hath Christ
14 been raised; and if Christ hath not been raised, then is our preaching [1] vain, [2] your faith also is

1 Or, *void*....2 Some ancient authorities read, *our*.

of the cases in which the term 'church' is applied to the whole body of believers on earth, which is probably its original use. [It does not seem perfectly clear that Paul persecuted "the whole body of believers on earth," or that he thought of those whom he persecuted as representing specially the whole body of believers on earth. It is at least conceivable that he meant by "the church of God," the first, and perhaps, at that time, the only Christian Church, that at Jerusalem. Whether there were other churches already formed is uncertain; but, at all events, that was the representative church, and the one against which the violence of Saul was first directed. Again, it seems to the Editor scarcely probable that the original meaning of the word church is "the whole body of believers on earth." This meaning is too remote from that of a called assembly, to be the original sense of the word.—A. H.]

10. But by the grace of God. In contrast with his own desert or fitness. **Was not in vain**—literally, *became not vain*, or *fruitless*. **But I labored more abundantly than they all.** This comparison may be with the other apostles individually, or all together. But certainly the apostle does not mean to compare his labor with the entire work of the other apostles—a piece of vanity for which even the saving reference to the grace of God would hardly atone. **But the grace of God which was with me.** 'Which was,' (the Greek article), is to be omitted. (See Crit. Notes.) 'With me'—*i. e.*, in connection with me, helping me.

11. Therefore, whether it were—better, *Whether then it be.* This is a resumption of the subject of ver. 1-8, after the digression on his calling and relative position as an apostle. Whoever it is that preaches, he says, this is what is preached. **So we preach**—viz., that Christ died for our sins, and rose, and appeared to his disciples.

12. Now if Christ be preached that he rose—should be, *But if Christ is preached that he has risen.* **How say some,** etc. This is the apostle's first argument for the resurrection. After proving the fact of Christ's resurrection, and showing that it is one of the cardinal facts in the gospel through which they are saved, he shows the connection of this great and undeniable fact with the general doctrine of resurrection; and that the denial of the general principle involves the denial of the resurrection of the Lord.

13. Then is Christ not risen—should be. *Neither has Christ been raised.* This is a direct statement of the principle implied in the preceding question.

14. Then is our preaching vain, and your faith is also vain—should be, *Vain also your faith.* Some authorities read, *Then both our preaching is vain, and your faith is vain.* (See Crit. Notes.) This shipwreck of faith, as illusory, arises probably from the discrediting of all Christ's claims by the failure of his resurrection, this being the grand proof of these claims. He would be shown, not as the conqueror of death, but as conquered by death. In this, the resurrection differed from the other miracles, that any of them might be omitted without discrediting Christ's claim; but the resurrection was absolutely necessary, seeing that he died. Especially was Christ's claim, that his death was for the redemption of men, dependent on the resurrection, since it was to be the death of the Son of God that was to redeem men; and the great proof that he was the Son of God was appointed to be his resurrection from the dead.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.
16 For if the dead rise not, then is not Christ raised:
17 And if Christ be not raised, your faith *is* vain; ye are yet in your sins.
18 Then they also which are fallen asleep in Christ are perished.
19 If in this life only we have hope in Christ, we are of all men most miserable.
20 But now is Christ risen from the dead, *and* become the first fruits of them that slept.

15 [1]vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up [2]Christ; whom he raised not up, if so be that the
16 dead are not raised. For if the dead are not raised,
17 neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in
18 your sins. Then they also who are fallen asleep in
19 Christ have perished. [3]If we have only hoped in Christ in this life, we are of all men most pitiable.
20 But now hath Christ been raised from the dead,

1 Or, *void*....2 Gr. *the Christ*....3 Or, *If in this life only we have hoped in Christ.*

15. Yea, and—literally, *And also.* **False witnesses of God**—*i. e.*, in regard to God, as appears from the reason given, which speaks of their witness of what God had done. **We have testified of God**—should be, *We testified against God.* The preposition is used on the assumption that the witness is false, and hence prejudicial, as putting God in a wrong light. **If so be that the dead rise not**—literally, *If then dead men rise not.* There is an illative conjunction in connection with the conditional particle, indicating that the supposition made is in harmony with something preceding, and here with the unbelief in the resurrection. It may be translated, *If it is not so, that*, etc. The argument in this verse is that their preaching is not only empty, as in ver. 14, but false, and in a most important particular, in regard to God's action, if there is no resurrection.

16. If the dead—should be, *If dead men.* **Then is not**—should be, *neither is.* In this verse he repeats the argument of ver. 13, using it here to confirm his inference of their false witness.

17. Your faith is also vain. This word is not the same as in ver. 14. The idea of that word is emptiness; of this, idleness, uselessness. This is a repetition of ver. 14, with the additional inference, or development of the inference, that, since their faith is vain, they are still in their sins. Christ's claim to be a Saviour having been discredited by the failure to rise from the dead, men's faith in him becomes vain, and even their sins remain.

18. Then they also which are fallen asleep in Christ are perished—should be, *fall asleep* and *perished.* Paul does not mean that the doctrine of immortality depends on the resurrection, so that *perished* here means, *became extinct.* But the word is the equivalent, or counterpart, of 'yet in your sins,' in ver. 17, and means that eternal death, or ruin, which is the result of sin. This death is not the extinction of being, since the terms used in the description of that punishment imply conscious being; but it is a degraded and ruined life. On this use of the verb *perish*, see John 3: 15, 16; 10: 28; Rom. 2: 12; 14: 15; 1 Cor. 1: 18; 8: 11. The apostle means to say that, as the living are without hope, and are yet in their sins, so the dead have already received the punishment of their sins, if Christ's claim to be a Saviour is thus discredited.

19. If in this life only. The position of the word 'only' in the Greek is not such as to justify its exclusive connection with the phrase, 'in this life.' It modifies the whole clause—*If we have only hoped in Christ in this life.* Logically, it belongs with the single phrase, but Paul has not put it there. **We are of all men most miserable**—should be, *more pitiable than all men.* On this use of the comparative, see Winer, 242. The reason of this conclusion is variously given. Some suppose that it is to be found in the sufferings that the New Testament predicts for the Christian. But this seems insufficient to account for the statement, unless we suppose strong rhetorical exaggeration just where it ought not to be. That supposes the apostle to take a low view of the comparative value of inward and outward things. Cf. Mark 10: 29 seq., which certainly teaches that there are to be manifold compensations for all the sufferings of Christians in this life. I think that the apostle has in mind, not unrequited sufferings, but unfulfilled hopes. It is the terrible disappointment that would await him hereafter, that makes the Christian in this case the most pitiable of men.

20. But now is Christ risen from the dead, and become the first-fruits of

21 For since by man *came* death, by man *came* also the resurrection of the dead.
22 For as in Adam all die, even so in Christ shall all be made alive.
23 But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.
24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.

21 the first fruits of them that are asleep. For since by man *came* death, by man *came* also the resurrec-
22 tion of the dead. For as in Adam all die, so also
23 in [1] Christ shall all be made alive. But each in his own order: Christ the first fruits; then they that
24 are Christ's, at his [2] coming. Then *cometh* the end, when he shall deliver up the kingdom to [3] God, even the Father; when he shall have abolished all

1 Gr. *the Christ*....2 Gr. *presence*....3 Gr. *the God and Father*.

them that slept—should be, *But now has Christ risen from the dead, a first-fruits of them that have fallen asleep.* (See Crit. Notes.) 'Now' is here logical, not temporal, meaning, *as things are*, in opposition to the preceding supposition. 'First-fruits' denotes the beginning of anything, regarded as a pledge of the rest. Thus, the Spirit is called the first-fruits of redemption, because it is what is given to the Christian here as a pledge of what he is to have hereafter. (See Rom. 8: 23; James 1: 18; Rev. 1: 5.) And so, Christ's resurrection is the beginning, and the pledge of all the rest. He is this, because, while others had risen before him only to succumb to death again, his victory over death was permanent. 'That have fallen asleep.' This euphemism for death is not peculiar to the New Testament. It is found in the Old Testament, and in Greek writers.

21. By man—better, *through man*, or possibly, *through a man*, in both clauses. This is the proof or confirmation of the preceding statement that Christ's resurrection is a first-fruits, a pledge of the general resurrection. Notice that the apostle does not say *as through man*, denoting simply a parallelism, but *since*, denoting a reason. The apostle does not state the principle which makes it necessary that the two should correspond to each other. It is in accordance with the divine plan, but whether this is merely from the fitness of things, or from the necessity of things, we do not know.

22. For, etc.—confirmation of the preceding statement, showing who the man is in each part of the statement. **All die—all be made alive.** The context makes it certain that it is a physical death and resurrection that are meant here. And the parallelism, too, makes it certain that the resurrection of all, without any exception, is to be ascribed to Christ, as the death of all to Adam. But it is to be remembered that it is not immortality that the apostle is here speaking of, but the resurrection. Before Christ's coming, the dead are in a state of conscious existence. (See Luke 16: 20 seq., and Notes on 2 Cor. 5: 1–8.) **In Christ.** Since this is a statement true of all men, and not of Christians alone, it does not denote the spiritual connection with Christ that his disciples have, but simply denotes Christ as the personal cause of the life, as Adam is that of the death. In him, in his person, our resurrection is brought about. The construction is not such as to admit of its meaning, *all in Christ shall be made alive.* But neither is the meaning simply that Christ raises us, as in John 5: 28, 29; but that in him is found the cause, instead of the agent, of the resurrection, as in Adam that of the death.

23 But every man in his own order—literally, *But each in his own company.* The last word is a military term, denoting, not successive ranks, but a company or larger body of men. And so the statement is that each will be raised in the class to which he belongs. **Christ, the first fruits.** Properly, 'Christ' does not belong to this statement of the order of the resurrection, which is a statement in regard to those who are raised in him. But it is difficult to regard the statement about Christ as an independent one, since the following statement is introduced by a conjunction, showing the succession of that class to Christ himself in the order of the resurrection, and so including Christ in that order of succession. **Afterward, they that are Christ's, at his coming**—should be, *then*, etc. 'At his coming,' may be translated, *in the parousia* or *presence—i. e.*, during the time of Christ's presence on the earth, following his second coming. Thus, the first division, or class, in the resurrection, after Christ himself, is the company of the saints. And the resurrection is here, as elsewhere, associated with the coming of Christ. (See 1 Thess 4: 15–17.)

24. Then cometh the end. Of what?

25 For he must reign, till he hath put all enemies under his feet.
26 The last enemy *that* shall be destroyed *is* death.
27 For he hath put all things under his feet. But when he saith, All things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.
28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

25 rule and all authority and power. For he must reign, till he hath put all his enemies under his
26 feet. The last enemy that shall be abolished is
27 death. For He put all things in subjection under his feet. [1] But when he saith, All things are put in subjection, it is evident that he is excepted who did
28 subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him who did subject all things unto him, that God may be all in all.

1 Or, *But when he shall have said, All things are put in subjection (evidently excepting him that did subject all things unto him), when, I say, all things, etc.*

Apparently of the resurrection, since otherwise the statement in regard to that remains incomplete, ending with the first division of the raised, and leaving out all except those belonging to Christ. The 'end,' or completion, of the resurrection is in the raising up of those not belonging to Christ. **When he shall have delivered up**—should be, *Whenever he delivers up.* (See Crit. Notes.) This gives us the time of the end of the resurrection, which is connected with the delivering up of the kingdom to God, just as the resurrection of the saints is connected with the period of the *parousia.* **To God, even the Father**—better, *to the* (or *his*) *God and Father.* This end of the special rule of Christ over all things is expressly told in this passage alone. But we are told elsewhere that it is a power given him by the Father (see Phil. 2: 9 seq.; Eph. 1: 20-23); and the statement made here, that his kingdom is to endure till all enemies are subjected, is repeated elsewhere. (See Matt. 22: 44; Acts 2: 35; Heb. 1: 13, etc.) And these statements prepare the way in this passage for the complementary statement that, when the enemies have been subdued, then the kingdom given him by the Father shall be given back to the Father. **When he shall have put down**—should be, *brought to nought*, or *destroyed.* The verb is the same as in ver. 26. **All rule and all authority**—should be, *every rule and every authority.* This gives us the time when he will deliver up the kingdom, viz., when the objects of the kingdom have been accomplished in the abolishing of all hostile powers.

25. For he must reign, till, etc. This gives the reason why his kingdom ends at the time designated, and not before. It is a citation from Psalm 110: 1, frequently referred to in this connection. The necessity arises from the divine arrangement, but also from the nature of things. To leave enemies unsubdued is a confession of failure, impossible under a divine rule.

26. The last enemy that shall be destroyed is death—should be, *As a last enemy, death is destroyed.* The tense of the verb is present, expressing the fact, without reference to the time. Of course, in the connection, it is physical death that is destroyed, and the act by which it is accomplished is the resurrection. And this shows the reason, therefore, why the close of the resurrection is made synchronous with the delivering up of the kingdom. (Ver. 24.) This is the last of "all enemies," who are to be destroyed before his kingdom ends.

27. For he hath put all things—should be, *For all things he put in subjection*, with an emphasis on the 'all,' thus giving a reason why the last enemy, death, should not be excepted from the general destruction of hostile parties, since otherwise there would be something left out of the 'all things.' The language is from Ps. 8: 6. **But when he saith, all things are put under him**—should be, *But whenever he saith, all things have been put in subjection.* The adversative conjunction is used, because this is a modification of the preceding statement. 'He saith.' The subject is God, and the reference is not to the statement in the Psalm, in which the Psalmist himself speaks, addressing God; but to the announcement to be made at some future time that, as a matter of fact, all things have been put under him, all his enemies having been subdued. **It is manifest**—*i. e.*, in the nature of things. In putting all things under the Son, the Father plainly leaves himself out. The nature of the act, and the proper position of the Father, both imply this.

28. And when all things shall be subdued—better, *whenever all things are subjected.* The same verb is used to denote subjection throughout these two verses. **Then**

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

29 Else what shall they do who are baptized for the dead? If the dead are not raised at all, why then

—the object of his reign being accomplished —**shall the Son also himself be subject**—better, *will . . . be subjected.* **That put all things under him**—better, *who subjected all things unto him.* The Son will become subject to the Father, as the very one from whom he received universal supremacy. And this will be only a return to the original state of things, before the Father delegated this power to him. The apostle has carefully chosen his language to express this very thought, that whatever power the Son has, he has derived from the Father for a particular purpose, and naturally returns it after the work is ended. **That God may be all in all.** What is meant by *God* here? Evidently, from the context, the Father. (See ver. 24, "to God, even the Father.") **All in all**—literally, *all things in all.* Grimm says, in explanation of this expression: *In order that God, through his mind and power operating in all, may exercise supreme power.* The expression occurs in two other places. One is Eph. 1: 23, 'who filleth all in all,' where the 'in all' is probably local, and the meaning is, *all things in every place;* and the other is Col. 3: 11, 'Christ is all and in all,' in which the phrase 'in all' is probably personal, and the meaning is, *everything, and in all believers.* The latter is probably substantially the meaning here, the phrase 'in all' referring to the members of the kingdom established by Christ. There are two things spoken of in the preceding passage, viz., the enemies to be destroyed, and the kingdom to be delivered up to the Father. Evidently, God dwells in the latter rather than the former; and comparing this passage with the one in Colossians, it would seem that God was eventually to take the place there assigned to the Son. There are two steps in the statement in ver. 27 and 28: first, that the Father is not included in the statement of the subjection of all things to the Son; and second, that on the other hand the Son is to become subject to the Father.

29. Else what—should be, *Since what.* The conditional clause is probably to be connected with the second question, instead of with the first. Instead of **baptized for the dead, if the dead rise not at all? why are they then,** etc.? it should read, probably, *for the dead? if the dead rise not at all, why are they then baptized,* etc.? And instead of **for the dead,** at the close of the verse, it should read, *for them;* and **why are they then**—should be, *why also are they baptized?* On this use of the conjunction translated 'also,' with interrogatives, see Winer, 437, a. . . . . The whole verse reads: *Since what will those baptized for the dead do? If dead men rise not at all, why also are they baptized for them?* This change in the punctuation much improves the rhetorical structure of the verse, the connection of the conditional clause with the second part making a reason for the repetition of the question, which otherwise it might be hard to account for. The difficulty of explaining the baptism for the dead, spoken of in this verse, is, of course, great. But the commentators are mostly agreed now that the obvious sense of the words must be taken as the only possible interpretation of them. Baptism for the dead is baptism instead of them, and so in behalf of them; in other words, vicarious baptism. It is a baptism for, or instead of, those who have died believing in Christ, but were unable themselves to be baptized. And the question is, what will they be doing who are so baptized? what will be the meaning, or use, of their action? So Meyer, De Wette, Rückert, Alford, Stanley, Grimm, Winer, p. 382, and others. Of course, the objection to this is, that it makes the apostle seem to approve, or at least, mention without disapproval, a superstitious practice plainly inconsistent with his own teaching elsewhere. But this difficulty may be overcome by supposing that he is here using merely an argumentum *ad hominem,* as our Lord does, when he asks the Pharisees by whom their sons cast out devils. (Mat. 12: 27.) We find this baptism for the dead later among certain heretical sects. All the other interpretations pervert the meaning of either the preposition or the noun in the phrase 'for the dead,' or utterly fail to satisfy the demands of the context and connection. Among these interpretations is one that refers the expression to what is called clinic baptism, or the baptism of those about to die. But in the

30 And why stand we in jeopardy every hour? | 30 are they baptized for them? Why do we also stand

first place, 'dead' does not mean 'about to die,' and the preposition would be equally out of place. The expression would be, *why are those about to die baptized?* and could not be, 'why are they baptized for the dead?' Another explanation, coming down from Chrysostom through the various stages of interpretation to comparatively recent times, makes 'baptism for the dead' equivalent to *baptism for the body*, and supposes that Paul means by it to signify that in baptism a person declares his belief in the resurrection of the body. But can 'the dead' mean 'dead bodies,' and not 'dead persons'? Or can 'baptized for the dead' mean 'baptized for one's own mortal, not dead, body,' or 'for mortal bodies' in general; so that the expression can fully resolve itself into 'baptized to signify the belief in the resurrection of the body'? Still another translates it 'over the dead,' instead of 'for the dead.' Meyer's objection to this, that it is contrary to the New Testament use of the Greek preposition, may be, as Winer suggests, (p. 382), without force. But the great objection is the irrelevancy of it in the apostle's argument. What does 'being baptized over the dead' have to do with the resurrection? What difference would it make in such baptism, or in any other honor paid to the dead, whether they were to be raised or not? Other interpretations, without doing violence strictly to the words, import into them strange significations. One makes 'for the dead' expand into this, that the number of the baptized is to be filled up as a necessary preliminary to the second coming and the resurrection of the dead. This has against it one objection that applies to several other erratic explanations, that it would be equally true of all baptisms, while the form of expression seems to limit the question to a class of baptisms. It should read, 'why are we baptized for the dead?' instead of, 'what will they do who are baptized for the dead?' But the great objection is, that it reads so much into the words not naturally suggested by them. And yet this comes nearest to satisfying the language and connection of any of the interpretations that attempt to explain away the obvious sense of the words. [The interpretation given above, which is that of a great many others, cannot be accepted as fully satisfactory. Very solid and obvious objections are offered to it by Dr. A. C. Kendrick, in the "Christian Review" (vol. xxvii., pp. 152-158.) His own interpretation is, that "baptism for the dead" means "baptized into relation to the dead; so baptized as that they belong, by sacrifice, suffering, peril, martyrdom—rather to the dead than to the living; and are thus the victims of a fate which has no alleviation nor apology, except in the resurrection," (p. 168.) In favor of this view, he appeals, among other things, to the following context: "Is it difficult, then, to determine what is meant by being baptized for the *dead?* Why the apostle himself immediately explains it. Each subsequent expression settles the general import. 'Standing in jeopardy every hour,' 'dying daily'—*i. e.*, being in daily peril of death; fighting, at the hazard of life, with the wild beasts, whether brutes, or heathen men of Ephesus—each of these is a fruit, or a portion, (according as you take 'baptized' literally or figuratively), of being baptized for the dead. Each of these is an illustration and an element of that grand folly of the Christian profession, which pledges its votaries to an untimely and violent death, with no hope of life beyond. We confess it amazes us that a solution of the difficulty of the passage so obvious, so near at hand, furnished by the apostle himself in the striking and kindred phrases immediately following, should have escaped the notice of nearly all the interpreters." (P. 672, 3.) Principal Brown, in "A Popular Commentary on the New Testament," adopts the same view: "Foreseeing that their faith would cost them the loss of all things, perhaps of life itself, not a few converts, in proceeding to baptism, went to it as their virtual death-warrant, saying virtually with the apostle—who knew not how soon it might become a reality—'We who live are always delivered unto death for Jesus' sake.' (2 Cor. iv: 11.) Our verse would then mean, 'What is to become of those who, in advancing to baptism, do so as not knowing that it may not prove their death-warrant, if the dead rise not?'"—A. H.]

30. And why stand we in jeopardy

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.
32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die.
33 Be not deceived: evil communications corrupt good manners.

31 in jeopardy every hour? I protest by [1]that glorying in you, brethren, which I have in Christ Jesus
32 our Lord, I die daily. If after the manner of men I fought with beasts at Ephesus, [2]what doth it profit me? If the dead are not raised, let us eat and
33 drink, for to-morrow we die. Be not deceived: Evil

1 Or, *your glorying*....2 Or, *what doth it profit me if the dead are not raised? Let us eat, etc.*

every hour?—should be, *Why are we also in danger every hour?* The pronoun is emphatic, contrasted with the subject of the preceding verse; and this emphasis is increased by the conjunction, which, instead of connecting the verses, as in our version, modifies the pronoun. The question is in the same line as the preceding, introducing something that is meaningless, or useless, in case there is no resurrection. *Why do we encounter danger?* There is no answer to this question, if there is no resurrection, because that Christian hope for themselves and others is that for which they face danger. The subject is Paul and those associated with him in Christian work and risk. The thing for them to do in that case is to make the most of this life, instead of risking it for another. It is not Paul's hope of immortality that he bases on the resurrection, but only of a blessed immortality.

31. I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily—better, *I die daily, by the glorying over you that I have in Christ Jesus our Lord.* Our version reverses the order of the Greek. Literally it reads, *your glorying;* but by a somewhat uncommon usage, the possessive is used objectively. (See Winer, 153.) The form of asseveration is one common in Greek, but not found elsewhere in the New Testament. 'In Christ Jesus' describes the glorying as Christian in its character—a glorying by virtue of his connection with Christ. (See 1 Thess. 2: 19.) 'I die daily'—a strong expression for the danger of death which he encountered every day. (See Rom. 8: 36; 2 Cor. 4: 11; 11: 26.)

32. This verse is to be translated: *If after the manner of men I fought with wild beasts at Ephesus, what is the profit to me? If dead men are not raised, let us eat and drink, for to-morrow we die.* This change in the division of the verse, making the first part end with 'to me,' is owing to the signification given to the words 'after the manner of men,' which is probably to be taken, not as an incidental part of the conditional clause, but as the salient point in it. The emphatic position of the words indicates this; also the improbability that Paul would concede that he did this fighting after the manner of men, as is implied in the other interpretation; and finally the better adjustment of the parts of the verse secured by it. The phrase means, *with only the objects, ambitions, and hopes of ordinary men. If,* Paul says, *I fought in this wise, and not after the Christian fashion.* Further, it is to be noticed that, with almost common consent, the commentators make the fighting with wild beasts to be a figurative expression. Because, in the first place, Paul's Roman citizenship would prevent his being exposed to beasts in the arena, and secondly, neither Luke in the Acts, nor Paul himself, for instance in 2 Cor. 11: 23, mentions it. He means, by the expression, his conflicts with brutal men. We cannot refer even this to any definite thing mentioned in the Acts or elsewhere. Paul himself was not in danger from the mob of Demetrius and the silversmiths, Acts 19: 23 seq. But in Acts 20: 19, and 2 Cor. 1: 8 seq., we have reference, in a general way, to great dangers encountered by him in Asia. The meaning of this first part of the verse is, therefore, that if he fought with wild beasts of men, with only the objects, hopes, and ambitions of ordinary men, then he gained nothing by it, and might better have lived a life of peace, instead. But to be engaged in this conflict as a Christian, with the Christian hope of a future life, is great gain, if only the facts warrant that hope. The second part of the verse reads, 'If dead men are not raised, let us eat and drink, for to-morrow we die.' The conclusion here is a quotation from Isa. 22: 13, where it is given as the sensualistic cry of the people of Israel under the judgments of God, which moved them to recklessness instead of repentance. The reason given is not that there is no existence after death, but no hope. (See on verses 17, 18, etc.)

33. Be not deceived—*i. e.*, by such Epicurean utterances as the above. **Evil com-**

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.
35 But some *man* will say, How are the dead raised up? and with what body do they come?
36 *Thou* fool, that which thou sowest is not quickened, except it die:
37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain:*
38 But God giveth it a body as it hath pleased him, and to every seed his own body.
39 All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

34 companionships corrupt good morals. Awake to soberness righteously and sin not; for some have no knowledge of God: I speak *this* to move you to shame.
35 But some one will say, How are the dead raised?
36 and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not
37 quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some
38 other kind; but God giveth it a body even as it hath pleased him, and to each seed a body of its
39 own. All flesh is not the same flesh: but there is one *flesh* of men, and another flesh of beasts, and

munications corrupt good manners—should be, *evil companionships corrupt good morals.* This is an extract from Thais, a comedy of Menander, an Athenian poet, born 342 B. C., which had probably passed into a proverb. Paul warns them against associating with men who, by their denial of the resurrection, lead to the adoption of such maxims.

34. Awake to righteousness—should be, *Awake righteously—i. e.*, as you ought to do, instead of sleeping in sinful security, giving yourselves up to evil associations. **For some have not the knowledge of God**—literally, *have ignorance*, or *want of knowledge of God.* There is this ignorance of God involved in the denial of the resurrection; and the apostle assigns this as the strongest reason for awaking out of the spiritual lethargy which leads them to associate with those who disbelieve it. **I speak this to your shame**—should be, *I speak to shame you.* (See Crit. Notes.) Shaming them was the object, and not simply the result of his saying this.

35. But some man will say—better, *Some one.* This is evidently intended as an objection to the doctrine of the resurrection. If it was meant simply as a question, Paul would scarcely begin his reply with the opprobrious 'thou fool.' **How are the dead raised?** The particular question intended is stated in the next clause. **And with what body?**—should be, *with what kind of body?*

36. Thou fool. The foolishness consists in bringing forward such an objection, when there are, as the apostle shows, analogies in nature, such as these, to remove the improbability. **That which thou sowest.** The pronoun 'thou' is emphatic, to contrast it with the divine agency in the resurrection. **Is not quickened, except it die.** The new life of the plant does not succeed to the life of the seed, until the latter is brought to an end by the dissolution of the seed. This is intended to be the first part of an answer to the objection implied in the preceding question—viz., that the body perishes; and so a resurrection is impossible. The apostle answers: *Why, that is the case in all resurrections, such as we see in nature. What you yourself sow in planting, dies before it can rise as a plant.* (Cf. John 12: 24.)

37. Thou sowest not that body that shall be—should be, *not the body that shall be;* or literally, *that shall come into being.* The apostle uses the word 'body' here, anticipating the application of this to the resurrection. **But bare grain**—should be, *a bare grain*, or *seed.* This is simply an expressive way of saying, *a mere grain*, in contrast with the plant with its rich foliage. **Or of some other grain**—literally, *or of some of the rest.* This part of the analogy completes the answer to the objection raised, by showing that the body in these resurrections is not the same as that sown, and that the dissolution of the old body is, therefore, no objection to the doctrine of the resurrection.

38. As it hath pleased him—should be, *As it pleased him.* The time denoted is that of the creation, when God's will in these matters was embodied in the different plant-forms. **And to every seed its own body**—should be, *And to each of the seeds a body of its own.* Each seed has a body of its own, distinguished from all other kinds. This statement carries on the analogy therefore, so as to show that there is a resurrection in the natural world, in which, while there is a dissolution of the old body, there comes from it, as a germ, another body, determined in its form in each case by the original design, and belonging to the seed from which it sprung, as distinguished from all other kinds.

39. We have here another class of analo-

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.
41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.
42 So also *is* the resurrection of the dead. It is sown in corruption, it is raised in incorruption:
43 It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power:

40 another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the *glory* of the
41 terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from
42 another star in glory. So also is the resurrection of
43 the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonour; it is raised

gies intended to show that the resurrection body is not necessarily the same in substance, or attributes, as the old body. **All flesh is not the same flesh**—better, *not every flesh is the same flesh.* You may therefore have a natural body, and a resurrection body, different from each other. **But there is one flesh of men.** By reason of changes in the text, this reads: *But there is one of men, and another flesh of beasts, and another flesh of birds, and another of fishes.* (See Crit. Notes.)

40. There are also celestial bodies, and bodies terrestrial. By 'celestial bodies,' Paul does not mean what we call the heavenly bodies, such as the sun and moon; first, because these are mentioned as a separate class in ver. 41; second, because this term was not in use at the time to designate these bodies, the word 'bodies' being applied to organic bodies altogether; and third, because there are no earthly bodies to contrast with these. What he does mean, it is difficult to say, except simply that there are organisms in heaven corresponding to the organic life of this world. But we do not know what these are. Meyer and De Wette say that angels are referred to, and point to Matt. 22: 30; Luke 20: 36, as showing that angels have bodies. But the comparison with the angels in these passages is not such as to prove their materiality, but simply their immortality and unmarriageableness. And, on the other hand, Heb. 1: 14, makes it probable, in the absence of evidence to the contrary, that angels are immaterial. To suppose that he refers to the resurrection bodies, would make him assume the whole question at issue in his argument from analogy. **But the glory of the celestial is one, and the glory of the terrestrial is another.** The words 'one' and 'another' here denote difference, as well as distinction. This statement carries the apostle a step farther in his argument from analogy, and, in fact, completes it, showing that there is a difference, not only in character, but also in glory among different bodies, and thus preparing the way for the same statement of difference between the earthly and the resurrection body. And this analogy brings him very near to his immediate subject, since the present body is an earthly, and that of the resurrection a heavenly body.

41. For one star differeth from another star. The words 'one' and 'another' are unnecessary here—*star differeth from star*, is just as good English as Greek. The introduction of this last clause shows that, while the clause immediately preceding has for its subject the different glory of the stars, and of the sun and moon, yet the apostle has in his mind in using the plural 'stars' a difference among the stars themselves.

42. So also is the resurrection of the dead. This verse begins the application of the principle stated in ver. 36–41, to the matter of the resurrection, showing how the resurrection body differs from the present. **It is sown in corruption.** The subject is of course the body. 'In corruption'—*i. e.*, in a state of corruption; and so with the various corresponding phrases that follow. 'Sown'—a figurative representation of burial, borrowed from the illustration of sowing seed in ver. 36.

43. It is sown in dishonor—in weakness. These predicates have been supposed by some of the best commentators, such as Meyer, De Wette, Alford, to refer to the contrast between the body strictly after burial, and after resurrection, and to denote the corruption, offensiveness, and absolute powerlessness of the dead body as compared with the incorruption, etc., of the resurrection body. But it is not probable that the apostle has been carrying us through the series of analogies in the preceding verses to bring us to this lame and impotent conclusion, that there is a differenee between a dead body and a living body. And further, the last epithet, a psychical body, or body for the soul, applies certainly to the body as living, not as dead; and the development and proof of this state-

44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.
45 And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.
46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

44 in glory: it is sown a [1] natural body; it is raised a spiritual body. If there is a [1] natural body, there is
45 also a spiritual *body*. So also it is written, The first man Adam became a living soul. The last Adam
46 *became* a life-giving spirit. Howbeit that is not first which is spiritual, but that which is [1] natural; then

1 Gr. *psychical.*

ment in ver. 45–49 certainly has no application to the dead body. If the apostle's proof amounts simply to this, that it is not a dead body that is raised, why that goes without saying, much less proving.

44. It is sown a natural body—should be, *a psychical body.* There are two rather serious objections to the rendering 'natural': first, that it is not the meaning of the word; and second, that even if it were one of its meanings, it would be necessary to seek another to make a proper contrast to 'spiritual.' The word comes from the word for soul—*i. e.*, the lower spiritual part of the man—and is contrasted with 'spiritual,' which comes from the word denoting spirit, or the higher spiritual part of the man, that which is specially operated on by the Holy Spirit. The words do not denote, either of them, the material of the body. Of course, the term *psychical* does not denote that the present body is of the material of the soul, and the contrast would show that neither does the word *spiritual* denote the material of the resurrection body. Both words denote the body with reference to its adaptation—the one a body fitted for the residence of the soul, or lower part, and adapted to its purposes, and the other a body adapted to the spirit, or higher part. **There is a natural body, and there is a spiritual body**—should be, *If there is a psychical body, there is also a spiritual.* (See Crit. Notes.) The apostle says: 'If there is a body for the soul, or lower part, there must be one for the spirit, or higher part. His argument is based on the nature of things, which makes it at least as probable that God will provide for the wants of the higher, as of the lower part of man. He has provided for the latter, and it is, therefore, almost certain that he will for the former. It is noticeable that it is assumed here, as in other discussions of the resurrection, that the body is necessary to the completeness of the man, the human spirit being adapted to a bodily organism, and incomplete without it.

45. And so it is written—viz., in accordance with this distinction between soul and spirit, and the body adapted to each. The quotation, which embraces only the statement in regard to the first Adam, is from Gen. 2: 7. The words **the first** and **Adam** are interpolations. The second statement, in regard to the second Adam, is involved or implied in the first as its complement, by virtue of the parallelism between the two Adams. The general parallel between the two, carried out with reference to this distinction between soul and spirit, would have this, which is said to be written, as its first part. And the two together, the general parallel and this particular application of it to Adam, would lead, naturally, to the second part in regard to Christ. If there is a psychical body, there is a spiritual; and in accordance with this we have, as it is written, **the first man a living soul,** or *psyche;* and, as its complement, the **last** (*second*) **man a quickening spirit;** and each having a body to correspond. But of course, strictly speaking, this quotation is not of the nature of proof. The question remains, when Christ assumed the spiritual body, in which, as in his spiritual nature, he became the type of the Christian. (See ver 48, 49.) Evidently, not at the incarnation, for Christ's earthly body was psychical, not glorious, nor immortal. He had the same body as ours, and it underwent the same change as ours at the resurrection. But it was at the resurrection that he put on the spiritual body. Probably, also, the quickening or life-giving spoken of here is limited by the context to the resurrection power, and if so, then that also was acquired at the resurrection.

46. Howbeit that was not first which is spiritual, but that which is natural; and afterward, that which is spiritual—

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.
48 As *is* the earthy, such *are* they also that are earthy; and as *is* the heavenly, such *are* they also that are heavenly.
49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

47 that which is spiritual. The first man is of the
48 earth, earthy; the second man is of heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that
49 are heavenly. And as we have borne the image of the earthy, [1]we shall also bear the image of the heavenly.

1 Many ancient authorities read, *let us also bear.*

should be rendered more simply, viz., *But the spiritual is not first, but the psychical; then the spiritual.* This is the order of their appearance, in accordance with the ordinary law of progression from lower to higher types.

47. The first man is of the earth, earthy—should be, *from the earth.* The word for 'earth' denotes the world in contrast with heaven. But the word from which 'earthy' comes, denotes the soil. The whole statement then, is that man originates from the earth, and is made of its soil. **The second man is the Lord from heaven**—should be, *is from heaven.* (See Crit. Notes.) The corresponding statement of the material of the body is not given. But it is implied that it corresponds to the heavenly origin; not flesh and blood. (Ver. 50.) Of course, this would not apply to the earthly body of our Lord, which was earthen like ours, but to the body of his resurrection, in accordance both with the facts and with the whole context. And even the statement of his origin, as far as his physical nature is concerned, must be taken as applying to the same, since his earthly body was earthly in its origin. However, the apostle does not carry out his statement into these details, but simply leaves his description of what the Lord is, in his spiritual nature and origin, to suggest to his readers what his body must become; how impossible it is for him to retain the merely psychical body with which his life began. Moreover, it is to be noticed that in the terms 'last Adam' and 'second man,' which Paul applies to Christ, he signifies Christ's connection with humanity; and, moreover, his typical, representative, and determining connection with man. And his thought is that, as the first Adam was prophetic of the career and character of the race in its beginning, so the second Adam, the Christ, is prophetic of the future of the race.

48. As is the earthy, such are they also that are earthy. More simply, *such are also the earthy*—a comparison of the earthy descendants with the earthy original man. The comparison is of the two natures, which correspond in each case to the earthy material of the body. The physical nature is the same in both, just as its material is the same. **And as is the heavenly, such are they also that are heavenly.** Here the comparison is between the heavenly original, the second Adam, and his descendants or successors. The word 'heavenly' denotes the dwelling-place of those referred to—viz., Christ and his followers; and in each, therefore, it refers to their glorified and heavenly state. And the statement is in regard to the nature of the resurrection body, considered as corresponding to the heavenly dwelling-place, and to the probable substance of such a body.

49. And as we have borne the image of the earthy, we shall also bear the image of the heavenly—should be, *As we bore*, and *we shall bear also.* There is very decided weight of external testimony for the reading, *let us bear also.* If this reading is adopted, the exhortation would have to be referred to the moral image. But while the textual commentators are unanimous in adopting this reading, interpreters are equally positive against it, on exegetical and internal grounds. It is certainly very strongly against the reading, that it makes a positive break in the discussion, nothing before leading up to it, and nothing following leading from it. And this argument becomes almost decisive, in view of the fact that ver. 50 seq. are a natural development of this verse taken as a statement, but not as an exhortation; and that the passage is so introduced as to indicate that it is intended as an explanation or development of what precedes. Moreover, the difference between the two readings is very slight, being only the change in a single vowel, from short o to long o, and in which an accident might easily occur, not strictly subject to the ordinary rules of textual criticism. And the

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.
51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,
52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth
51 corruption inherit incorruption. Behold, I tell you a mystery: [1]We all shall not sleep, but we shall
52 all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we

1 Or, *we shall not all sleep.*

reading of the Textus Receptus has the support, in itself very strong, of the Vatican, the oldest and best of the MSS.

50. Now this I say. That is, *This is what I say.* The expression is not intended to introduce a new statement, but an explanation of his meaning in the preceding verse. *This is what I mean,* he says, *in declaring that we shall bear the image of the heavenly one*—viz., **That flesh and blood cannot inherit the kingdom of God.** The impossibility is not moral, nor spiritual, but because of the unfitness that bodies adapted to the earthly state should enter the heavenly life. **Neither doth corruption inherit incorruption.** This brings out the unfitness, the body of flesh and blood being corruptible, and the kingdom of God an incorruptible state.

51, 52. Behold, I show you a mystery—should be, *I tell you.* The word 'mystery' here, as elsewhere in the New Testament, means something hidden merely, not mysterious in our sense of the word. (See on 2: 7.) **We shall not all sleep**—should be, *we all shall not sleep.* In regard to the various readings, see Crit. Notes. The statement seems to have given trouble in very early times, and the manipulators of the text were busy with it to remove the difficulty. But the received text, from which our version was made, is probably correct, as it is that form of the text that caused the difficulty; and so would occasion the changes. There are three interpretations of the passage. First, that the statement is that not all of us—*i. e.*, not all men, will die; but that all will be changed in one way or another—the dead by being raised immortal, and the living by a change without death; and that since the apostle uses the first person plural of both, he does not say to which part of the statement he belongs. This avoids the supposed difficulty that the apostle included himself among the living at the time of the resurrection and the advent. This, however, is not at all a strict interpretation of the language of this verse, and is quite impossible as a rendering of the last clause in ver. 52. **The dead shall be raised incorruptible, and we shall be changed.** Here there is a direct contrast between 'the dead' on the one hand, and 'we' on the other, showing that Paul does include himself in the class to be changed, and, therefore, not among the dead who are to be raised. There is also such a contrast between the verbs, 'shall be raised' and 'shall be changed' in this clause, that the latter cannot be taken as a general predicate, including the former as one of its parts. The second interpretation makes this a statement about the whole generation of Christians to which Paul belonged, that they would all of them not sleep, but be changed—that is, not one of them would die. The word 'all,' of course, would have to be taken in a very loose sense, in order to avoid involving the apostle in entirely unnecessary foolishness in this case. (Cf. 6: 14 and 11: 30.) But such a modification is not without example. (See Matt. 3: 5; 4: 24; 8: 34; Mark 1: 5, etc.) The third interpretation connects the words, 'at the last trump,' with both the negative and positive parts of the statement of ver. 51; and in this way limits the entire statement to those who are living at the time of this last trump. All of them are to be changed, instead of dying and being raised. But Paul includes himself in this class, as appears from the unbroken force of the contrast in ver. 52, between 'the dead' and 'we.' The word 'we' is emphatic because of this contrast. Of these interpretations, the first is entirely inadmissible, the second is allowable, the third is exegetically sound and unimpeachable. There can be but little doubt that the apostle looked forward to the second coming as a near event. **In the twinkling of an eye**—better, *a glance of an eye.*

[To the second interpretation given above,

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.
54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

53 shall be changed. For this corruptible must put on incorruption, and this mortal must put on immor-
54 tality. But when [1]this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that

1 Many ancient authorities omit *this corruptible shall have put on incorruption, and.*

the following objections may be urged. It does not account for the emphatic position assigned to the word *all* (*πάντες*). If the reader will pronounce the words aloud, giving to the word *all* the emphasis required by its position in the Greek, he will at once perceive that this interpretation is untenable. "ALL (of us)" cannot mean *many* or *some* (of us). Again, this interpretation supposes the apostle to have uttered a *false* prediction, and that, too, as a *mystery*, a fact or truth *revealed* to him. With this, compare his words in 1 Thess. 4: 15. This prediction was not fulfilled, for Paul and every one of his Christian brethren 'fell asleep,' or died. Finally, this interpretation supposes the apostle to have made in this place a positive statement, inconsistent with his language elsewhere—such a statement as that language makes it very improbable that he uttered. (Compare 1 Cor. 6: 14; 2 Cor. 4: 14.)

To the third interpretation (approved by Prof. Gould), there are also grave objections. For, in the first place, it is scarcely natural to connect 'shall not sleep' with 'in a moment, in the twinkling of an eye, at the last trump,' while it is perfectly natural to connect 'shall be changed' with these expressions, or the event which they define. And, in the second place, the words thus understood represent Paul as classing himself with those who were to be alive, and to be changed without dying, at the coming of Christ. But in his own case, at least, the prediction was not fulfilled; for he died before the coming of Christ to raise the dead. His words, therefore, as thus explained, cannot be accepted as a revelation from God. Nor can they be accepted as reasonable in themselves, or consistent with his language in other places.

The first interpretation, however, seems to us not only allowable, but correct. Observe the connection. The apostle has shown that the dead will not only be raised, but be raised with changed, incorruptible bodies—bodies that can inherit the kingdom of God. But all Christians will not die. Many will be alive when the Lord shall return without sin unto salvation. How will these be prepared for the state of glory? In answering this question, the apostle associates himself with the party of the living, and says: ALL (of us) *will not sleep*, and receive the changed body by resurrection; *but* ALL (of us)—whether we sleep or do not—*will be changed at the last trump. For the trumpet will sound, and the dead will be raised*—in changed—*i. e.*, spiritual bodies, as previously declared—*and we*—as many of us as belong to the living at that hour—*shall be changed*, and thus prepared to inherit the kingdom of God. This is the interpretation of De Wette, Alford, Canon Evans, in the "Bible Commentary"; T. T. Shore, in Ellicott's "New Testament Commentary"; David Brown, in the "Popular Commentary," edited by Dr. Schaff, and many others, distinguished alike for scholarship and exegetical tact. Alford remarks that the emphasis is both times on *πάντες*—all. ['All of us] shall not sleep, but [all of us] shall be changed'—*i. e.*, the sleep of death cannot be predicated of [all of us], but the resurrection change can.—A. H.]

53. This verse confirms the preceding statement in regard to the raising of the dead, and the change of the living, by showing the necessity of the putting on of immortality, common to them both. **Must**—in the nature of things (cf. ver. 50) **put on**—as one puts on a garment, a figurative representation of change.

54. So when—should be, *But whenever.* **Then shall be brought to pass**—better, *shall come to pass.* **Death is swallowed up in victory**—should be, *was swallowed up unto victory.* The phrase denotes the victory of life as the result of this swallowing up of death. The quotation is from Isaiah 25: 8, and is taken directly from the Septuagint, which, however, differs only slightly from the original. The latter reads: "He will swallow up death forever."

55 O death, where *is* thy sting? O grave, where *is* thy victory?
56 The sting of death *is* sin; and the strength of sin *is* the law.
57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.
58 Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

55 is written, Death is swallowed up [1]in victory. O
death, where is thy victory? O death, where is thy
56 sting? The sting of death is sin: and the power of
57 sin is the law: but thanks be to God, who giveth us
58 the victory through our Lord Jesus Christ. Where-
fore, my beloved brethren, be ye steadfast, unmove-
able, always abounding in the work of the Lord,
forasmuch as ye know that your labour is not [2]vain
in the Lord.

1 Or, *victoriously*....2 Or, *void*.

55. O death, where is thy sting? O grave, where is thy victory?—should be, *O death, where is thy victory? O death, where is thy sting?* (See Crit. Notes.) In the second question, even if the word translated 'grave' were retained, it should be rendered *Hades—i. e.*, the place of departed spirits. This is a quotation from Hosea 13: 14, and corresponds to the Septuagint, except that the latter reads *judgment* for *victory* in the first question. The Hebrew reads: "Where is thy destruction, death? where is thy plague, O grave?" In the original, it refers simply to God's averting of destruction from Ephraim, and the apostle merely uses the language as a fitting expression of the triumphant conclusion of his discussion. **Thy sting.** Death is thought of as a serpent stinging, and the taking away of his sting signifies the removal of his power to destroy.

56. The sting of death is sin—should be, *Now the sting*, etc. The sting is here, as in the preceding verse, the power of death to destroy. This, the apostle says, is sin. But then, how are we to account for the general resurrection? If death is destroyed only as sin is, how can we explain the destruction of death where sin remains? The answer is, that the resurrection spoken of in this second part of the chapter, from, say ver. 42 on, is the blessed resurrection of the righteous, and so this statement is to be limited to that. The entire deliverance from the power of death in every sense is given only to the righteous. The wicked are still under the power of the second death. (See Rev. 2: 11; 20: 6; 21: 8.) **And the strength of sin is the law.** We have here the germ of the apostle's doctrine of the relation between sin and the law; and, as this is one of the very earliest of his Epistles, probably the first mention of it in his writings. His doctrine is that, since responsibility depends on knowledge, the condemnation and curse of sin come through the law; and, further and deeper, that it is through the law that the dormant power of sin in the soul is awakened, so that, with the knowledge of the law, comes the quickening of sin and the death of the man. (See Rom. 5: 13; 7: 5 seq., etc.)

57. But thanks be to God, which giveth us the victory. There is probably here a reference to the victory mentioned in ver. 55. Instead of death gaining the victory over us, God gives us the victory over death and the hostile powers associated with it. **Through our Lord Jesus.** This victory over death is a part of the redemptive work of Christ, which includes the renovation of both soul and body. The sting of death is sin; and Christ, in removing sin, removes the death which it causes.

58. Therefore—better, *And so*, viz., since we are to have this victory over death. **Be ye steadfast**—should be, *Become steadfast.* They are to grow steadfast under the influence of this truth and this hope. **Always abounding in the work of the Lord.** This means, the work that he gives them to do. **Forasmuch, as ye know,** etc.—gives the reason why they should abound in work, viz., that it is not in vain. **Is not in vain**—literally, *is not empty—i. e.*, of reward. If there were no resurrection, the reward of their toil would be gone. **In the Lord**—by virtue of their connection with him, who is the resurrection and the life.

CRITICAL NOTES.—CHAPTER XV.

10. The reading, *which was with me*, is found in ℵ^{c} AD$^{b \text{ and } c}$ EK, etc. sah, etc. *Which was* (the Greek article), is omitted in ℵ* BD* FG it vulg, etc.

14. *And*, in the clause, *and your faith*, etc., is found in only D^{c} EKL, etc. syr^{p}, etc., and is to be omitted.

20. *And become* is found in only D^{c} KL, etc., syr^{utr}, etc., and is to be omitted.

CHAPTER XVI.

NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.
2 Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

1 Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do
2 ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no

24. *Shall have delivered up* is the reading of only KL, etc., it vulg. The present is the correct reading.

29. *For the dead*, at the close of the verse, is the reading of only D^{c} L, etc., syr^{sch}, etc. *For them* is the correct reading.

38. *His own body* is the reading of ℵ^{c} KL, etc. *A body of its own* (omitting the Greek article) is the reading of ℵ*ABDEFG, etc.

39. *One flesh of men* is the reading of some cursives, one MS. of the vulg syr^{sch} cop, etc.; *flesh* is omitted in ℵABDEF, etc., it vulg syr^{p}, etc. *And another of birds* is the reading of AKLP, etc., one MS. of it, two MSS. of vulg syr^{utr}, etc.; *flesh* is inserted in ℵBDEFG, etc., MSS. of it and vulg cop, etc. The order of the clauses about fishes and birds is found, as in our version, in FGKL, etc. f g syr^{p}. The reverse order is found in ℵABDEP, etc., d e r vulg syr^{sch} cop, etc.

44. *There is a natural body* is the reading of D$^{b \text{ and } c}$, EKL, etc., syr^{sch}, etc. *If there is* is found in ℵABCD*FG, etc., it vulg cop, etc. *A spiritual body* is the reading of KL, etc., syr^{utr}, etc.; *body* is omitted in ℵABCDE FG, it vulg, etc.

47. *Is the Lord from heaven* is the reading of ℵ^{c} AD$^{b \text{ and } c}$ KL, etc., syr^{utr}, etc.; *is from heaven* is the reading of ℵ^{1} BCD* EFG, it vulg cop, etc.

49. *We shall bear* is the reading of B and some inferior versions. *Let us bear* is the reading of ℵACDEFGKLP, etc., it vulg cop, etc., syr. readings doubtful. (See Exegetical Notes.)

51. *We shall all not sleep, but we shall*, etc., is the reading of BD$^{b \text{ and } c}$, EKLP. So, omitting first clause, syr^{utr} cop, etc. *We shall all sleep, but we shall*, etc., is the reading of ℵ(A)CFG, etc. *We shall all rise, but we shall not*, etc., is the reading of D* d e f vulg, etc. The last two readings are evidently caused by the desire to remove the difficulty in the first.

55. The order of the clauses containing the words *sting* and *victory*, is found, as in our version, in ℵ^{c} A** DEFGKLP, etc., it syr^{utr}, etc. The reverse order is found in ℵ*BCIM, etc., vulg cop, etc.; *Hades* in the second clause (Common Version, *grave*) is the reading of ℵ^{c} A** KLMP, etc., syr^{utr}, etc. *Death* is the reading of ℵ*BCDEFGI, it vulg cop, etc.

ANALYSIS.

1-4. Directions in regard to the collection for the church at Jerusalem. **5-9.** Information about the apostle's movements. **10-12.** The coming of Timothy and Apollos, and instructions how the former shall be received. **14.** Final exhortations. **15-23.** Salutations and benediction.

Ch. 16: 1. Now concerning the collection for the saints. The church at Jerusalem is meant. (See ver. 3; Acts 11: 28-30; Rom. 15: 26.) This was the poor church of the period, owing to the fierceness of the persecution to which it was exposed. Jerusalem was the head-quarters of Christianity and of Judaism; and as the great conflict of Christianity in the first century was with Judaism, this was its battle-field. And the church there was the scattered church, deprived of their homes, or uncertain of them, obstructed in their business, and suffering everything belonging to people under a ban. So much was this the case, that when allusion is made to relief for the poor, it is understood who are meant, as in this passage, and in Gal. 2: 10. The apostle considered it part of his duty to lay the Gentile churches, themselves poor, under contribution to relieve this want of the mother church; and frequent allusion is made to it in his Epistles. **As I have given order**—should be, *as I gave order*. This order to the churches of Galatia is something of which we have no record elsewhere.

2. Upon the first day of the week—better, *Every first day of the week*. We have here, perhaps, one of the very few allu-

3 And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.
4 And if it be meet that I go also, they shall go with me.
5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.
6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

3 collections be made when I come. And when I arrive, [1] whomsoever ye shall approve by letters,
4 them will I send to carry your bounty unto Jeru-
5 salem: and if it be meet for me to go also, they shall go with me. But I will come unto you, when I shall have passed through Macedonia; for I do pass
6 through Macedonia; but with you it may be that I shall abide, or even winter, that ye may set me for-

1 Or, *whomsoever ye shall approve them will I send with letters.*

sions to the religious use, or remembrance, of the Lord's Day in the New Testament. (See Acts 20: 7; Rev. 1: 10.) And it is worthy of note that benevolence should be the thing enjoined in one of these. **Let every one of you lay by him in store, as God hath prospered him**—should be, *Let every one of you lay up at his house, treasuring whatever he has been prospered in.* The phrase 'by him,' in our version, should be, probably, *at his house.* (See Acts 10: 6; 21: 16; Luke 19: 7; 2 Tim. 4: 13, etc.) *In store* is, literally, *treasuring;* and the antecedent of the relative clause following, is its object. 'Whatever he has been prospered in.' Out of whatever he has had success in during the week, the apostle would have him lay up at home something towards this collection. **That there be no gatherings when I come**—literally, *That, whenever I come, no collections may be made then.* Practically, this work would have been accomplished by the weekly laying up for the purpose. On this demand for benevolence from the prosperous, see 2 Cor. 8: 1-3, 12-15. [The remark of Principal Brown is worthy of consideration—viz.: "This weekly contribution was to be reserved for 'the Lord's Day.' This indicates, by the way, that that day was already regarded by all Christians as a sacred day, and, as such, the proper day (as we find from Acts 20: 7) for public worship. In this view, their laying by their weekly sum *on that day* would both stamp the contribution with a sacred character, and hallow and stimulate the generous principle itself."—A. H.]

3. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem—should be, *And whenever I come, whomever ye approve, these I will send by letters to bring your gift unto Jerusalem.* The verb *approve* does not mean *to signify approval,* but to *approve by testing;* and the instrument therefore would have to be the means of testing, not of signifying approval. Thus the words, *by letters,* do not belong with the verb *approve,* but with the next clause. By *sending by letters,* the apostle probably means, giving them letters in regard to the object of their mission. He probably wrote letters to several persons in Jerusalem. The word translated *liberality,* means, literally, *favor;* and here the *gift* expressive of their good-will.

4. And if it be meet that I go also, they shall go with me—should be—*And if it is worthy of my going also—i. e.,* if the amount collected is large enough to justify his going. A small gift he would send by ordinary messengers, but a worthy gift he would dignify by his own presence. This purpose was carried out. (See Acts 24: 17; Rom. 15: 25-27.) This language has a certain effect of visibility about it, whether it is intended or not.

5. Now I, etc.—should be, *And I.* Our version indicates a change of subject, whereas this matter of his coming to them has been mentioned in ver. 2, 3. **When I shall pass through**—should be, *Whenever I have passed through.* The apostle's original intention was to come to them first, and pass through Corinth to Macedonia, and then to make a second visit on his return from Macedonia. (See 2 Cor. 1: 15 seq.) But, for reasons given in that passage, he went to Macedonia first. **For I do pass through Macedonia**—better, *For I am coming through Macedonia.* It does not mean (see ver. 8) that he was passing through Macedonia at the time, as he was in Ephesus, and meant to stay there till Pentecost. But the present is used for the future, as in our language, specially with verbs of coming and going. (Cf. Acts 19: 21.)

6. And it may be that I will abide, yea, and winter—should be, *or even winter.* **That ye may bring me on my journey**—literally, *Send me forward.* Sometimes this included giving the traveler their company

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.
8 But I will tarry at Ephesus until Pentecost.
9 For a great door and effectual is opened unto me, and *there are* many adversaries.
10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.
11 Let no man therefore despise him; but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.
12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

7 ward on my journey whithersoever I go. For I do not wish to see you now by the way: for I hope to
8 tarry a while with you, if the Lord permit. But I
9 will tarry at Ephesus until Pentecost; for a great door and effectual is opened unto me, and there are many adversaries.
10 Now if Timothy come, see that he be with you without fear; for he worketh the work of the Lord,
11 as I also do: let no man therefore despise him. But set him forward on his journey in peace, that he may come unto me: for I expect him with the
12 brethren. But as touching Apollos the brother, I besought him much to come unto you with the brethren: and it was not at all [1]*his* will to come now; but he will come when he shall have opportunity.

1 Or, God's *will that he should come now.*

the first part of the journey, as in Acts 21: 5; sometimes providing him with things necessary for his journey, as in Titus 3: 13. But all that is expressed in the word itself is simply starting him on his journey. 'Ye may bring me.' The pronoun is emphatic—you, instead of some other church. **Whithersoever I go.** It was the apostle's intention, (see ver. 4 and Acts 19: 21), to go to Jerusalem. But this was in connection with the collection; and he makes it contingent on the amount of that, so that there was some doubt where he would go. As to the design to come to Corinth, the apostle went there in the early winter, probably, and remained three months. (See Acts 20: 2.)

7. For I will not see you now by the way; but, etc.—should be, *For I do not wish to see you now by the way; for*, etc. (See Crit. Notes.) His wishing to remain some time with them, longer than would be possible now, is his reason for not stopping now. 'By the way'—viz., to Macedonia. **I trust to tarry a while**—should be, *I hope to remain some time*, which he could not do if he stopped now.

8. But I will tarry, etc.—should be, *I shall remain at Ephesus till Pentecost.* How long this would be depends on the question, when and where this Epistle was written.

9. For a great door and effectual is opened. If there is to be any change in the natural order of the adjectives, both of them should be placed after the noun—*A door is opened to me, great and effectual.* This is a figurative designation of the opportunity for Christian work. The second adjective is difficult to translate, as it is not adapted to the figure. It means, *giving him an opportunity for active work.* **And there are many adversaries**—*i. e.*, opposers of his work. Active opposition to religion is as much a reason for energy in religious work as a favorable opportunity; and the two are very likely to be found together.

10. Now if Timotheus come. There is no reason for changing the ordinary form of this name. It should be *Timothy.* He had already been sent, (see 4: 17); but as he was to go through Macedonia, he would not arrive till after the letter. (See Acts 19: 22.) **See that he may be with you without fear**—should be, *See that he may become without fear among you.* This charge was occasioned, probably, by the disturbed and divided state of the church, and by the youth of Timothy, who was sent to represent the apostle in such a state of affairs. **For he worketh the work of the Lord.** For like commendations of Timothy, see Phil. 2: 22; 1 Thess. 3: 2.

11. Let no man therefore despise him. (See 1 Tim. 4: 12.) The apostle here indicates the kind of opposition that Timothy might encounter—they might despise him on account of his youth. The apostle they might oppose, but they would scarcely look down on him. **But conduct him forth in peace**—better, *Send him forth.* The verb is the same as in ver. 6. (See Note.) 'In peace.' Without the strife and contempt with which they might dismiss him. **That he may come unto me.** Their contentiousness might have the effect of detaining him, instead of hastening his departure. If Timothy were to regard only his own comfort, it would have the latter effect; but if he looked to his duty, he would stay until the church was in such condition that he could go in peace. **With the brethren.** (See Acts 19: 22), where, however, only Erastus is mentioned. This account therefore, supplements that.

12. As touching our brother Apollos—

13 Watch ye, stand fast in the faith, quit you like men, be strong.
14 Let all your things be done with charity.
15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first fruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)
16 That ye submit yourselves unto such, and unto every one that helpeth with *us*, and laboureth.
17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.
18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

13 Watch ye, stand fast in the faith, quit you like
14 men, be strong. Let all that ye do be done in love.
15 Now I beseech you, brethren (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have set themselves to minister unto
16 the saints,) that ye also be in subjection unto such, and to every one that helpeth in the work and
17 laboureth. And I rejoice at the [1]coming of Stephanus and Fortunatus and Achaicus: for that which
18 was lacking on your part they supplied. For they refreshed my spirit and yours: acknowledge ye therefore them that are such.

1 Gr. *presence.*

should be, *But as touching*, etc. **I greatly desired**—should be, *I sought him much.* The apostle does not wish them to suppose that his rival in the affections of the Corinthian Church was hindered from coming to them by him. **But his will was not at all to come at this time**—should be, *And it was not at all his wish to come now.* Probably, it does not mean that he would not come, but that he did not wish to come, probably for the reason implied in the next clause, and in the 'now' of this—viz., that it was not a convenient time for him to come. **With the brethren.** Those who brought this letter. **When he shall have convenient time**—better, *When he has opportunity.*

13. Watch ye, etc. This is not to be connected with anything preceding, but begins a new paragraph, containing the closing words. **Stand fast in the faith.** This word 'faith' is not used in the New Testament to denote the thing believed, the combined doctrine or creed of the church. Even in Jude 3 it is shown by the context that it is the ethical or spiritual element in faith, and not its intellectual or doctrinal context, that is to be contended for. Here it means the faith in Christ, which is the initial, and one of the fundamental graces, of the Christian life. This class of exhortations, so characteristic of Paul, and consorting so well with the soldierly quality, and energy, and strenuousness of his life, ought to be studied by those who find only the gentle and passive virtues in Christianity.

14. With charity—should be, *In love.* The translators have made the same mistake here as in chap. 13.

15. I beseech you, brethren—should be, *Now I beseech you*, etc. **Ye know,** etc. Parenthetical clause, giving the ground of the exhortation. **The first fruits of Achaia**—*i. e.*, the first converts to Christianity. (See ch. 1: 16, and Note.) **They have addicted themselves to the ministry of the saints**—should be, *They set themselves to the service of the saints.* 'Set themselves' is contrasted with appointment by others to this work. It is voluntary, and not imposed, service. 'Saints'—all Christians.

16. That ye submit yourselves unto such—should be, *That ye also.* They were to do something, as well as these leaders in Christian service. This is to be grammatically connected, of course, with 'I beseech,' in ver. 15. 'Submit yourselves.' Yield to them the precedence which their service renders fit—pay proper deference to their advice and persons. **That helpeth with us.** The verb is probably intended to be left without limitation—*that helps and labors.* **I am glad of the coming**—should be, *But I rejoice over the presence.* The word translated 'coming' has *presence* for its original meaning; and this is to be preferred here. **Fortunatus and Achaicus.** These are unknown, aside from this mention. **For that which was lacking on your part they have supplied**—should be, *For they supplied the lack of you.* Instead of meaning that they supplied something that was lacking on the part of the Corinthians, it signifies that they made up to the apostle for the absence of the Corinthians.

18. For they have refreshed—should be, *For they refreshed.* **My spirit and yours**—viz., by their coming. This is an example of the frequent delicacy and subtleness of the apostle's thought. He was refreshed by their coming, but also the Corinthians, he says, who knew that they were with the apostle, and rejoiced in being brought thus into communication with him. **Therefore acknowledge ye them that are such**—should be, *know well*, not 'acknowledge,' a meaning which is not found elsewhere. Such men, he

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.
20 All the brethren greet you. Greet ye one another with a holy kiss.
21 The salutation of *me* Paul with mine own hand.
22 If any man love not the Lord Jesus Christ, let him be Anathema, Maran atha.
23 The grace of our Lord Jesus Christ *be* with you.
24 My love *be* with you all in Christ Jesus.
¶ The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

19 The churches of Asia salute you. Aquila and Prisca salute you much in the Lord, with the church
20 that is in their house. All the brethren salute you. Salute one another with a holy kiss.
21 The salutation of me Paul with mine own hand.
22 If any man loveth not the Lord, let him be anath-
23 ema. [1] Maranatha. The grace of the Lord Jesus
24 Christ be with you. My love be with you all in Christ Jesus. Amen.

1 That is, *Our Lord cometh.*

says, are worth knowing, not merely in a passing way, but thoroughly. 'Therefore'—because they are men whose coming refreshed the spirit.

19. The churches of Asia. Asia Minor, on the east coast of the Ægean Sea, is meant. These are the churches to whom the seven Epistles in Revelation were addressed, that at Ephesus being the most important. **Priscilla**—should be, *Prisca*, of which *Priscilla* is a diminutive. (See Crit. Notes.) 'Prisca' seems to be the form used by the apostle; so in Rom. 16: 3; 2 Tim. 4: 19, while in Acts the other form is found. **In the Lord**—distinguishing it as a Christian greeting. **With the church in their house.** This expression is used in Rom. 16: 5, where the house is also that of Aquila and Prisca. The custom of these assemblies at private houses might easily arise in the New Testament churches, which were scattered over such large spaces. The difficulty of assembling all in one place would lead to these neighborhood assemblies, and to that somewhat fixed membership and character which gave them the name of churches. Aquila and Prisca had been living in Rome, when Paul first met them, and came to Corinth on account of the decree of Claudius ordering Jews out of Rome. Then they accompanied him to Ephesus, and he left them there. At the time that the Epistle to the Romans was written, they seem to have returned to Rome. And when the Second Epistle to Timothy was written, they appear to have been at Ephesus. They had no continuing city.

20. All the brethren. 'All' is to be emphasized—all the brethren, as well as those with Aquila and Prisca. **Greet ye one another with a holy kiss**—literally, *in a holy kiss.* (See Rom. 16: 16; 2 Cor. 13: 12; 1 Thess. 5: 26; 1 Pet. 5: 14. Also Article *Kiss*, in Smith's "Bible Dict.") It was the token, at that time, of Christian love.

21. The salutation of me, Paul, with mine own hand—should be simply, *of Paul with my hand.* The apostle says, in 1 Thess. 3: 17, that this is his sign in every letter. He employed an amanuensis for the body of the Epistle, but wrote the closing words himself. (See Rom. 16: 22.)

22. If any man love not the Lord Jesus Christ. The name 'Jesus Christ' should be omitted. (See Crit. Notes.) **Let him be Anathema, Maran atha**—should be written, *Anathema, Maranatha.* And there is no reason why it should not be translated, so as to read, *Let him be accursed. The Lord cometh*—literally, it is, *has come;* the past tense being used to emphasize the imminence of the event. Of course, this would give great force and solemnity to the anathema, inasmuch as the Lord's coming was to judgment.

23. The grace of our Lord Jesus Christ be with you. 'Christ' is to be omitted. (See Crit. Notes.) On the form of benediction, see on 1: 3. **My love be with you all in Christ Jesus.** This is a statement, not a wish, and should read, *My love is with you all.* This is in spite of their divisions, their partial estrangement from him, and their worldliness. **Amen** is probably to be omitted. (See Crit. Notes.) The subscription is of late date and uncertain origin, and is to be omitted. (See Crit. Notes.)

CRITICAL NOTES.—CHAPTER XVI.

7. *But I trust* is found in only KL syr^{p}, etc.; *for I trust* is the correct reading.

19. *Priscilla* has the authority of ACDEF GKL, etc., two MSS. of vulg syr^{utr}, etc. *Prisca* is found in ℵBMP, one MS. of it three of vulg cop, etc. (See Exegetical Notes.)

21. The words *Jesus Christ* are found in

$\aleph^c$ C^3 DEFGKLP, etc., it vulg syr^{utr} cop, etc. They are omitted in $\aleph^*$ABC*M, one MS. of it, etc. The phrase *Lord Jesus Christ* is so common that it is quite improbable that a transcriber should omit from it the words *Jesus Christ*.

23. *Christ* is found in $\aleph^c$ ACDEFGKLMP d e g r, four MSS. of vulg cop syr^{utr}, etc. It is omitted in $\aleph$B, one MS. of it, two of vulg, etc. There is the same internal reason for its omission as in the case of the words *Jesus Christ* in ver. 21.

24. *Amen* is found in $\aleph$ACDEKLP d e, two MSS. of vulg syr^{utr} cop, etc. It is omitted in BFM f g r, two MSS. of vulg., etc. This ending is found in Rom. Gal., and in the Textus Receptus of the other Epistles. But the critical commentators reject it in these last. It has, however, good external authority in Phil., 1 Thess., 2 Thess. (?), Philemon. The internal evidence is against it, and has caused it to be rejected, on account of the ease with which such an ending to a benediction would be inserted by a transcriber, and the difficulty, on the contrary, of supposing its omission by a transcriber. The subscription in most of the MSS. consists simply of a title, such as First to Corinthians; or an ending, such as End of First to Corinthians. D^b adds, *was written from Philippi;* E, *was written from Philippi;* KL add to this, *through Stephanas and Fortunatus and Achaicus and Timothy, by Paul and Sosthenes.* B^3 P adds, *was written from Ephesus.*

INTRODUCTION TO THE SECOND EPISTLE TO THE CORINTHIANS.

PROOFS OF PAUL'S AUTHORSHIP.

There is no doubt of the authorship. The Epistle is quoted by Irenæus, Athenagoras, Clement of Alexandria, and Tertullian, all of them belonging to the second century. Its style is unmistakable, and it has undoubted connections with the life of Paul, with the church, and with the First Epistle.

TIME AND PLACE OF WRITING.

It appears from 2: 13; 7: 5; 8: 1; 9: 2, 4, that Paul wrote this letter while in Macedonia, to which he went from Ephesus. (See Acts 20: 1.) The place cannot be determined more exactly. The time of this visit to Macedonia, within which the Epistle was written, was A. D. 58, the same year as that of the First Epistle.

OCCASION AND OBJECT OF THE LETTER.

We learn from 1 Cor. 16: 10, that Paul had sent Timothy to Corinth, and was expecting his return; and from 2 Cor. 1: 1, that he had returned, and was associated with Paul in the writing of this letter. And it appears from 2: 13, that he had sent also Titus; and from 7: 5 seq., that Titus had returned, bringing him tidings of the state of the church, and especially of the effect of the first letter. This furnishes the occasion of the Epistle, the apostle finding matter in these reports for a second letter. The accounts were partly encouraging, especially in regard to the submission of the church to the apostle's injunction respecting the incestuous member; but also, in regard to a part of the church, discouraging. The licentiousness among them had not wholly ceased. Nor were their divisions and strifes at an end. Indeed, the latter had entered on a new and dangerous phase. Instead of a slight defection from Paul, on account of the simplicity of his style, there is now an open revolt under the lead of his old enemies, the Judaizers. They did not, to be sure, attack his innovating doctrine. But they taunted him with his failure and fear to use his apostolic authority, and threw doubts on his possession of that which he had not the courage to use. They compared this weakness with the bravery, at a safe distance, of his letters. They even taunted him with his refusal to receive aid from the Corinthians, which they attributed to his lack of love for them. And they went so far as to put forward apostolic claims for their own leaders, who had the strength of self-assertion and of domineering that the apostle lacked.

Paul had also to defend himself against a charge of fickleness in not coming to Corinth, as he had promised in the First Epistle. He writes this Epistle, in fact, in order that they may be prepared for his coming, and that he may not have to resort to unpleasant measures against them. And, in order to put them in the proper frame of mind towards him and

his work, he places before them the greatness of the ministry entrusted to him, contrasting it with his own weakness and mortality, and makes them feel that in him they are dealing with an ambassador of Christ.

He has on his mind, moreover, the collection for the church at Jerusalem, on which he dwells more at length and more earnestly than elsewhere.

Owing to the mixed reports from the church, the first and last parts of the letter present a striking contrast. Paul is very strong in his feelings, and the tender and lofty strain of the first chapters, contrast strongly with the severe and impassioned outpouring of the close of the letter.

THE SECOND EPISTLE OF

PAUL THE APOSTLE TO THE CORINTHIANS.

CHAPTER I.

PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

1 Paul, an apostle of Christ Jesus through the will of God, and Timothy [1] our brother, unto the church of God which is at Corinth, with all the saints who
2 are in the whole of Achaia: Grace to you and peace from God our Father and the Lord Jesus Christ.
3 Blessed *be* [2] the God and Father of our Lord Jesus Christ, the Father of mercies and God of all com-
4 fort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves

1 Gr. *the brother*....2 Or, *God and the Father.*

ANALYSIS.

1, 2. Salutation. **3-7.** Paul thanks God for the uses that he enables him to make of affliction, and of the divine comfort in affliction, in comforting others. **8-11.** Paul's trouble and great danger in Asia, and the deliverance wrought by God. **12-14.** He assures himself of the help of their prayers in his troubles, because of his holy and pure life by the grace of God among them. **15-22.** He defends himself from the charge of fickleness in not carrying out his original purpose of coming to them before going to Macedonia. **23, 24.** His real reason for not coming to them, that he wished to spare them.

Ch. 1: 1, 2. On these verses, see on corresponding verses in First Epistle. **Timothy, our brother**—should be, *the brother.* Timothy was the constant companion, or representative, of Paul, after the apostle first found him at Lystra. (See Acts 16: 1.) Since the writing of the first Epistle, he must have returned to the apostle, and probably brought with him reports of its effect, on which this letter is based. **An apostle of Jesus Christ**—should be, *Of Christ Jesus.* (See Crit. Notes.) **With all the saints which are in all Achaia.** The form of this address indicates that there were no other churches in Achaia, only individual Christians scattered here and there. Achaia is the Roman province of that name, including all Greece. [There was, perhaps, a small church in Cenchrea. (Rom. 16: 1.)—A. H.]

3. Blessed. *Praised* is a more distinctive rendering of the Greek word. The verb means, *to speak well of;* and from it comes our word eulogy. **God, even the Father of our Lord Jesus Christ.** The language is the same as in Eph. 1: 3, and 1 Peter 1: 3, where it is translated, *The God and Father of our Lord Jesus Christ.* And this is the more natural, though possibly not the necessary, construction. The same reason would lead to the translation, *Our great God and Saviour, Jesus Christ,* in Titus 2: 13. **The Father of mercies.** The word translated 'mercies' means always feelings, not manifestations of mercy. The phrase therefore denotes that the Father is characterized by mercies or compassions. **And the God of all comfort**—should be, *Of every consolation.* He is the God from whom comes every consolation. This description prepares the way for the statement of his consoling that follows.

4. Who comforteth us—viz., himself and Timothy, whom he associates with him in the salutation, and possibly others connected with them in the instruction of the Corinthian Church. That it is not Christians generally is shown by ver. 6, where he connects this comfort with that which they in turn give to the Corinthians. The particular affliction that Paul has in mind, is probably that mentioned in ver. 8. The consolation he leaves indefinite, simply thanking God that he is always comforted in such circumstances. **That we may be able to comfort them which are in any trouble**—should be, *Those in every tribulation.* This is a striking ex-

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.
6 And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.
7 And our hope of you *is* steadfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.
8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

5 are comforted of God. For as the sufferings of
Christ abound unto us, even so our comfort also
6 aboundeth through Christ. But whether we are afflicted, it is for your comfort and salvation; or whether we are comforted, it is for your comfort, which worketh in the patient enduring of the same
7 sufferings which we also suffer: and our hope for you is stedfast; knowing that, as ye are partakers
8 of the sufferings, so also are ye of the comfort. For we would not have you ignorant, brethren, concerning our affliction which befell *us* in Asia, that we were weighed down exceedingly, beyond our power,

ample of the fineness of the apostle's feelings, and of his peculiar unselfishness, that he should have others in mind when God comforts him, and think how he could use that comfort to benefit others. Moreover, he attributes this purpose to God in the divine comfort, to enable those whom he comforts to comfort others. **By the comfort**—should be, *through the comfort.* The apostle's thought is not merely a general one, that he may be able to comfort others, but that he may be able to administer to them the same comfort that God does to him. He studies the ways in which God consoles him, that he may practice the same on others. And this, too, he represents as God's purpose. He does things to be imitated by men.

5. For as the sufferings of Christ abound in us—should be, *Abound toward us.* By 'the sufferings of Christ,' he means those that he endured, the opposition and persecution on account of the truth, and on behalf of men, that they might be saved. These sufferings of Christ were repeated in his disciples, who encountered the same opposition in doing the same work. (Cf. Matt. 10: 16–42; John 15: 18–21.) **So our consolation also aboundeth by Christ**—better, *So through Christ abounds our consolation also.* It is implied in the preceding, that their suffering was through Christ; and so, he says, is the consolation. The nature of the comfort we may gather from 4: 17, where he says: "The momentary lightness of our affliction worketh out for us more and more exceedingly, an eternal weight of glory."

6. This verse, according to the best text, should read: *And whether we are afflicted, it is for your comfort and salvation; or are comforted, it is for your comfort, which worketh in endurance of the same sufferings which we also suffer.* The way in which both the affliction and the consolation secure this same result of comfort for them, is shown in ver. 4. The affliction for Christ is sure to bring consolation through Christ; and this consolation he uses to console them in like trouble. And so, they being enabled to endure affliction and be steadfast, their salvation, which is for those that endure to the end, is furthered. **Which is effectual,** etc. Or, as above, *Which worketh in endurance,* etc. This denotes the sphere in which the consolation manifests its activity. The consolation enables them to endure and be steadfast. 'Endurance' is not merely here the patient bearing of affliction, but remaining under it steadfast in faith. (See James 1: 12; Heb. 10: 36.) **The same sufferings** The sufferings being of the same kind as his (Paul's); the same consolation applies to both.

7. And our hope of you—should be, *for you.* The apostle means his hope that they will be comforted. **Knowing that,** etc. His confidence rests on the constant association of this kind of sufferings and of comfort. He who suffers for Christ will be comforted through Christ. The apostle advances here from the thought of the comfort that he can point out to them out of his own experience, to the hope of the comfort that they will actually realize in their experience.

8. In this verse, Paul gives the occasion for the preceding reference to his troubles. **We would not have you ignorant**—should be, *We do not wish you to be ignorant.* **Of our trouble which came to us**—should be, *Concerning our affliction which befell us in Asia.* (See Crit. Notes.) We have no definite account of this affliction. (See 1 Cor. 15: 32; 16: 9; Acts 20: 18, 19.) That it was not a sickness is shown by ver. 5, where it is called 'sufferings of Christ.' And it seems from all that he says about it here, to have been of the nature of persecution. **That we were**

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:
10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us*;
11 Ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

9 insomuch that we despaired even of life; [1]yea, we ourselves have had the [2]sentence of death within ourselves, that we should not trust in ourselves, but
10 in God who raiseth the dead: who delivered us out of so great a death, and will deliver: on whom we have [3]set our hope that he will also still deliver us;
11 ye also helping together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.

1 Or, *but we ourselves*....2 Gr. *answer*....3 Some ancient authorities read, *set our hope; and still will he deliver us.*

pressed out of measure, above strength—should be, *That we were oppressed exceedingly, beyond our strength.* The pressure or oppression denoted is not necessarily that of persecution, but the weighing down of any kind of grief or pain. There is no pronoun in Greek before 'strength,' but in English it is necessary to fill out the sense. This clause does not denote what the trouble is, but its greatness; and he probably assumes that they have heard of the affliction. He does not want them to be ignorant how much he suffered from the affliction of which they already knew.

9. But we had the sentence of death in ourselves—should be, *But we ourselves have had the answer of death in ourselves.* The Greek word translated 'sentence' does not mean that, but 'answer' or 'response.' The inward answer that the apostle gave to the question of his probable fate was, that he would die. 'We ourselves'—not only others, but we ourselves, expected nothing else. **That we should not trust**—should be, *In order that we may not trust.* It denotes the divine purpose in bringing them into such extremity. **But in God which raiseth the dead.** When he is brought to face death and expect it, it is the God who raises the dead in whom he trusts.

10. And doth deliver. There is very strong authority here for substituting the reading, *And will deliver.* (See Crit. Notes.) In fact, there is better authority for omitting these words altogether, than for the Received Text, on which our version is based. The difficulty with the future tense is that it seems to make what follows a senseless repetition. But the evidence, on the other hand, seems too strong to be overcome; and we should be very careful not to allow our idea of what the writer should say, to overcome the evidence as to what he did say, even if it seems to involve needless repetition. Then this is one of the cases in which the reading for which there is the strongest evidence is the one that will account for both of the others; whereas, if we suppose either of the other readings to be the original text, the variations are not easily accounted for. And besides, repetition is not always tautological or forceless. It may be emphatic. And in this case, the words of the repetition, with the slight addition, 'in whom we trust, (or better, *have hoped*), may be read in such a way as to have this effect of emphasis by reiteration. **In whom we trust, that he will yet deliver us**—should be, *In whom we have placed our hope, that he will also still deliver.* The verb means *to hope*, instead of *to trust*, and is in the perfect tense.

11. Ye also helping together by prayer for us—should be, *You also helping in our behalf by prayer.* The verb means 'to work together' or 'to help'; but 'to help together' adds something that does not belong to it. And 'for us' belongs with the participle, and not with the verbal noun 'prayer.' This clause is probably not conditional, but causal—not, *if you help by your prayers*, but, *since you do.* Their prayers contribute to the result. **That**—better, *In order that*, inasmuch as what follows is not the thing prayed for, but the purpose of the prayer. **That for the gift bestowed upon us by means of many persons, thanks may be given by many on our behalf**—should be, *For the gift bestowed on us by means of many, thanks may be given from many persons in our behalf.* The prepositions in the Greek necessitate this change, that with 'many persons' connecting it with the giving of thanks, and that with 'many' connecting it with the bestowing of the gift. 'Persons'—literally, *countenances* or *faces.* Grimm, in his Lexicon, says that the conception is of "countenances turned toward God," and expressing the pious and grateful feelings of the soul. 'By the means of many'—as the apostle indicates at the be-

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.
13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;
14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus.
15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;

12 For our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we behaved ourselves in the world, and more abundantly to you-
13 ward. For we write none other things unto you, than what ye read or even acknowledge, and I
14 hope ye will acknowledge unto the end: as also ye did acknowledge us in part, that we are your glorying, even as ye also are ours, in the day of our Lord Jesus.
15 And in this confidence I was minded to come first unto you, that ye might have a second [1] benefit;

1 Or, *grace*. Some ancient authorities read, *joy*.

ginning of the verse, through their prayers. 'The gift' is the deliverance for which the apostle hopes, and to which the Corinthians contribute their prayers.

12. For our rejoicing—should be, *our boasting*. **In simplicity and godly sincerity**—should be, *In the holiness and purity of God*. For the reading 'holiness,' see Crit. Notes. The change from sincerity to purity is a matter of definition, the latter being the proper meaning of the Greek word. **Godly**—should be, *of God—i. e.*, proceeding from God, implanted by him; and it belongs with both the nouns 'holiness' and 'purity.' **Fleshly wisdom** is that which belongs to the natural, unrenewed man. (See on *flesh*, 1 Cor. 1: 26.) **But by the grace of God**—should be, *in the grace*. This is opposed to the self-reliance of fleshly wisdom, and it denotes that manifestation of the favor, or grace, of God by which the moral powers of men are sustained and reinforced. On the general meaning of the word, see on 1 Cor. 1: 3. **We have had our conversation**—should be, *We behaved ourselves*. This word 'conversation' is very nearly the etymological equivalent of the Greek verb, and it had an English meaning, now antiquated, corresponding to that. But in the English of to-day, the Greek word means *to conduct* or *behave ourselves*. **And more abundantly to you-ward.** And so, since his conduct in his relations to them had been, even more than elsewhere, of the kind described, he makes a special claim on them for their prayers. This is the connection of this and the following verses—they give the reason why the apostle expected their prayers, on the one hand, and an answer on the other, in the consciousness of his godly character and life.

13. For we write none other things unto you than what ye read. This is a vindication of Paul's sincerity in what he writes. The meaning is that he intends just what appears in his writing, without any hidden meaning or reservation. They need not look for any double meaning in what he says. **Or acknowledge**—should be, *Or even know well*. The verb probably does not mean 'to acknowledge.' In any case, it is a rare meaning; and there is no reason for substituting it here for the ordinary meaning, 'to know well.' (See on 1 Cor. 14: 37; 16: 18.) Besides his assurance that he is writing to them honestly, they have their own personal knowledge of him to confirm what he says about the purity of his life. **And I trust ye shall acknowledge even to the end**—should be, *And I hope that you will know well to the end*. (On the omission of 'even,' see Crit. Notes.)

14. As also ye have acknowledged us in part—should be, *As also in part you knew us well*. Their knowledge of the apostle had been partial in almost every direction, as was shown by the frequent occasion that he had to vindicate himself and to correct their misapprehensions. And yet, as he shows by the continued use of the same verb, what part they did know was not uncertain. **That we are your rejoicing**—should be, *glorying* or *boast*. **Even as ye also are ours in the day of the Lord Jesus.** This is the day of judgment, when everything is manifested; and to glory in one then is very different from glorying in this time of uncertain knowledge. (See 1 Cor. 4: 5.) With what excellent tact and good feeling the apostle removes the appearance of self-glorification in this 'as ye also are ours.' In this *you do—you did—I hope you will—I am your glorying—you are also ours*, we have an excellent specimen of the apostle's style—its peculiar, but not ineffective involution, and lingering over a word.

15. I was minded—should be simply, *I*

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.
17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?
18 But *as* God *is* true, our word toward you was not yea and nay.

16 and by you to pass into Macedonia, and again from Macedonia to come unto you, and of you to be set
17 forward on my journey unto Judæa. When I therefore was thus minded, did I shew fickleness? or the things that I purpose, do I purpose according to the flesh, that with me there should be the yea yea and
18 the nay nay? But as God is faithful, our word to-

wished in this confidence—viz., that they knew him, at least in part, and so would receive him with joy, and be benefited by his coming. **That ye might have a second benefit**—should be, *a second favor*. The word denotes the visit as a manifestation of the apostle's favor, a gift of love. This visit would be in addition to the one still intended, and so would make 'a second favor.'

16. And to pass by you—should be, *By way of you to go through into Macedonia.* Instead of the route marked out here, Paul went first to Macedonia, where he now was, and intended to come from there to Corinth. That is, in crossing over from Asia Minor, instead of coming southward to Corinth, and then north into Macedonia, and then a second time to Corinth, he came first to Macedonia, and then to Corinth, making only one visit there. (See 1 Cor. 16: 5.) In Macedonia there were the churches of Philippi and Thessalonica. **Out of Macedonia**—should be, *from Macedonia.* **And of you to be brought on my way toward Judea**—should be, *And by you be sent forward to Judea.* (On this verb, see on 1 Cor. 16: 11.) This visit to Judea was the one to carry the contributions of the churches to the saints at Jerusalem. (See Acts 24: 17; Rom. 15: 25; 1 Cor. 16: 4.)

17. When I therefore was thus minded, literally, *Wishing this therefore*—and since the relation of the participial clause is not that of time, but of that in which the action of the verb takes place, it should be translated, *In wishing this, therefore.* **Did I use lightness?** A more specific word is needed here, such as *light-mindedness* or *fickleness.* And there are two words omitted in the English, which should read, *Did I for this reason use fickleness in any way?* The fickleness would consist in this change of his original plan. **Do I purpose according to the flesh?**—*i. e.*, as the unrenewed man forms his purposes. **That with me there should be**—should be, *that*, or *in order that, there may be.* The Greek denotes not a result, as our version implies, but a purpose. The change of plan is not undesigned, a mere result, but it belongs to the original purpose. What Paul denies is that he proposes to himself a change of his avowed intentions, if convenience happens to dictate. **Yea, yea, and nay, nay**—should be, *the yea, yea, and the nay, nay.* The two together make double-mindedness; one alone, single-mindedness; duplicity and simplicity. He would say 'yea,' and stick to it; or 'nay,' and stick to that; but not 'yea' and 'nay.'

18. But as God is true, our word, etc.—literally, *But God is faithful, that,* or *because, our word,* etc. **Was not yea and nay**—should be, *is not,* etc. (See Crit. Notes.) The 'word' here is not, as we should expect, the apostle's own, in conversation or affirmation, but the word preached by him. For in the next verse, which confirms this statement, the 'word' appears as **the Son of God, Jesus Christ, who was preached among you.** This is not therefore in contrast with what precedes, as the subject is different, but introduces something new, in which there is the same singleness as in his own purposes. Otherwise, we have the unconscious, and partly untenable assumption, that his own word is true, because his preaching is true. It is sometimes offered in explanation of this difficulty, that the apostle speaks subjectively of the word in this verse, arguing, not from its objective truth, but from his truthfulness in preaching it. But this cannot be carried on into the next verses, where it is certainly the word in its objective reality, that is presented. And to suppose that he has in mind the natural correspondence between the character of the word, and the character of the preacher, is to give elevation to the apostle's thought, but not exactness. The natural correspondence would have to be necessary, in order to justify so unconscious a transition, or to render it intelligible to his readers. [The interpretation rejected by Prof. Gould is thus explained by Principal Brown: "'When we

19 For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.
20 For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.
21 Now he which stablisheth us with you in Christ, and hath anointed us, *is* God;

19 ward you is not yea and nay. For the Son of God Jesus Christ, who was preached among you [1] by us, *even* [1] by me and Silvanus and Timothy, was not
20 yea and nay, but in him is yea. For how many soever are the promises of God, in him is the yea: wherefore also through him is the Amen, unto the
21 glory of God through us. Now he that stablisheth us with you [2] in Christ, and anointed us, is God;

1 Gr. *through*....2 Gr. *into*.

were with you, was it vacillating, fickle preachers that preached to you the unchanging One, the Son of God, Jesus Christ, the same yesterday, to-day, and forever? Did we hold him forth to you as stability itself, while we ourselves were the reverse? Were ye assured that he was the faithful and true Witness by men in whose own word no trust could be placed?' It is an appeal to the incongruity of the thing, and to their whole bearing at Corinth as men, like their message, honest and true. And, conscious of this himself, there is a certain hurt feeling in the appeal, as what ought not to have been extorted from him."—A. H.]

19. This verse confirms what he says in regard to his preaching. **The Son of God, Jesus Christ,**—should be, *Christ Jesus.* (See Crit. Notes.) He chooses this full and solemn title to emphasize the impossibility of the thing that he denies. **Who was preached among you by us, even by me,** etc.—should be, *through us, through me,* etc., denoting them as God's agents in the preaching. He preached to them through Paul and the rest. The word for 'preached' is the one denoting it as heralding. **Silvanus and Timotheus.** This is an indication whom the apostle has in mind, when he uses *we* to associate with himself those engaged in preaching the gospel to the Corinthians. 'Silvanus' is the same as *Silas* of the Acts, the latter being an abbreviated form of the name. He first appears in Acts 15: 22 seq., as one of the two delegates bringing to Antioch the decision of the church at Jerusalem in regard to the matter in dispute between Paul and the Judaizers. And then, ver. 40, he is chosen by Paul to take the place of Mark as his companion in his second missionary journey. **Was not yea and nay**—should be, *Did not become yea and nay.* This refers probably to the time of Christ's earthly manifestation; what he is now, he then became. **But in him was yea**—should be, *But in him there has come to be yea.* The subject changes here. Christ being the one in whom the action of the verb takes place, cannot be the subject, which is therefore the *yea.* The tense of the verb also changes to the present. The meaning, as appears from the next verse, is that in Christ is found, not denial, nor here fulfillment and there denial, but only fulfillment of God's promises.

20. For all the promises of God in him are yea, and in him Amen—should be, *For as many as are the promises of God, in him is the yea, wherefore also through him the Amen.* Instead, that is to say, of one simple sentence having *promises* for its subject, and *yea* and *Amen* for predicates, we have a sentence with three clauses, one having *promises* as its subject, and another *yea,* and another *Amen.* (On the change to 'wherefore through him,' in the last clause, see Crit. Notes.) It appears from this fact that the 'Amen' is to be explained differently from the 'yea.' The latter denotes the fulfillment of the promises in Christ; the former, the assent of men to the fact of their fulfillment. Christ says *yes* to the promises of God, and men say, *amen, it is so,* to that *yes.* **Unto the glory of God by** (*through*) **us.** This belongs to the last clause. It is through the preaching, and through the preachers of Christ, that men are led to say the *Amen,* and so to glorify God.

21. Now he which establisheth us with you in Christ—should be, probably, *for Christ.* The Greek preposition for 'in' is not used, and while it might be construed as a pregnant construction, so that 'establishes into Christ' should be equivalent to 'establishes in Christ,' that is not probable here. The establishing might possibly be taken as bringing them more and more into Christ. But it would be an unusual and unnatural form of expression. It is better to take it as meaning that they are established in their relation to Christ. **And hath anointed us.** This may refer either to the anointing of the

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.
23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.
24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

22 [1] who also sealed us, and gave *us* the earnest of the Spirit in our hearts.
23 But I call God for a witness upon my soul, that to
24 spare you I forbear to come unto Corinth. Not that we have lordship over your faith, but are helpers of your joy: for in [2] faith ye stand fast.

1 Or, *seeing that he both sealed us*....2 Or, *your faith.*

apostle for his work, or to the anointing of Christians generally. It is in favor of the former, that it does not involve the repetition of the same general gift of the Spirit in ver. 22. But, on the other hand, the view that it refers to the anointing of Christians generally has this greater consideration in its favor, that all the other things mentioned are common Christian gifts. And, moreover, the connection with the preceding points to the same. These verses are intended to show the divine agency in making Christ to us what he is represented to be in ver. 18 seq. And this specific and individual gift would scarcely be classed with the promises of God. The anointing is that of the Spirit spoken of in 1 John 2: 20, 27. (Cf. Acts 10: 38.) In the ordinary anointing with oil, there is simply consecration by means of a symbolic act; but in this anointing with the Spirit there is consecration by means of that which actually prepares the Christian for his work.

22. Who hath also sealed us. The sealing is marking them as God's, and this is also done by the Spirit. (See Eph. 1: 13; 4: 30.) In the first of these passages, the seal and the earnest, or pledge, are mentioned together, as here. Notice that the seal is inward; it is the renewing Spirit. **And given the earnest of the Spirit in our hearts.** The word translated 'earnest' is, literally, *earnest-money—i. e.*, something in hand as a pledge of the payment of the whole. It is explained in Eph. 1: 14, where the "Holy Spirit of promise," with which we "are sealed," is called the earnest of our inheritance, for the redemption of the purchased possession. That is, the Spirit is given Christians now, as the pledge of the future heavenly inheritance. Thus, these three blessings, the anointing, the sealing, and the pledge of the future, are only different forms or representations of the work of the Spirit.

23. Moreover, I call God for a record upon my soul—should be, *But I call on God as a witness upon my soul.* The subject is changed, and the conjunction should be translated 'but.' 'I' is emphatic, equivalent to, *I, for my part*, and indicating that he passes over now to a subject concerning himself alone. 'Upon my soul' is explained quite generally as meaning, *against my soul.* But this requires the addition of, *if I do not tell the truth;* and it is better, therefore, to take the preposition as meaning that it is his soul which is to be affected, either for good or evil, by the witness of God. **That to spare you**—should be, *Sparing you.* The participle is present, and a future participle is required to denote purpose. **I came not as yet**—should be, *I came no longer*, or *no more.* The expression corresponds to the "second benefit.' (Ver. 15.) What he spared them by omitting this intended visit, is shown in the next chapter to be his displeasure about the incestuous person, whom he wished to have removed before he came again.

24. Not for that we have dominion over your faith. The apostle disclaims the lordship over their faith, which seems to be implied in the preceding, the sparing implying the power to punish, and, in general, the possession of authority over them. **But are helpers of your joy.** This, and not the dominion, is the reason of his action. Whatever he does, he claims to do, not as their master, but as their friend, helping their joy See Phil. 1: 25, 26, where Paul speaks of the furtherance of his disciples' faith as contributing to the abundance of their joy. **For by faith ye stand**—should be, probably, *In faith ye stand*, denoting that in which, in regard to which, they are steadfast. This steadfastness is a reason for not lording it over their faith, but for helping and increasing the joy that their faith gives them. Their personal faith in the Lord Jesus, in itself considered, does not seem to have been affected, though some of its accompaniments and fruits were neglected.

CRITICAL NOTES.—CHAPTER I.

1. *Jesus Christ* is the reading in ADEGKL, etc., it vulg syr^{sch} cop, etc. *Christ Jesus* is

CHAPTER II.

BUT I determined this with myself, that I would not come again to you in heaviness.
2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

1 [1]But I determined this for myself, that I would not
2 come again to you with sorrow. For if I make you sorry, who then is he that maketh me glad, but he

1 Some ancient authorities read, *For*.

found in ℵBMP syr^{p}, etc. The latter is to be retained as the more unusual reading.

6. The Received Text here has little or no authority. L. Tr. insert the clause, *and our hope*, etc., after whether *we are afflicted*, etc., and before *whether we are comforted*, etc., on the authority of BDEFG, etc., d e f g syr^{p}, etc. T. Tr. (margin), give the reading adopted in the Notes on the authority of ℵACM, etc., r vulg syr^{sch} cop.

8. *Which came to us* is found in ℵ^{c} D$^{b\ and\ c}$ EKL, etc., syr^{utr} cop, etc.; *to us* is omitted in ℵ* ABCD* FG, etc., it vulg, etc.

10. *Does deliver*, in the second clause, is found in D^{c}EFGKLM f vulg syr^{p}, etc. The words are omitted in AD* d e one MS. of vulg syr^{sch}, etc. *Will deliver*, is the reading in ℵBCP g three MSS. of vulg cop, etc. (See Notes.)

12. *Simplicity*, is the reading of ℵ^{c} DEFGL it vulg syr^{utr}, etc. *Holiness* is found in ℵ* ABCKMP cop, etc.

13. *Even to the end*, is the reading of D^{c} KLMP, etc., syr^{p}, etc. *Even* is omitted in ℵABCD*EFG, etc., it vulg syr^{sch} cop, etc.

18. The verb translated *was not* in our version is found in ℵ^{c} D$^{b\ and\ c}$ EKL, etc. syr^{utr}, etc.; *is not* is the reading in ℵ*ABCD*FGP, etc., it vulg cop, etc.

19. *Jesus Christ* is found in ℵ^{c} BDEFGKLP, etc., it vulg and the versions generally. *Christ Jesus* is the reading in ℵ*AC. The latter reading is probable, as the less usual form.

20. *And in him*, is the reading of D$^{b\ and\ c}$ EKL, etc. syr^{p}, etc. *Wherefore through him also* is found in ℵABCFGP, etc. f g vulg syr^{sch} cop, etc. D* d e have, *and through him*.

ANALYSIS.

1, 2. Reason for the apostle's delay in coming to them, viz., that he would have been obliged to come in grief, which he had decided not to do again. **3, 4.** Purpose of the first letter, to remove the cause of this grief. **5.** The offender in this matter has grieved not only him, but all the church. **6-8.** But now he has been punished sufficiently, and they ought to pardon him. **9.** Because their obedience has been sufficiently proved in the infliction of this punishment. **10, 11.** Because he has the apostle's forgiveness. **12, 13.** Paul's anxiety, on coming to Troas, to hear from Titus, whom he had sent to Corinth, about the state of the church, owing to which he leaves his work at Troas, and comes to Macedonia to meet Titus. **14-17.** The good news from them leads him to thank God, and to magnify his work.

Ch. 2: 1. This is a continuation of the subject of the last part of ch. 1. **I determined this with myself**—should be, *for myself*. **That I would not come again to you in heaviness**—should be, *in sorrow*, in order to correspond, as the Greek does, with the verb *make sorry* in the next verse. Probably, the apostle has in mind both the sorrow that he would cause them, and that which he would experience himself. The expression itself would suggest only the latter, and it is this sorrow, to be felt by himself, that is spoken of in ver. 3. But the expression is immediately connected with "I make you sorry," in ver. 2; and that must be the sorrow that is prominent in his mind when he speaks of coming to them in sorrow. **Come again to you.** 'Again' is so placed in the Greek that it must modify the whole expression, and not merely the verb. Now, as the first visit of the apostle to Corinth, mentioned in Acts 18, was certainly not a visit in grief, and there had been, according to this, such a visit, the apostle must have made two visits already. This coincides with 12: 14; 13: 1.

2. For if I make you sorry. 'I' is emphatic, in order to bring into greater relief the subjects of the two contrasted sentences. **But the same which**—should be simply, *But he that*. The argument is, *The very one whom I grieve, if I make you sorry, is the one from whom I receive joy, and by whom, if I*

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.
4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.
5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.
6 Sufficient to such a man *is* this punishment, which *was inflicted* of many.

3 that is made sorry by me? And I wrote this very thing, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence
4 in you all, that my joy is *the joy* of you all. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you.
5 But if any hath caused sorrow, he hath caused sorrow, not to me, but in part (that I press not too
6 heavily) to you all. Sufficient to such a one is this

grieve him, I may expect to be grieved; and I shall, therefore, in grieving you, be cutting off the sources of my own joy. The apostle has in mind the mutual unpleasantness of such a state of things, when one has to reprove his own friends. This is what makes him want to defer his visit until, by written reproof, he has removed the difficulty and prepared the way for a pleasant visit, when he does come.

3. And I wrote this same unto you. 'Unto you' is to be omitted. (See Crit. Notes.) 'This same' thing is what they all have in mind when he speaks of the sorrow that he causes them, viz., his reproof of the church in the First Epistle, and especially in regard to the matter of the incestuous person in ch. 5. **Lest, when I came, I should**—better, *In order that, when I come, I may not.* **Of whom I ought to rejoice**—better, *Over whom*, etc. Paul wished by his letter to remove that in their position towards this matter, which would cause him grief when he came. **Having confidence,** etc. He has such confidence in their rejoicing over his joy, that he trusts them to do whatever will bring him joy.

4. For out of much affliction and anguish of heart I wrote unto you with many tears — literally *through*, or *in the midst of, many tears.* (See Winer, 379, Note.) 'Out of,' etc., denotes the source in his own feelings of the writing of the letter. It flowed from this affliction. This spirit in administering reproof—not in anger, but in sorrow—softens the reproof, and tends to soften the hearts of the reproved. **Not that ye should be grieved**—better, *Not that you might be made sorry.* The verb is the same as in ver. 2; and *might* expresses the idea of purpose, conveyed by the Greek, better than 'should.' **But that ye might know the love,** etc. His object was to show them the love from which all true reproof springs—the love that would rather bear the pain of grieving the loved one, than see him given up to sin. **Which I have more abundantly unto you.** His love towards the Corinthian Church was not only abundant, but more abundant than to his disciples generally.

5. But if any have caused grief, he hath not grieved me, but in part; that I may not overcharge you all—should be, *But if any one has caused sorrow, he has caused sorrow not to me, but in part, not to be hard (on him), to you all.* 'Me' is emphatic, and is in contrast with 'you all'; 'in part' modifies the latter, not the former; and 'overcharge' has for its object *him* understood, referring to the offender. Paul regards the wrong done by the offender as inflicted, not on him, but on the whole church. At the same time, he knows that, as in all such cases, it is only in a partial sense that the evil affects so large a number, and he puts in this modification, that he may not be hard on the offender.

6. Sufficient to such a man is this punishment, which was inflicted of many—should be, *By the most, the majority.* This has led many commentators to suppose that the punishment referred to is the refusal to associate with the offender, enjoined by the apostle in ver. 9 seq. of 1 Cor. 5, and not the formal excommunication enjoined in ver. 3 seq. But in the first place, the language does not necessarily exclude the latter. The probability is, that excommunication was not assented to by all the members of the church; that it was done by only a majority of such a church as that at Corinth. And if this was the case, it would only be necessary to find some reason why the apostle should mention it. And this would easily appear in the consideration, that this would be a dereliction from duty on the part of the minority, and that there would be the same reason for calling attention to it, as if it had been committed by the entire church. Moreover, in the sec-

7 So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.
8 Wherefore I beseech you that ye would confirm *your* love toward him.
9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.
10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ;

7 punishment which was *inflicted* by [1]the many: so that contrariwise ye should [2]rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow.
8 Wherefore I beseech you to confirm *your* love toward
9 him. For to this end also did I write, that I might know the proof of you, [3]whether ye are obedient
10 in all things. But to whom ye forgive any thing, I *forgive* also: for what I also have forgiven, if I have forgiven any thing, for your sakes *have I for-*

1 Gr. *the more*....2 Some ancient authorities omit, *rather*....3 Some ancient authorities read, *whereby*.

ond place, if the apostle's solemn injunction to turn the offender out of the church had been neglected, it is scarcely probable that he would have written that the other punishment was enough, nor have implied, as he does in ver. 9, that in this matter they had stood the test of obedience in all things. 'Sufficient' in this case does not mean that this punishment is enough without any other, but without any more; that it has lasted a sufficient time.

7. So that, contrariwise, ye ought rather to forgive—should be, *So that, on the contrary, you rather forgive.* The 'ought' does not belong here, but this sentence denotes the act of forgiveness as the consequence of the sufficiency of the punishment. **Lest perhaps such a one should be swallowed up with overmuch sorrow**—should be, *Lest in any way . . . with his overmuch sorrow.* 'Be swallowed up.' This is explained by some commentators as denoting actual destruction, either physical or spiritual, that would result to the man through his excessive sorrow. But all these explanations seem forced; and the language does not demand them, as the verb may easily denote figuratively the effect of extreme sorrow, just as we speak of being consumed or devoured with grief. So De Wette, Grimm.

8. Wherefore I beseech you that ye would confirm your love toward him—should be, *Wherefore, I beseech you to decree love toward him.* The verb means *to confirm*, but also *to decree.* And the latter is evidently the meaning here. The apostle would have the church publicly decree the man's pardon, and so show its love towards him; the feeling of love being put here for the action that it would prompt.

9. For to this end also did I write—viz., his directions in regard to the incestuous person, in 1 Cor. 5. **That I might know the proof of you**—should be, *Your proved character.* The word means both the *proof* or *test* of character, and *proved* or *tested character.* The latter is the meaning here. He wishes to know what they will prove to be after testing. So in Rom. 5: 4, the word translated "experience"; Phil. 2: 22. **Whether ye be**—should be, *If you are.* This verse gives another reason for the command to pardon the offender, viz., that Paul's object in writing to them about his punishment was to test their obedience, which object had been accomplished to the apostle's satisfaction.

10. To whom ye forgive anything—should be, *But to whom*, etc. This assurance of the apostle's endorsement takes another obstacle out of the way of the forgiveness enjoined on them. They might fear that they would forgive before the apostle was ready to do it. But *no*, the apostle says, **'whom you forgive, I also.'** As he has said in ver. 5, the wrong is committed against them, and if they forgive it, he is not going to hold back. **For if I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ**—should be, *For I also, what I have forgiven, if I have forgiven anything, on your account have I forgiven it in the person* (or, better, *presence;* see margin of Revised Version) *of Christ.* (See Crit. Notes.) This matter of forgiveness is, in Paul's mind, common to him and to them; he forgives what they do; and his own forgiveness, supposing that he has forgiven anything, is on their account—*i. e.*, in order to secure their forgiveness of the same. The apparent inconsistency between the first part of the statement, in which he seems to make his forgiveness wait on theirs, and the second part, in which he represents himself as having already given his forgiveness in order to secure theirs, is explained by making the first part denote his joining with the church in forgiving the wrong done to them, and the second his expectation that the church will

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.
12 Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord;
13 I had no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went from thence into Macedonia.
14 Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

11 *given it* in the [1] person of Christ; that no advantage may be gained over us by Satan: for we are not ignorant of his devices.
12 Now when I came to Troas for the gospel of Christ,
13 and when a door was opened unto me in the Lord, I had no relief for my spirit, because I found not Titus my brother: but taking my leave of them, I went forth into Macedonia.
14 But thanks be unto God, who always leadeth us in triumph in Christ, and maketh manifest through

1 Or *presence.*

join him in his forgiveness of the offence, so far as it is personal to himself. The personal offence against himself he has forgiven. The offence against the church he forgives, if the church does. 'In the presence of Christ'—with the sense of responsibility that that presence gives.

11. Lest Satan should get an advantage of us—should be, *That we may not be overreached by Satan.* This advantage would be gained by making use of their failure to forgive, to lead the offender into further sin. This Hebrew name of the Evil One means *the Adversary.* **For we are not ignorant of his devices.** *Designs* is a better translation, the word denoting purposes rather than devices. This knowledge of his purposes enables them to guard against him, as an ignorant or unwary person could not.

12. Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord—should be, *Now, having come to Troas for the gospel of Christ, and a door having been opened to me in the Lord.* It is better to retain the participial form of these two clauses, as they are not simply temporal, but concessive. The meaning is, *Though I came for this purpose, and though the way was open for me, yet I could not rest, because Titus did not come with news from you; and so I left Troas and came into Macedonia to meet him.* 'Troas.' The full name was Alexandria Troas. It was a city of Mysia, on the northwest coast of Asia Minor, founded by Lysimachus, and named by him in honor of Alexander the Great. It was the place where Paul had the vision which brought him into Europe, and whence he crossed over into Macedonia. (See Acts 16: 8 seq.) 'The gospel of Christ.' This is the objective genitive, denoting the gospel in regard to Christ—not, therefore, 'Christ's gospel,' as in the Common Version. 'A door was (*having been*) opened unto me'—*i. e.*, an opportunity to preach the gospel. 'In the Lord'—denotes the sphere in which the opportunity is given, not the person by whom it is given, as in Common Version. (See Winer, 389.) It stands here for *in the cause or kingdom of the Lord.* This statement is in continuation of the account, begun in ver. 4, of the trouble and anxiety given him by the state of things at Corinth.

13. I had no rest in my spirit, because I found not Titus my brother. Titus had been sent to Corinth to find out the condition of affairs there, and specially the result of Paul's letter; and the apostle could not rest till he had seen him and heard his report. (See ch. 7: 6 seq.; 12: 18.) **But taking my leave of them**—should be, *Having taken leave.* 'Of them,' viz., the Christians at Troas. **I went from thence into Macedonia**—should be simply, *I went forth.* Macedonia was on the way from Troas to Corinth, and the apostle hoped to intercept Titus and get earlier news.

14. Now thanks be unto God—should be, *But*, etc. This is in contrast with the preceding statement of unrest. The apostle does not tell us, as we should expect, what news he had from Titus, but assumes their knowledge of that, and makes it an occasion for thanksgiving and for magnifying his office. **Which always causeth us to triumph**—should be, *Who always leadeth us in triumph.* The other is contrary to the usage of the verb, which means *to triumph over.* Winer gives it as a doubtful meaning, p. 23. Grimm adopts it in his Lexicon; Meyer and others reject it. On the whole, the analogy of New Testament usage permits such a causative use of a neuter or merely transitive verb, but only in extreme cases. The proper meaning is always preferable, if it makes sense. In this case the apostle regards his conversion as

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:
16 To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things?

15 us the savour of his knowledge in every place. For we are a sweet savour of Christ unto God, in them
16 [1] that are saved, and in them that perish; to the one a savour from death unto death; to the other a savour from life unto life. And who is sufficient for

1 Or, *that are being saved, and in them that are perishing,*

a victory gained over him by the Lord, and his subsequent life, with its Christian labors and successes, as celebrating the Lord's triumph over him; and so he says here, 'who always leadeth us in triumph.' 'Always.' The apostle puts his success in this case, or rather God's successful use of him, as simply an illustration of the triumph in which God always leads him. The figure is taken from the triumphal processions in which victories or conquests were celebrated, and in which the conquered were led about in triumph by the conquerors. 'In Christ.' Christ here has the article, and so it should be probably *the Christ*, or *the Messiah*, the term being employed in its official, and not in its personal sense. (See on 1 Cor. 1: 1.) It is in Christ that God triumphs over him, Christ being the representative of the Father in the work of redemption, and the Father working in Christ. **And maketh manifest the savour of his knowledge by us**—should be, *Through us.* The 'savour of his knowledge' is the fragrance, or perfume, of the knowledge of Christ. See ver. 15, where the fragrance is said to be of Christ. The language carries forward the figure of a triumphal procession, in which incense was burned before the victor's chariot. The knowledge of Christ is represented as a fragrance, brought to men by the apostles. **In every place.** Like the 'always' above, this represents the effect of the apostle's teaching at Corinth as that which universally accompanies it.

15. For we are—better, *Because*, etc. **Unto God**—*i. e.*, *For God*, in *his behalf.* **A sweet savour of Christ.** The sweetness represents the essential nature of the gospel in both the opposite effects which it produces. The apostles are represented here as being themselves the fragrance, which before they are represented as bringing or making known. This is a common figure, which makes an object to be the effect that it produces. Inasmuch as they make this fragrance known to men, they are that to them—that is what they mean to men. 'A sweet savour of Christ.' Christ is the one from whom the perfume comes. **In them that are saved, and in them that perish**—should be probably, *In those being saved, and in those perishing.* The participle is present in both cases, and this more naturally denotes the act in its progress, not in its completion. And this probable conclusion from the language is confirmed from the context. The apostle rejoices in the effect of his word on those that are saved, and this effect is, he says, life. But life is salvation in the New Testament representation, and therefore the salvation cannot be completed in those for whom life is to be secured by the word. This agrees with ch. 4: 16, which speaks of the renewing, day by day, of the inner man; with ch. 7: 9 seq., in which he describes the effect of this very word in the First Epistle, as working repentance in them unto salvation, etc.

16. To the one we are the savour of death unto death; and to the other the savour of life unto life—should be, *To the one a savour from death unto death; and to the other a savour from life unto life.* (See Crit. Notes.) The 'death' and 'life' here represent the source of the fragrance, which source, in ver. 15, is Christ. And so they show what Christ is to the two classes of men, viz., death to the one, and life to the other; and the apostles are to men a fragrance to men, either from Christ as death, or from Christ as life. According as men accept or reject him, he is life or death to them. Any truth having moral or spiritual quality harms those whom it does not help. (Cf. John 3: 18, 19.) 'Unto death' and 'unto life' denote the results of this fragrance. **And who is sufficient for these things?** The Greek emphasizes the phrase, *for these things*, reading, *And for these things, who is sufficient?* The apostle means the things just mentioned, belonging to his apostolic office as a teacher of that word which means either life or death to men. These seem so great that he asks, *Who is sufficient for them?*

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

17 these things? For we are not as the many, [1]corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.

CHAPTER III.

DO we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

1 Are we beginning again to commend ourselves? or need we, as do some, epistles of commendation to

1 Or, *making merchandise of the word of God.*

17. For we are not as many, which corrupt—should be, *For we are not as the many, corrupting*, or *adulterating*. 'The many' are probably the anti-Pauline teachers in the churches. (Cf. 11: 13.) **But as of sincerity, but as of God**—should be, *from sincerity*, and *from God*. The former denotes the mental quality, the sincerity or purity, from which their teaching comes; the latter, its divine source. **In the sight of God.** Their teaching not only has a divine source, but is uttered in the divine presence, with the solemn feeling of responsibility which that presence brings. **In Christ.** Their speech, like their action, is in Christ, deriving its character from their connection with him. Most of the commentators regard this verse as containing, by implication, the answer to the preceding question, as if Paul had said, *I and my like are sufficient for*, etc. But, in order to be understood, anything omitted certainly needs to be more plainly hinted or implied than this. And even the emphatic *we*, which might help the matter some, is wanting here. The alternative is not, as Meyer indicates, to suppose that there is a negative answer implied to the preceding question, for which this verse gives the reason, in which case, as he says, the question would have to be, 'Who of himself is sufficient?' But such a question may imply, not the impossibility of finding any one sufficient for this work, but only the great difficulty of finding such. In this view of the question, this verse may give the reason for it by setting forth further, in a negative and positive way, the nature of the work. 'Who,' Paul says, 'is sufficient for this work that we do? For it is not an adulteration of God's word, as with the many false teachers, but a pure and divinely directed utterance, in the presence of God and in union with Christ, of that word. And who is sufficient for this?

CRITICAL NOTES.—CHAPTER II.

3. *Unto you* is found in ℵ^{c} C^{c} DEFG, etc., it vulg syr^{utr}, etc. It is omitted in ℵ* ABC* OP cop, etc.

10. *If I forgave anything, to whom I forgave* is the reading of only D^{b} KL syr^{p}, etc. *What I have forgiven, if I have forgiven anything* is the reading of ℵABCFGO (D^{c} EP) it, etc.

16. *Savour of death—savour of life* is the reading of DEFGKL it vulg, etc. *Savour from* is the reading of ℵABC cop, etc.

ANALYSIS.

1-4. Paul replies to the anticipated charge of self-commendation, that they, his converts, are his epistle of commendation. **5, 6.** His sufficiency for this ministry comes from God. **6-11.** Contrast between the old covenant and the new, of which they are servants; the former bringing death, and the latter life: the one being transient, and the other permanent; and the service of life under the new covenant therefore excelling in glory that of death under the old. **12-15.** Having such a ministry as this, the apostle speaks out freely and boldly, not using the concealment that Moses used when he vailed his face and hid from the children of Israel the transitoriness of the old covenant—a vail which remains until this day. **16-18.** Removal of the vail from the mind of the Israelites, when they turn to the Lord, who is represented in the world by the Spirit of truth and of intellectual freedom; and the change into his glory of those who behold that glory with unvailed face.

Ch. 3: 1. Do we begin—better, *Are we beginning?* The reference is to the last verses of ch. 2. **Again**—refers to such passages as 1 Cor. ch. 2 and 3; 4: 15-21; 9, etc., about which Paul had probably heard similar charges of self-commendation. **Or need we, as some.** Paul probably refers to the difference between himself and the teachers op-

2 Ye are our epistle written in our hearts, known and read of all men:
3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.
4 And such trust have we through Christ to Godward:
5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God;

2 you or from you? Ye are our epistle, written in our hearts, known and read of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables
4 *that are* hearts of flesh. And such confidence have
5 we through Christ to Godward: not that we are sufficient of ourselves, to account any thing as from

posed to him, not necessarily in condemnation of the practice mentioned, nor speaking slightingly of them on account of it, but simply to remind the Corinthians of the closer relation in which he stands to them, and, in fact, to all his churches. For he says 'from you' as well as 'to you.' (Cf. 1 Cor. 4: 15.) It seems from this that in the early church teachers carried with them commendatory letters from one church to another. But the apostle did not need these, as his work and his converts were his sufficient vouchers. **Or letters of commendation from you.** 'Letters of commendation' is to be omitted. (See Crit. Notes.)

2. Ye are our epistle, viz., of commendation. Paul and his associates point to their converts as their commendation. **Written in our hearts.** In other places, where the Corinthian Christians were not known, Paul would tell their story; and for this purpose they were written in his heart. Just as the life of Christ, written or told, keeps up the effect of his personal presence and teaching and action. **Known and read of all men**—wherever the apostle went, of course.

3. Forasmuch as ye are manifestly declared to be — literally, *Being manifested that you are.* Their life and character showed that they were this. **The epistle of Christ**—better, *an epistle of Christ.* There is no article in the Greek, which is not conclusive in favor of this rendering, but renders it probable. Christ is represented as the author of this epistle, recommending Paul and his companions. **Ministered by us**—or, *served by us.* The idea of the Greek is difficult to render into English. It means that they, as teachers of the gospel, acted as servants or assistants in the writing of this Epistle. They were the amanuenses, or penmen, of Christ. **Written not with ink, but with the Spirit of the living God.** This represents the Holy Spirit as the material used in this work, as if it were his very substance that entered into it. It is nearly the same idea as in the figure of the vine and its branches, the living bread, etc. **Of the living God**—contrasted with dead material, such as ink. **Not in tables of stone, but in fleshly tables of the heart**—should be, *But in tables, hearts of flesh,* or, *In hearts of flesh as tables.* (See Crit. Notes.) The figure changes here, probably under the influence of the thought of the distinction between the old and the new covenant, which is introduced in ver. 6, but has probably already come into Paul's mind. They are no longer the epistle, but that on which it is written. There is a similar confusion between the seed and the soil, in the parable of the sower.

4. And such trust have we through Christ to God-ward—better, *Such confidence through Christ toward God.* The confidence spoken of is that begotten by the possession of these epistles, spoken of in the preceding verses. Not exactly, as Luther says, a confidence that they had prepared this living epistle; but a general confidence in their office and work, begotten by the possession of such an epistle, prepared by themselves. 'Through Christ.' Christ, being the author of these letters, is the one through whom the confidence based on them comes. 'Toward God' denotes the object of his confidence, which is directed, not toward himself, but toward God.

5. Not that we are sufficient of ourselves to think anything. Meyer explains this word 'think' here as meaning "to settle in his judgment the ways and means, and generally the manner of conducting his apostolic office." Alford says that it means "to carry on any of the processes of reasoning or judgment, or faith, belonging to the apostolic calling." It is the word meaning to reckon or calculate, and denotes the operations of the practical intellect, such as making calculations, or devising methods and means. The sufficiency to do this is not from themselves.

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.
7 But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away;
8 How shall not the ministration of the spirit be rather glorious?
9 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

6 ourselves; but our sufficiency is from God; who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter kill-
7 eth, but the spirit giveth life. But if the ministration of death, [1] written, *and* engraven on stones, came [2] with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face; which *glory* [3] was passing away:
8 how shall not rather the ministration of the spirit
9 be with glory? [4] For if the ministration of condemnation hath glory, much rather doth the minis-

1 Gr. *in letters*....2 Gr. *in*....3 Or, *was being done away*....4 Many ancient authorities read, *For if the ministration of condemnation is glory.*

but from God. **As of ourselves**—better, *As from ourselves—i. e.*, as if the source of these devisings was in themselves.

6. Who also hath made us able ministers of the new testament—should be, *Who also made us sufficient to be servants of the new covenant.* On the word *testament*, see on 1 Cor. 11: 25. The word 'able,' better rendered *sufficient*, to correspond with the same word in ver. 5, does not denote their ability as ministers, but their ability to be ministers, or servants. On the word 'ministers,' see on 1 Cor. 3: 5. It is better translated *servants*, because the latter preserves the figurative idea. The Greek word is figurative, not technical. **Not of the letter, but of the Spirit.** These words denote what characterizes this new covenant. It is not a covenant characterized, as the old was, by the letter, by something written on tables of stone, but by the Spirit of God, which writes laws, to be sure, but writes them on the heart. The difference is, that the old covenant—the law—writes out what men are to do; but the new brings with it the Spirit, creating spiritual life, and thus enabling men to perform the otherwise unperformed commands. **For the letter killeth, but the Spirit giveth life.** In what sense the letter, which is Paul's description of the law here, kills, is explained in Rom. 7: 7 seq. Man's sinful nature, brought into relation to the law, finds in it an occasion of sin, and not of righteousness; and so spiritual death ensues. That is, when man becomes a moral and accountable being through his knowledge of right and wrong, his sinful nature determines the character of his moral being, and he becomes spiritually dead. A nature disposed to holiness, if brought into relation to the same law, becomes spiritually quick and living. **But the Spirit giveth life.** The Holy Spirit changes this state of spiritual death into one of life. The law of God brought by him to the conscience and heart of man, becomes the occasion of obedience, and so of life.

7. But if the ministration of death—*i. e.*, the service performed by Moses, in bringing to men the law which kills. **Written and engraven in stones**—should be, *Engraved in letters on stones.* **Was glorious**—should be, *Took place in glory.* The reference is to the second giving of the law, when Moses saw the glory of the Lord, and his face shone. (See next clause, ver. 13, and Ex. 33: 18–34; 7: 29 seq.) **So that the children**—should be, *sons.* **Of his countenance**—should be, *Of his face.* The word is the same as the one translated *face* immediately preceding. The account in Ex. 34: 30, is that the people were afraid to come near him. **Which glory was to be done away**—should be, *Was passing away.* The participle is present, and describes the action as taking place. This clause is concessive. *They could not look on the glory, passing away though it was.*

8. How shall not the ministration of the Spirit be rather glorious?—should be, *How shall not rather the ministration* (or *ministry*, or *service*) *of the Spirit be in glory?* Here, as in ver. 7, the glory is not that which belongs essentially to the service, but that which accompanies it, the element in which it is accomplished. It is not 'glorious,' but *in glory.* The 'ministration of the Spirit,' is the service performed by men in bringing in the new covenant of the Spirit. The argument is from the less to the greater, from the ministry of death to that of the life-giving Spirit. The former was in glory, much more the latter. The glory in the new dispensation is from beholding the face of the Lord, with the transformation which it effects in the soul of the believer. (See ver. 18.)

9 For if the ministration of condem-

10 For even that which was made glorious had no
glory in this respect, by reason of the glory that ex-
celleth.
11 For if that which is done away *was* glorious, much
more that which remaineth *is* glorious.
12 Seeing then that we have such hope, *we* use great
plainness of speech:
13 And not as Moses, *which* put a vail over his face,
that the children of Israel could not steadfastly look to
the end of that which is abolished:

10 tration of righteousness exceed in glory. For verily
that which hath been made glorious hath not been
made glorious in this respect, by reason of the glory
11 that surpasseth. For if that which [1]passeth away
was [2]with glory, much more that which remaineth
is in glory.
12 Having therefore such a hope, we use great bold-
13 ness of speech, and *are* not as Moses, *who* put a veil
upon his face, that the children of Israel should not
look stedfastly [3]on the end of that which [4]was pass-

1 Or, *is being done away*... 2 Gr. *through*....3 Or, *unto*....4 Gr. *was being done away.*

nation be glory—should be, probably, *For if to the ministration of condemnation there is glory.* (See Crit. Notes.) That is, if there is glory attaching to it. **Much more doth the ministration of righteousness exceed in glory.** 'Much more' here is logical, so that the comparison is two-fold. In the first place, this service exceeds the other in glory; and, secondly, it is much more certain that this exceeds in glory than that the other has any glory. It is to be noticed here that 'righteousness' in this comparison corresponds to 'the Spirit' in the parallel statement, (ver. 8); and that, therefore, it is the real righteousness of personal character that is meant. [But may not Paul be looking at different aspects of the new covenant, in ver. 8 and 9? Certainly, in this verse, *righteousness* is contrasted with *condemnation.* Hence Principal Brown says: "Mark how the true sense of the word 'righteousness' here fixes itself by the contrast in the verse; for just as the one economy is first said to be that of 'death,' the other that of 'life,' so here the same contrast is presented as that of 'condemnation' by the law, and 'righteousness' by the gospel, which obviously means, 'justifying righteousness.'" —A. H.]

10. For even that which was made glorious had no glory in this respect—should read, *For that which has been made glorious, has not been made glorious in this respect.* If 'even' is to be inserted at all, it should be with the verb—viz., *has not even been made glorious.* But it is to be omitted. (See Crit. Notes.) 'In this respect,' is explained by what follows—viz., **by reason of the glory that excelleth.** The glory of the old covenant disappears even, so much does the glory of the new covenant surpass it.

11. For if that which is done away was glorious—should be, *If that which passeth away was with glory.* The Greek means, literally, *through glory*, but it denotes the circumstances or surroundings of the event as that through which it passes to completion. (See Winer, 379.) It may be translated, *in the midst of glory.* **Much more that which remaineth is glorious**—should be, *Is in glory.* The thing which passes away here is the ministry of the old covenant, and that which remains is the ministry of the new covenant. The things compared are the same as in the preceding verses, but the point of comparison changes, so that it is now the comparative permanence of the two that is regarded. The argument is, that the transient may manifest itself in glory, but the permanent is more certain to have this accompaniment.

12. Seeing then that we have such hope—better, *Having then such a hope.* The hope meant is that their service of the new covenant will be accompanied with greater glory than belonged to the old covenant; but specially, that it is to be, unlike that, a permanent glory. **We use great plainness of speech**—better, *Freedom of speech.* Frankness, the disposition to tell everything, and to keep back nothing, is the quality meant. It is contrasted with the concealment practiced by Moses in vailing his face. Paul feels that he had nothing about his completely and permanently glorious mission to conceal, as Moses had.

13. And not as Moses, which put a vail over his face. 'Which' is to be omitted. **That the children of Israel could not steadfastly look to the end of that which is abolished**—should be, *That the sons of Israel might not look steadfastly on the end of that which was passing away.* This clause denotes the purpose, which is expressed by *might*, and not by *could.* And the participle, rendered in the last clause 'is abolished,' is present, and is to be rendered as imperfect. (See Winer, 341.) The thing passing away here was the glory on the face of Moses; and

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.
15 But even unto this day, when Moses is read, the vail is upon their heart.
16 Nevertheless, when it shall turn to the Lord, the vail shall be taken away.
17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

14 ing away: but their [1]minds were hardened: for until this very day at the reading of the old covenant the same veil [2]remaineth unlifted; which *veil*
15 is done away in Christ. But unto this day, whensoever Moses is read, a veil lieth upon their heart.
16 But whensoever [3]it shall turn to the Lord, the veil
17 is taken away. Now the Lord is the Spirit: and

1 Gr. *thoughts*....2 Or, *remaineth, it not being revealed that it is done away*....3 Or, a man *shall turn*.

the thing signified by that passing away was the doing away of the old covenant itself. (See ver. 14.) The account of this vailing is found in Ex. 34: 33 seq. Our version reads, "And till Moses had done speaking with them, he put a vail on his face." Probably, it should read, *And when Moses had done speaking with them*, etc. Literally, it is, *And Moses finished . . . and he put a vail . . .* With this change, the two accounts agree with each other. He allowed them to see the glory, but not its disappearance, lest they might see in that the transient nature of the old covenant itself.

14. But their minds were blinded—should be, *Were hardened—i. e.*, dulled, rendered unimpressible. 'But' expresses the contrast between this hardening and the effect supposed to be produced by the apostle's frankness. The hardening was produced by the vail, which prevented their seeing the transitory nature of the old dispensation. This effect was providential, however, as the perception of this transitoriness was undesirable, before the truths associated with it, and necessary to its proper development and beneficial effect, were ready to be revealed. **For until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ**—should be, *For until this day the same vail remaineth upon the reading of the old covenant, it not being unvailed that it is done away in Christ.* The apostle means that the children of Israel have not, up to that time, seen that the old covenant is done away in Christ, just as they were prevented from seeing that the glory passed away from the face of Moses. The thing that is not unvailed in the last clause is that the old covenant passes away in Christ.

15. But even unto this day, when Moses is read, the vail is upon their heart—should be, *But until this day, whenever Moses is read, a vail lies upon their heart.* 'Moses' stands here for the Law, or the Books of the Law. 'Heart' here, and in many other places, stands for the entire inner man, including the intellect as well as the affections. (See Matt. 13: 15; Mark 2: 6, 8; Luke 1: 51, 66; 2: 19, 35, 51; John 12: 40, etc.) 'Until this day'—*i. e.*, even after Christ has come; and so in ver. 14. It emphasizes strongly, therefore, the permanence of the effect produced on the Jewish mind—an effect not removed even by the entrance of the new covenant.

15. Nevertheless, when it shall turn to the Lord, the vail shall be taken away—should be, *But, whenever it turns to the Lord, the vail is taken away.* The statement is a general one. 'It' refers to the word 'heart' in ver. 15. The reason of this result, aside from the general consideration mentioned in ver. 17, is that the Lord is the author of the new covenant, and turning to him, therefore, opens the eyes to the passing away of the old covenant.

17. Now the Lord is that Spirit—should be, *the Spirit*, not referring to anything that has been said before, but to his general character as the Spirit of truth. That absolute identity between the Lord and the Spirit is not meant, is shown by the expression, the Spirit of the Lord, in the next clause. The Lord is said to be the Spirit, because the Spirit represents Christ, acting as his agent in carrying forward his work in the world, just as the Father and Son are said to be one. (See John 14: 16–26; 15: 26; 16: 7 seq.) In these passages, the Spirit is represented as taking the place of Christ among his disciples and in the world; and in 14: 16–23, the return of Christ to his disciples is identified with the coming of the Spirit. **And where the Spirit of the Lord is.** The Spirit is called the Spirit of the Lord, for the same reason that in the previous clause he is identified with him, viz., because he is sent by Christ to represent him and to do his work. "He shall not speak

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

18 where the Spirit of the Lord is, *there* is liberty. But we all, with unveiled face [1] beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.

1 Or, *reflecting as a mirror.*

from himself, but whatsoever he hears, that shall he speak." "He shall take of the things of Christ, and show it unto (us.") **There is liberty.** 'There,' in this instance, is not the adverb of place, but simply a part of the verb *there is.* (See Crit. Notes.) The 'liberty' meant is mental liberty, which comes with the removing of the vail, leaving the mind free to work unimpeded. Just as the removal of a vail from the eyes leaves them free, as we say, so the removal of a vail from the mind leaves that free. This verse explains, therefore, how it is that, when the heart turns to the Lord, the vail is removed. The Lord is the same as the Spirit of truth, whose presence removes restraints, and brings intellectual freedom; and, therefore, turning to him removes the vail.

18. But we all, with open face beholding as in a glass the glory of the Lord—should be, *And we all, with unvailed face, beholding in a mirror the glory of the Lord.* The 'we' is emphatic, applying to themselves the preceding general statement. 'With open face'--the participle is derived from the word translated *vail* throughout the chapter, and *unvailed* is the proper translation to bring out this correspondence. It is in contrast with the vail upon the heart of the sons of Israel. (Ver. 14-16.) 'Beholding in a mirror'—the *mirror* is the word preached, or as we have it, written, through which the knowledge of Christ is obtained. Men do not, since Christ left the world, have direct, personal knowledge of the Lord; they see him as one sees a reflection in a mirror, through the spoken or written record. 'The glory of the Lord' This beholding of the glory of the Lord makes their case parallel with that of Moses. **Are changed into the same image.** Like Moses, the glory which they behold, is reflected in their own faces—they are transfigured, which, by the way, is the exact equivalent of the word translated 'changed.' Of course, the change is a spiritual one, just as the beholding is with the eye of the mind. **From glory to glory.** Probably this does not mean progress from one glory to another, but 'from glory' denotes the source of the change, in the glory of the Lord, and 'to glory' denotes its result in the reflected glory of the beholder. **As by the Spirit of the Lord**—should be, *As from the Lord, the Spirit.* The position of the words renders our version incorrect. Moreover, the rendering substituted results naturally from the statement which gives the key to the entire passage, that *the Lord is the Spirit.* The 'as' does not denote the resemblance of this change to that coming from the Lord, as the two are identical; but the congruity of the nature of the change with its source—that it is just such a change as we should expect from the Lord, who has been identified with the Spirit of transforming truth.

CRITICAL NOTES.—CHAPTER III.

1. *Letters of commendation* is found in D* and c EFGK, etc., d e f g syr ^{utr}, etc. It is omitted in ℵABC vulg cop, etc.

3. *Fleshy tables of the heart* is the reading of FK it vulg syr^{sch} cop, etc.; *tables, hearts of flesh* is the reading of ℵABCDE, etc., syr^{p}.

9. *The ministration of condemnation* is the reading of BD^{b}EKL, etc., f g vulg cop, etc.; *to the ministration of condemnation* is found in ℵACD*FG a d e two MSS. of vulg syr^{utr}, etc.

10. *Even* (see Notes) is found in some cursives, f g vulg, etc. It is omitted in ℵABCD, etc., cop, etc.

15. *When Moses is read* is the reading of DEFG, etc.; *whenever*, etc. is found in ℵABC, etc.

CHAPTER IV.

THEREFORE, seeing we have this ministry, as we have received mercy, we faint not;
2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.
3 But if our gospel be hid, it is hid to them that are lost:

1 Therefore seeing we have this ministry, even as
3 we obtained mercy, we faint not: but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in
3 the sight of God. But and if our gospel is veiled,

ANALYSIS.

1, 2. The chapter opens with a statement of the way in which Paul and his associates conduct so glorious a service, discarding the wiles of a weak cause, and depending on the unreserved declaration of the truth. **3, 4.** If, therefore, their gospel is hidden, it is by Satan blinding the minds of unbelievers. **5, 6.** In their preaching, Christ is proclaimed as Lord, and they as only servants, whom God has himself illuminated for the illumination of others. **7-11.** It is earthen vessels that hold this treasure of light; and so their preservation is due to God, who rescues them from the constant danger of death to which their service exposes them. **12-18.** This saved life devoted to the disciples, to whom, in the spirit of faith, they speak, even in the face of death, upheld by the hope of the resurrection for both themselves and their converts, by the knowledge that troubles work the renewal of the inner man and an eternal weight of glory, and by looking at unseen and eternal things.

Ch. 4: 1. Therefore, seeing we have this ministry. 'Therefore' is explained by the clause that follows. *On this account*, he says, *because we have this ministry. Service* is a better word here than *ministry*. (See on 3: 6.) **As we have received mercy**—should be, *As we received mercy.* This clause is to be connected with the preceding, not with the following, clause. Otherwise, we have two incongruous reasons for the not-fainting. He declares that he has this ministry in accordance with the mercy bestowed on him at the beginning. **We faint not.** The service in which he is engaged has such promise of success and glory as not to allow discouragement.

2. But have renounced the hidden things of dishonesty—should be, *But we renounced the hidden things of shame.* The verb is not perfect, simply past, and the time referred to is probably that of entering on this service. By 'the hidden things of shame,' he means those things that shame hides, things of which one is ashamed, and which he therefore conceals. He refers, probably, to the secret things, the wiles and artifices by which those who adulterate the word hope to succeed. The reference to false teachers, who use other than the straightforward methods of the apostle, are frequent in his writings. And occasionally, as here, the apostle has these in his mind when he denies such things of himself. **Nor handling the word of God deceitfully** — should be, *Nor corrupting the word of God*—viz., by the admixture of false teachings. **But by manifestation of the truth.** There are two contrasts here—first, between concealment and craft on the one hand, and manifestation, making things plain, on the other; and second, between the truth manifested by him, and the corruption of the truth used by others. **To every man's conscience**—should be, *To every conscience of men.* It is not different men, but differences of conscience, of which he is thinking. Whatever the conscience, he employs only the one method, the manifestation of the truth, to conciliate it. Notice that the conscience is here made the judge of objective moral truth. In general in the New Testament, the conscience is the faculty of moral judgment in men. **In the sight of God.** The consciousness of whose presence restrains and purifies him.

3. But if our gospel be hid—should be, *But even if our gospel is vailed.* The apostle has in mind the vailing of the Mosaic legislation spoken of in the preceding chapter. He supposes that there are cases in which the same thing happens in his preaching of the gospel, in spite of the open showing of the truth that he practices. **It is hid to them**

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.
5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.
6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

4 it is veiled in them [1]that perish: in whom the god of this [2]world hath blinded the [3]minds of the unbelieving, [4]that the [5]light of the gospel of the glory of Christ, who is the image of God, should
5 not dawn *upon them.* For we preach not ourselves, but Christ Jesus as Lord, and ourselves as
6 your [6]servants [7]for Jesus' sake. Seeing it is God, that said, Light shall shine out of darkness, who shined in our heart to give the [8]light of the knowledge of the glory of God in the face of Jesus Christ.

1 Or, *that are perishing*....2 Or, *age*....3 Gr. *thoughts*....4 Or, *that they should not see the light . . . . image of God*....5 Gr. *illumination*....6 Gr. *bond-servants*....7 Some ancient authorities read, *through Jesus*....8 Gr. *illumination.*

that are lost—should be, *It is vailed in those that are perishing—i. e.*, in the case of these. How this happens, we are told in the next verse.

4. The god of this world—should be, *Of this age.* (See on 1 Cor. 1: 20.) The god of this age is Satan, who usurps the place of God in the life of men. (See John 12: 31; 14: 30; 16: 11.) **Hath blinded**—should be, *blinded.* **The minds of them which believe not**—should be, *Of the unbelieving.* The class, *unbelievers*, is identical with the class, *perishing*, in the preceding verse, to which the relative at the beginning of this verse refers; and this phrase, therefore, denotes the characteristic of the class, which explains the fact stated of them. As when we say, "in him we lost a good man," so the apostle says, "in those being lost, Satan blinds the minds of unbelievers." And this fact explains the statement that the gospel is vailed in them, which, therefore, is not due to any crafty corruption of the word by the apostle. **Lest the light of the glorious gospel of Christ . . . should shine unto them**—should be, *That the light of the gospel of the glory of Christ might not shine.* The 'glory' is not an attribute of the gospel of Christ . . . but the 'glory of Christ' is the subject of the gospel, or glad-tidings. This glory belongs to Christ, as **the image of God.** (Cf. John 1: 14–18; Col. 1: 15 seq.; Heb. 1: 3, etc.) In the passages in Colossians and Hebrews, this image is said to belong to Christ before his incarnation; and it certainly seems to be a part of the doctrine of the Logos, as well as of the Christ. Moreover, as the gospel pertains specially to the incarnation, this glory would attach also to the incarnate Christ. On the omission of 'unto them,' see Crit. Notes. It is implied, but not expressed.

5. For we preach not ourselves, but Christ Jesus the Lord—should be, *As Lord.* And the next clause, showing that they do preach themselves as servants, would show that these words, *as Lord*, modify both parts of the sentence, which means, therefore, that they do not preach themselves as Lord, but Christ Jesus, and themselves as their servants. This verse is intended to confirm what he has said in the preceding verse, of the gospel that he preaches as the 'gospel of the glory of Christ.' Put in this negative way, it also serves as a denial of any charge of self-exaltation in his work that might be, or possibly had been made against him. **And ourselves your servants for Jesus' sake**—the word for *servants* here is the strongest one used, denoting slaves, bond-servants. The reason that Paul used this term is, that he considered the service not voluntary, but obligatory. 'For Jesus' sake' denotes the nature of this obligation.

6. For God, who commanded the light to shine out of darkness, hath shined in our hearts—should be, *Because it is God, who said, Light shall shine out of darkness, who shined in our hearts.* (See Crit. Notes.) The reference is to the creation of light, Gen. 1: 3; and the identity of this Creator of light with the Illuminator of the soul is affirmed. **To give the light of the knowledge of the glory of God in the face of Jesus Christ,** literally, *for enlightenment* of (or *from*) the knowledge, etc. 'Jesus' is to be omitted before 'Christ.' (See Crit. Notes.) The enlightenment meant is their illumination of others, and the source of it is the knowledge of the glory of God in the face of Christ. It is in order that they may illumine others with this knowledge that God has shined in their own hearts. Further, this is the reason that they preach Christ, that God reveals his glory through Christ, and this connects itself therefore with the clause 'who is the image of God' in ver. 4. And, again, the identity of

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.
8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;
9 Persecuted, but not forsaken; cast down, but not destroyed;
10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.
11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

7 But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God,
8 and not from ourselves; *we are* pressed on every side, yet not straitened; perplexed, yet not unto de-
9 spair; pursued, yet not [1]forsaken; smitten down,
10 yet not destroyed; always bearing about in the body the [2]dying of Jesus, that the life also of Jesus may
11 be manifested in our body. For we who live are alway delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal

1 Or, *left behind*....2 Gr. *putting to death.*

the One who illumined them that they might illumine others with the God of light, is given as the reason why they preach Christ, who is the reflection of the Father's glory.

7. But we have this treasure in earthen vessels. The treasure meant is the shining of God in their hearts for the illumination of men. The 'earthen vessels' are their bodies, and the point of the comparison is the destructible nature of these bodies, to which is committed the treasure of the divine light. It is not the inferior value, but the inferior strength of the earthen vessels that is pointed out. **That the excellency of the power may be of God, and not of us**—should be, *And not from us.* The power meant is shown by what follows to be that which keeps the vessels from destruction, so as to fulfill their office as holders of the treasure. This power to keep his servants for his service, alive in the midst of danger, is God's, not the result of their own strength or indestructibility.

8. We are troubled on every side, yet not distressed—should be, *Being pressed in every way, but not straitened.* All the verbs in ver. 8-10 are participles in the original, and should be so translated, in order to show their connection with the preceding statement, with the subject of which they agree, and which they are intended to explain. 'We have this treasure,' Paul says, 'in earthen vessels,' being troubled, perplexed, etc., this constant exposure to danger and death being intended to show the frailness of the earthen vessels. On the other hand the contrasted clauses, 'but not distressed,' etc., are designed to show the excellency of the power which is from God. The more exact translation of the first two participles given above brings out the contrast between them better. They are *pressed*, but not *put into a narrow place*, not *straitened;* *perplexed, but not in despair*—the contrast here is between doubt and despair.

9. Persecuted, but not forsaken—'persecuted' by men, but 'not forsaken' by God. Here, again, the figurative terms employed are picturesquely contrasted—*pursued, but not left behind.* **Cast down, but not destroyed**—better, *Thrown down, but not destroyed.* The language here is that of conflict, either in the field or the arena, as the preceding has been that of pursuit.

10. Always bearing about in the body the dying of the Lord Jesus—should be, *The putting to death of Jesus.* On the omission of the words 'the Lord,' see Crit. Notes. It is the violent death of Jesus at the hands of men that Paul represents them as carrying about, and he means by it their constant exposure to such death. **That the life also of Jesus might be made manifest**—should be, *May be manifested.* The 'life of Jesus' here is his life from death, his resurrection; and it is manifested in them by their rescue from the perils of death. The putting to death is their constant exposure to death, and the life is their deliverance from that.

11. For we which live are alway delivered unto death for Jesus' sake. The words 'which live' are intended to bring out, by contrast with the statement that they are always being delivered to death, the kind of living death that they lead, the constant bringing together in their lives of these opposites. It is better translated, *For we, the living, are always being delivered unto death.* **That the life also of Jesus might be made manifest**—better, *may be manifested*—**in our mortal flesh.** It is the mortal flesh, the frail earthen vessel, that is thus preserved, and the excellency of the power is thus shown to be of God. This verse shows in what the

12 So then death worketh in us, but life in you.
13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;
14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.
15 For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

12 flesh. So then death worketh in us, but life in you
13 But having the same spirit of faith, according to that which is written, I believed, and therefore did I speak; we also believe, and therefore also we
14 speak; knowing that he who raised up [1] the Lord Jesus shall raise up us also with Jesus, and shall
15 present us with you. For all things *are* for your sakes, that the grace, being multiplied through [2] the many, may cause the thanksgiving to abound unto the glory of God.

1 Some ancient authorities omit, *the Lord*....2 Gr. *the more.*

bearing about of the violent death of Jesus, in the preceding verse, consists. It is in a constant deliverance to death, but that they may live, not die. And the life of Jesus, which is manifested in their mortal flesh, the life from death, consists, therefore, in this deliverance from threatened death, as his did in deliverance from actual death.

12. So then death worketh in us, but life in you—better, *The death*, and *The life*, viz., the life and death of which he has spoken, their exposure to death, and deliverance from it. The death works in them, putting them in continual jeopardy of their lives; but their saved life works, or is active, not so much in themselves, but in those among whom they labor, to whom that life is given.

13. We having—should be, *But having.* It contrasts this with the previous statement that death works in them, in spite of which, Paul says, his belief constrains him to speak. Though it brings him to face death continually, he believes, and must speak. **The same spirit of faith, according as it is written.** These two clauses are correlative, and the meaning is, *The same spirit of faith as is shown in this writing.* **I believed, and therefore have I spoken**—should be, *Wherefore I spoke.* This is a quotation from Ps. 116: 10. It follows the Septuagint, the original Hebrew reading, *I believed, for I spoke.* The interpretations of the passage in the Psalm are numerous, but a probable explanation of it removes the essential difference between the original and the quotation. This makes the speaking to be a proof of the Psalmist's belief, so that it reads like this—*I believed, as is shown by the fact of my speaking.* This is virtually the same as what Paul says, which makes the speaking flow from the belief. Moreover, this is a case in which a quotation from the Septuagint is just as available for the apostle's purpose as one from the original. 'The same spirit of faith.' The object of the apostle's faith was the gospel, and its power to save. The identity between this and the Psalmist's faith consisted in the impulse to speech given by both. And in the apostle's case, this impulse was not to be overcome by the danger of death.

14. Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus—should be, *That he who raised up the Lord Jesus, will raise up us also with Jesus.* (See Crit. Notes.) This knowledge gives him courage to speak, in spite of the constant danger of death to which he is exposed. Even if he actually dies, he will be raised again. This raising is 'with Jesus'; not, of course, at the same time, but in conjunction with him. There is a spiritual, but not a temporal connection of the two events. **And shall**—better, *will*—**present us with you.** The presentation is at the judgment seat of Christ, where the Father brings them "holy, blameless, and undefiled," having "reconciled them in the body of his (*Jesus'*) flesh, through death." (See Col. 1: 22.) This is an important part of the apostle's confidence. He will be raised, and so he faces the danger of death; but also his converts will be raised and saved, and this great purpose of his preaching inspires in him fresh courage to speak the word of faith to them.

15. For all things are for your sakes. The things meant are all those endured by the apostle and his associates, of which he has spoken. This statement connects itself immediately with the words 'with you,' in the preceding verse. It is the association with them in the resurrection and final salvation that gives him courage; for all that he endures is for their sakes. **That the abundant grace might, through the thanksgiving of many, redound to the glory of God**—should be, *That the grace, having been made greater through the greater number, may make the thanksgiving abundant unto the*

16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.
17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;
18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

16 Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed
17 day by day. For our light affliction, which is for the moment, worketh for us more and more exceed-
18 ingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

glory of God. It is impossible to render in English the combined clearness and force of the original. By 'the greater number,' he means the increased number of those saved, which increases the grace manifested in their salvation. The thought is thus, *The greater grace, manifested in the greater number of the saved, causes greater thanksgiving, to the glory of God.* He sees his work, therefore, leading up, through the salvation of men, and their abundant thanksgivings, to the glory of God. And so, while it is for their sakes, this, in its turn, is for the glory of God. And every new convert increases the full stream that is flowing increasingly toward God.

16. For which cause we faint not—viz., because of this hope of the resurrection. **But though our outward man perish**—should be, *Is decaying.* The outward man is the physical nature, which he represents as decaying, as the result of his troubles and persecutions. The reference is not to final dissolution, but to daily wasting away. **Yet the inward man is renewed day by day.** 'The inward man' is the spiritual nature. The renewing in this clause is not represented as effected anew every day, but as a process going on daily. The agent is the same affliction that is wasting the body. (See ver. 17.) This renewal is opposed to the spiritual decay that would be implied in fainting, or loss of courage.

17. For our light affliction, etc.—should be translated, *For the momentary lightness of our affliction is working out for us more and more exceedingly an eternal weight of glory.* 'The momentary lightness of affliction' makes an exact contrast to 'the eternal weight of glory.' And the word translated 'exceeding' modifies the verb, and not its object. The way in which affliction accomplishes this end in us is shown in Rom. 5: 3 seq. The glory is not exclusively the inward renewal of the preceding verse, but it is so intimately connected with it, that the renewal as a present effect is accounted for by the glory that is to be revealed. (Cf. Rom. 8: 18 seq.)

18. While we look, etc.—a statement of the ground of the preceding, *Inasmuch as we look.* To *look at* is here to fasten the gaze on that which one has made the object of life. Because the Christian's purpose is contained within the unseen things, not the visible things of this life, therefore the troubles here encountered are rewarded with the eternal weight of glory. Otherwise they might work a very different result, producing dissatisfaction and bitterness. **For the things which are seen are temporal**—and, therefore, one whose purposes are confined to these has temporal rewards; while the eternal nature of the unseen things brings to their seeker eternal rewards.

CRITICAL NOTES.—CHAPTER IV.

4. *Unto them* at the close of the verse is found in D $^{b \text{ and } c}$ EKLP, etc., syr^{utr}, etc. It is omitted in ℵABCD*, etc., it vulg, etc.

6. *To shine* is the reading of ℵ ^{c} CD ^{c} EFG, etc., it vulg, etc.; *will shine*, of ℵ*ABD*, etc., syr^{utr}, etc. *Jesus* in the name *Jesus Christ* is found in ℵCHKLP syr^{utr} cop, etc.; and in the reverse order in DEFG it vulg, etc. It is omitted in AB, etc. The omission is on internal grounds.

10. *The Lord*, before Jesus, is found in KL syr^{p}, etc. It is omitted in ℵABCD, etc., it vulg syr^{sch} cop, etc.

14. *By Jesus* is the reading of ℵ^{c}DKL, etc., syr^{utr}, etc.; *with Jesus* is found in ℵ*BCD, etc. it vulg cop, etc.

CHAPTER V.

FOR we know that, if our earthly house of *this* tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.
2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:
3 If so be that being clothed we shall not be found naked.

1 For we know that if the earthly house of our [1]tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the
2 heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from
3 heaven: if so be that being clothed we shall not be

1 Or, *bodily frame.*

ANALYSIS.

1. Paul gives as a reason for the hope expressed in 4: 17 seq., the fact of the resurrection. **2-4.** This fact of the resurrection, confirmed by the longing that he has, even here in the earthly body, for the heavenly body, and to exchange this for that without death. **5.** Pledge of the resurrection in conversion, and the gift of the sanctifying Spirit. **6-8.** In view of the resurrection, and of the fact that, even without that, death brings him home to the Lord, he prefers to die, although it means disembodiment. **9-13.** The apostle's ambition, whether with the Lord or away from him, to please him, since he and all men are to be judged. **14, 15.** The love of Christ restrains him from any other life than this, since by Christ's death men die to sin, and henceforth live unto the Lord. **16, 17.** The new relations and aspect of things introduced into life by this dying with Christ. **18-21.** The divine source of these new things, their basis in the reconciling work of Christ, and the service of the Christian teacher in connection with them.

Ch. 5: 1. For we know that, if our earthly house of this tabernacle were dissolved—should be, *If our earthly house of the tent be destroyed.* By 'earthly' is meant the house that we have upon the earth. 'Of the tent,' denotes the kind of house—viz., a tent, describing the temporary character of the body as an abode of man. We speak of the *destruction*, not the *dissolution*, of a house. And the condition is put in the future simply, so that it should be, *is destroyed*, not *were destroyed.* **We have a building of God**—should be, *from God*, denoting him as its source. **A house not made with hands**—distinguishes this from other houses, not from other bodies. **Eternal, in the heavens.** There are two points of contrast here—first, of the *eternal* house with the temporary *tent;* and second, of the house *in the heavens* with the house *upon the earth.* The apostle introduces here his confirmation of his statement, in 4: 17, in regard to the 'eternal weight of glory.' In his thoughts that glory is inseparably connected with the resurrection. (See 1 Cor. 15.)

2. For in this we groan—should be, probably, *For even in this we groan.* Probably, too, the word understood after 'this' is *tent*, so that the meaning is, *Even in this tent*, even before we die and are disembodied, we sigh for the heavenly body. The disembodied state is one from which Paul shrinks, as one ill-adapted to the human spirit, which is evidently fitted for life in an organism. But even here, while inhabiting a body, he longs for the eternal, heavenly body. **Earnestly desiring to be clothed upon with our house which is from heaven**—should be, *To put on over it*—viz., this tent—*our house from heaven.* The verb translated 'to be clothed,' means *to put on one thing over another.* The apostle's meaning, which he explains in ver. 4, is that he wished not to die, which would be to exchange this state for the bodiless state, but to exchange this body immediately for the heavenly body. On the figure and its meaning, see more fully in ver. 4. 'From heaven' denotes the source from which the glorified body comes, the same as 'from God.' (Ver. 1.) This statement, that even here we groan for it, contains a confirmation of the preceding statement, that we know that there is a heavenly house for us, since without this knowledge, we should not sigh thus for that house.

3. If so be that being clothed, we shall not be found naked—should be, *Since we shall be found clothed, not naked.* (See 1 Thess. 4: 16, 17.) The time referred to is the time of Christ's Second Coming. The resurrection of the dead, and the change of the living, are

4 For we that are in *this* tabernacle do groan, being burdened: nor for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.
5 Now he that hath wrought us for the self-same thing *is* God, who also hath given unto us the earnest of the Spirit.
6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

4 found naked. For indeed we that are in this [1] tabernacle do groan, [2] being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of
5 life. Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit.
6 Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are

1 Or, *bodily frame*....2 Or, *being burdened, in that we would not be unclothed, but would be clothed upon.*

to take place before they meet the Lord; and so all alike will be found by him clothed, not naked—that is, all with bodies. This general expectation is the basis of the particular desire of the apostle that he may belong to the class of those who live and are changed. If it were not that all are to be clothed, he could not reasonably desire to be *overclothed.*

4. For we that are in this tabernacle—should be, probably, *For even we that are in the tent.* The 'even,' as in ver. 2, distinguishes them from the disembodied dead. **Not for that we would be unclothed, but clothed upon**—should be, *Since we do not wish to put (it) off, but to put on over it*—viz., our house which is from heaven. (Ver. 2.) The apostle's groaning is because he does not wish to put off this body—*i. e.*, to die, but to put on over it the immortal body. This latter, however, is not in order that he may wear the two together, but as he expresses it, **That mortality,** etc.—rather, *That the mortal may be swallowed up of life.* 'The mortal' is the rendering, rather than 'that mortality,' etc. Instead of the concrete, *the immortal*, however, he substitutes the abstract term, 'life.' The meaning is that the mortal body is to be swallowed up by the immortal. And he expresses, in this figurative way, the difference between dying and the change that passes over the body in the case of those living at the time of Christ's coming. (See 1 Cor. 15: 51 seq.) This passage, therefore, expresses the apostle's groaning, not over the present state, but over the prospect of disembodiment, leading him to desire to live until Christ comes, by which he would avoid that, and experience instead the immediate change of the mortal for the immortal body.

5. Now he that hath wrought us for the self-same thing is God—should be, *He that wrought us for this very thing.* The time referred to is that of their conversion. 'This very thing' is not the particular manner of putting on the heavenly body, which is the more immediate subject, but the possession of that body, which is the general subject of the paragraph. It is decisive in favor of this reference, that the Spirit is the earnest of the future glory common to all alike, both those who die and those who are changed; and not of the change without death, that is the portion of only a part. (See 1: 22; Eph. 1: 14; Rom. 8: 23.) **Who also hath given**—should be, *Who gave.* (See Crit. Notes.) **The earnest of the Spirit.** (See Note on 1: 22.) There are two pledges given here of the future glory of which Paul speaks; first, their conversion, in which God wrought them with that very end in view; and second, the gift of the sanctifying Spirit, which is God's promised pledge of the future of his saints. It is our spiritual renewal and growth by which we receive assurance.

6. Therefore we are always confident, knowing—should be, *Therefore, being always of good courage, and knowing.* These participial clauses were intended to give the reason for some statement to follow, probably that they are 'willing rather to be absent from the body, and to be present with the Lord.' But the construction is broken off by the parenthesis in ver. 7, and is resumed in ver. 8 in another form. **Therefore**—viz., because of his hope of the resurrection, of which the grounds are given in the preceding verse. **At home—absent.** The home denoted here is not the house, but the country in which one dwells; and the principal clause might therefore be translated, *we are exiles from the Lord.* The **body** and **the Lord** are neither of them the home meant, but what gives character to the two homes. (See Phil. 1: 23.) Death, although it had the disadvantage of leaving the spirit disembodied, nevertheless brought him into the presence of the Lord. And, besides, there was the resurrection to look forward to.

7 (For we walk by faith, not by sight:)
8 We are confident, *I say*, and willing rather to be
absent from the body, and to be present with the Lord.
9 Wherefore we labour, that, whether present or ab-
sent, we may be accepted of him.
10 For we must all appear before the judgment seat
of Christ; that every one may receive the things *done*
in *his* body, according to that he hath done, whether *it*
be good or bad.
11 Knowing therefore the terror of the Lord, we
persuade men; but we are made manifest unto God;
and I trust also are made manifest in your consciences.

7 absent from the Lord (for we walk by faith, not by
8 [1] sight); we are of good courage, I say, and are will-
ing rather to be absent from the body, and to be at
9 home with the Lord. Wherefore also we [2] make it
our aim, whether at home or absent, to be well-pleas-
10 ing unto him. For we must all be made manifest
before the judgment-seat of Christ; that each one
may receive the things *done* [3] in the body, according
to what he hath done, whether *it be* good or bad.
11 Knowing therefore the fear of the Lord, we per-
suade men, but we are made manifest unto God; and
I hope that we are made manifest also in your con-

1 Gr. *appearance*....2 Gr. *are ambitious*....3 Gr. *through*.

7. For we walk by faith, not by sight—better, *We walk through faith, not through visible appearance.* The word translated 'sight' does not mean *seeing*, but *the thing seen*, the fashion or form of a thing. Here the context shows that it refers to the form, or visible appearance, of the Lord. The preposition denotes that through which, in the midst of which, we walk. (So Grimm, "New Testament Lexicon," Winer, p. 379, etc.) The apostle conceives faith as the sphere in which we walk, and not the visible presence of the Lord. *We are absent from the Lord*, Paul says, *for we have not here the form of the Lord with us, only the faith in him.*

8. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord—should be, *But we are of good courage, and well pleased rather to become exiles from the body, and to come home to the Lord.* The conjunction serves to resume the thought after the parenthesis of ver. 7. (See Winer, 443.) But it is not resumed in the same form, so as to read, *But being of good courage, we are well pleased*, etc. But the first clause is made co-ordinate with the second, instead of being put into a subordinate participial clause. The verb translated 'we are willing' is stronger than that, and means *we are well pleased*, or, with the adverb, *we prefer.* The verbs 'to be absent,' and 'to be present,' have the meaning given them in ver. 6, and moreover, they are in a tense to denote action rather than state, and should be translated as above, *to become exiles*, and *to come home.* The apostle has shown in the preceding part of the paragraph how he shrinks from death, as leaving his spirit without a house; but now, in view of the courage which the hope of the resurrection imparts, and of the fact that absence from the body means presence with the Lord, he says that he (ever) prefers death.

9. Wherefore we labour—should be, *Wherefore also we are ambitious.* The Greek verb has this more specific meaning, *to seek the honor of something; to be ambitious for something* and there seems to be no reason for excluding it here. What a noble and striking form it gives to the thought! *I am ambitious*, Paul says, *to be well pleasing to God.* (See John 5: 44.) **Whether present or absent**—better, as above, *Whether at home or exiles.* From what? the context seems to allow two answers to this question, viz., the body and the Lord. But, inasmuch as the desire expressed is *to be well pleasing unto him*, it seems more probable that the reference is to the Lord. It is the apostle's ambition to please his Lord, whether in his presence or absence.

10. For we must all appear before the judgment seat of Christ—better, *shall be manifested before.* It is not simply appearance, but manifestation that is to take place. It is to be made to appear what manner of men they are. (Cf. ver. 11; 1 Cor 4: 5, etc.) **That every one may receive the things done in his body, according to that he hath done, whether it be good or bad**—better, *That each one may receive the things done through the body, according to what he did, whether a good thing or an evil thing.* This gives the reason of his ambition to please the Lord. The verb *receive* here is the one used specially of receiving what belongs to us, and particularly the rewards of our deeds. To receive the deeds is of course to receive their rewards. We get back our deeds in their consequences.

11. Knowing therefore the terror of the Lord—better, *The fear of the Lord*—knowing what it is to fear the Lord in view of the judgment. **We persuade men, but we are made manifest unto God**—better, *We persuade men, but to God we have been*

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.
13 For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.
14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

12 sciences. We are not again commending ourselves unto you, but *speak* as giving you occasion of glorying on our behalf, that ye may have wherewith to answer them that glory in appearance, and not in
13 heart. For whether we [1]are beside ourselves, it is unto God; or whether we are of sober mind, it is
14 unto you. For the love of Christ constraineth us; because we thus judge, that one died for all, there-

1 Or, *were.*

made manifest. These two statements are closely connected, so as to contrast what they do to man and to God. And this close connection and contrast make it probable that the thing of which they persuade men, and in which they are made manifest to God, is the same. But that in which they are made manifest to God is evidently from the context, (see ver. 12, cf. ver. 9), their ambition to be well-pleasing to the Lord. The meaning is therefore that, under the influence of the fear of the Lord, they persuade men of their desire to please him; but to God this desire has been made plain, so that they do not need to persuade him of it. The persuasion is, however, probably that of deeds, not of words. (See ver. 12 seq., cf. 3: 1 seq.) The mention of men in this connection seems singular, but is probably to be explained in this way. The apostle's conduct, though influenced by the fear of the Lord, brings him into relation with both God and men; and he tells us, therefore, what his conduct is toward both—viz., such as to persuade men of that which is already clear to God, that he seeks the honor of pleasing the Lord. **And I trust, also, are made manifest in your consciences**—should be, *And I hope that we have been manifest in your consciences also.* Paul hopes that his conduct has been such as to make this desire clear to the Corinthians, as well as to God. Notice that the conscience is made the judge of other men's actions.

12. For we commend not ourselves again unto you—should be, *We are not commending ourselves again unto you.* (See Crit. Notes, and Note on 3: 1.) **But give you occasion to glory on our behalf**—should be, *But giving you occasion to glory.* But *giving* is not the same construction as *commending* in the first clause, as this is a participle, and that a finite verb. It is this difference that leads to the translation, 'but *speak* as giving' in the Revised Version. What gives this occasion of boasting is their conduct, which precludes the necessity of self-commendation. **That ye may have somewhat to answer them**—should be, *That ye may have it against them*, etc. What they were to have was what the apostle gave them—viz., *occasion to glory over him;* and this they were to use against those who boasted in merely the outward appearance of piety. **In appearance, and not in heart.** The opposition is between those who carry the appearance, or pretence, of piety in their countenance and outward appearance, and those who have the genuine article in their heart. The word for 'appearance' means, literally, *countenance.* (See Matt. 6: 16; 16: 3; 22: 16; ch. 10: 1, 7, etc.) There is here again, probably, a reference to Paul's opponents, the false teachers.

13. This verse confirms the statement, that he gives them occasion to glory. **Whether we be beside ourselves . . . whether we be sober**—should be, *Are beside ourselves . . . are of sound mind.* That he was beside himself, was probably a charge brought against Paul by his opponents, both on account of his enthusiasm and of the revolutionary character of his teaching. **It is to God.** All that side of his work that makes him seem insane to the lukewarm, and conservative, and worldly, is inspired by devotion to God. He is, he admits it, carried out of himself, when he thinks of God. He is an enthusiast in God's service. **It is for your cause**—better, simply, *It is for you.* The other side of Paul's work, in which he appeared as the shrewd, practical man of affairs, "becoming all things to all men," crying out: "I am a Pharisee," preaching the discourse on the Areopagus to the Athenians; and that on the steps of the Temple to the Jews, was the side turned toward men. In his work of convincing and gaining them, it was necessary for him to temper zeal with discretion.

14. For the love of Christ constraineth us—better, *restrains us.* The idea is that

they are restrained by the love of Christ from any other objects or purposes than those set forth in the preceding verse. (On the use of the verb, see Luke 12: 50; 19: 43; Acts 18: 5; Phil. 1: 23.) Paul's action on one side, is toward God, and on another, towards men; and he says that the love of Christ restrains him from any other purpose. The 'love of Christ' is probably his love for them, as Paul goes on to speak of his death for them. **Because we thus judge, that if one died for all, then were all dead**—should be, *Having judged this, that one died for all, therefore all died.* (On the omission of *if*, see Crit. Notes.) The preposition translated 'for' means generally and strictly, *in behalf of*, not *instead of*. But here it is necessary to the argument to introduce the vicarious idea, not in place of the other meaning, but in addition to the other, or as implied in it. Here, however, it is not a death to save others from death; but to secure in itself the death of others. 'Therefore all died'—'were dead' neither makes sense, nor translates the Greek. The statement that *all died* is not true actually; but only in the sense that what one has done for him, he may be regarded as doing himself; and so far as results are concerned, the two are the same. But the principle, as applied to spiritual things, depends for its validity on the person's acceptance or endorsement of what is done for him—*i. e.*, on the truly representative nature of the act. Of the many results accomplished for his disciples by the death of Christ, the one meant here is evidently their death to sin. And this is done by their becoming "united with him by the likeness of his death." (See Rom. 6: 2 seq.) 'Therefore all died.' There is nothing here to restrict the universality of these statements, unless it be the nature of the statements themselves. But the first of them, that Christ died for all, certainly requires no limitation; and the second, so far as it is an inference from the first, shares its universality. In the sense in which the death to sin is accomplished by the death of Christ, aside from the faith of the Christian, it is universal. Provisionally, all men died to sin in the death of Christ.

[The course of thought, as explained above, is very plain; but we do not see how it introduces "the vicarious idea" at all. For the death of Christ is declared to be "not a death to save others from death, but to secure the death of others." "Provisionally, all men *died to sin* in the death of Christ." That is, provision was made by the death of Christ for the moral renovation of all men—for their dying to sin, and rising to holiness. Thus the blood of Jesus, the sacrifice of the Lamb of God, may have in it only moral power to secure the translation of men out of darkness into God's marvelous light. If it fails to do this, the failure is due to lack of faith in them. But it is worthy of notice that Paul does not speak of all men as dying *with* Christ; but of his death as being in some sense their death. Their dying was positively accomplished in his dying. For he uses the past tense of the verb in the second clause as well as in the first, as if he were speaking of an event which took place at the death of Christ. If he had said, "One died for all, therefore all" will die, or should die, the meaning would have been different. Moreover, the article before *all* in the Greek is to be noted. "One died for all, therefore the all died"—*i. e.*, *the* all for whom he died, themselves died; such was his relation to them, that his death was their death. In other words, his death was vicarious, and delivered them from a certain kind of death, to which they were exposed on account of their sins.

The following is Bernhard Weiss' comment on the view presented by the author: "That what is spoken of here cannot be the ethical dying with Christ, appears from the fact that this is by no means the consequence of the death of Christ *in itself*, but of the fellowship of his death, which is involved in the living fellowship with him . . . nor by any means the consequence of his death *for all*, since only believers enter into living fellowship with Christ; whereas his death has certainly taken place for all, and in itself stands for the death of all, whether or not they appropriate the salvation which is thereby provided. The second half of the verse gives no support to the ethical interpretation, but plainly the contrary; for the no longer living to our selves (which is identical with that ethical dying), is here connected with the death of Christ as a *demand*, and is therefore not already in itself a consequence of it. A distinction is evidently made between that which his mediatorial death has provided for us, and

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.
16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.
17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

15 fore all died: and he died for all, that they who live should no longer live unto themselves, but unto him who for their sakes died and rose again.
16 Wherefore we henceforth know no man after the flesh: even though we have known Christ after the
17 flesh, yet now we know *him so* no more. Wherefore if any man is in Christ, [1] *he is* a new creature; the old things are passsd away; behold, they are

1 Or, there is *a new creation.*

that to which it constrains us; for the very judgment of the apostle regarding the greatness of that deed of kindness, and the duty which grows out of it for us, keeps him within the bounds of a behavior which is in keeping with the love of Christ which was shown in that death. Still less can it be implied in ver. 15, that the dying of Christ has brought to light the fact that all are forfeited to death (Geso. p. 135 f.), which is simply contrary to the meaning of the words." ("Bib. Theol. of the New Testament," Vol. I, pp. 422, 23, Note 5.)—A. H.]

15. This verse is better translated, *And he died for all, that the living may no longer live unto themselves; but unto him who died and rose for them.* 'The living' are those who partake of the new life in Christ. Those who die with Christ also rise, and live with him; they die to sin, but rise to "newness of life"; they are dead unto sin, but "alive unto God." (See Rom. 6: 4 seq.) And it is the living of the new life that is meant here. For living 'unto themselves,' on the other hand, is the old life; and the statement is, therefore, that this is the object of the death of Christ, that they who share with him the new life, may cease from the old life, the selfish living unto themselves. To live '*unto him who died and rose for them*,' is the developed statement of the new life. This is to be consecrated to him, through whom it was obtained. The love of Christ therefore restrains them: it makes them love him, and so keeps them from any other than the life to God and to men, which living to Christ means. It is to be noticed that Christ is represented here as not only dying for us, but also rising for us. And in just the same way as it follows from his dying for all, that all died, so it follows, from his rising for all, that all rose.

16. Wherefore, henceforth know we no man—better, *So that we henceforth know no one after the flesh.* 'We' is emphatic, contrasting their action in this respect with what others may do, possibly with reference to his opponents and their worldly standards of judgment. The phrase 'after the flesh,' modifies the verb; so that the statement is, that their knowledge of men is not according to the flesh. This results from the death of all men, accomplished in the death of Christ, which makes for the Christian, who looks on things as Christ does, a new point of view from which to regard men. The 'flesh' denotes what man is naturally, aside from what Christ has done for him, and includes such elements as his birth, race, position, wealth, and so on. **Yea, though we have known Christ after the flesh**—should be, *Even if we have known Christ after the flesh.* This does not refer to Christ while he was in the flesh; but in his natural, human appearance as a Nazarene, lowly in his birth, without the education of the schools, rejected by men, and finally crucified. Notice that the opposite to the flesh is, in Paul's phraseology, the spirit; that the spiritual element in man is introduced or developed only in the new birth, and that the two are in opposition; that in Christ both exist from the beginning, and in harmony; that to know Christ after the flesh, therefore, while it means the same as to know man after the flesh in this respect, that both denote a knowledge according to the lower part of the nature, differs from it in this, that the flesh and the spirit are in Christ different, but not opposed elements. Paul's knowledge of Christ according to the spirit changes entirely the view that he had of him when he looked only at the flesh; but in Christ the spiritual dominates; it does not destroy the natural, while in man the spiritual destroys the natural. **Yet now henceforth.** 'Henceforth' does not belong here. 'Now'—viz., since his conversion, which has changed his point of view.

17. Therefore if any man be in Christ, he is a new creature—better, *So that if any one is in Christ he is a new creation.* This

18 And all things *are* of God, who hath reconciled us *to* himself by Jesus Christ, and hath given to us the ministry of reconciliation:
19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.
20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

18 become new. But all things are of God, who reconciled us to himself through Christ, and gave unto
19 us the ministry of reconciliation: to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having [1]committed unto us the word of reconciliation.
20 We are ambassadors therefore on behalf of Christ, as though God were intreating by us: we beseech *you* on behalf of Christ, be ye reconciled to God.

1 Or, *placed in us.*

follows generally from the statement in verse 15, that Christians are to live no longer to themselves, but to Christ who died for them; but more particularly from the statement of verse 16, of the new knowledge of men, and especially of Christ, that the Christian has since his conversion. It follows from this, is proved by it, that he is a new creation. The change is produced by being *in Christ.* Personal connection with him brings in for the individual the new order of things which was inaugurated for the race by his death and resurrection. The 'new creation' is one different in kind from the old, the adjective denoting newness in kind. **Old things are passed away; behold, all things are become new**—should be, *The old things passed away; behold new things have come to be.* (See Crit. Notes.)

18. And all things are of God—should be, *And all the things are from God.* The things meant are those mentioned in the preceding verses, the new things of the Christian life. The manner in which God produced them, is stated in the following clause, viz., by the reconciliation of men to himself. **Who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation**—should be, *Who reconciled us to himself through Christ, and gave to us the service of reconciliation.* On the omission of 'Jesus,' see Crit. Notes. On the translation 'service,' instead of 'ministry,' see on 3: 6; and 1 Cor. 3: 5. There is a possibility that the reconciliation here may be either of God to men, or of men to God. The person reconciled may be either the direct or indirect object of the verb, although the former is strictly the proper usage. Here the 'service of reconciliation,' (ver. 18,) and the 'word of reconciliation,' (ver. 19,) that are said to be given to the apostles, are so connected with ver. 20, in which they are represented as beseeching men *to be reconciled to God*, that there can be little doubt that it is the reconciliation of men to God that is meant. Moreover, the change of which this is the explanation, is a change in man. See on first clause of verse, who 'reconciled us'—'and gave to us'—the word 'us' in these two clauses refers to different persons. It is Christians generally who are reconciled, and Christian teachers to whom the service of reconciliation is given.

19. To wit, that. Literally, *As that.* It differs from 'that,' in representing what follows as the substace of the message, instead of the exact message. (See Winer, 618.) **God was in Christ, reconciling the world**—the comma after Christ should be omitted probably; 'in Christ,' not being the predicate with *was*, but a modifier of the verb *was reconciling.* The statement is, therefore, that God was reconciling the world to himself, and that he was doing this in Christ. **Not imputing their trespasses unto them**—better, *Not reckoning unto them their trespasses.* This is the ground on which God seeks to reconcile the world to himself, that he is a gracious God, 'forgiving iniquity, transgression, and sin.' God in Christ is not a reckoner of sin, but a deliverer from sin. **And hath committed unto us the word of reconciliation**—should be, *And having put in us the word of reconciliation.* This commission to Christian teachers, to carry out the work of actual reconciliation of individual persons, is an accompaniment of God's provision for reconciliation in Christ. The word is represented to be put in them as a depository, placed in their minds and hearts for distribution to the world. (See 4: 7.)

20. Now then we are ambassadors for Christ; as though God did beseech you by us—should be, *Therefore we are ambassadors in behalf of Christ, as if God were exhorting through us.* What they do is in behalf of, not in place of Christ, he being the

21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

21 Him who knew no sin he made *to be* sin on our behalf; that we might become the righteousness of God in him.

one through whom reconciliation is effected, and who therefore sees his work accomplished, as men are actually reconciled. God is represented as the one whose ambassadors they are, in the clause, 'as if God were exhorting through us.' **We pray you in Christ's stead**—should be, as above, *In behalf of Christ.* **Be ye reconciled to God.** This is not to be taken as a direct address to his readers, who are already reconciled; but as a representation of what the apostle preaches to all. Evidently it is men here who are to be reconciled, and God is the one seeking reconciliation. And yet men say, when another has wronged them, that he must take the first step towards reconciliation. God seeking reconciliation with men—this is at once the glory of God and the hope of men.

21. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him—should be, *Him who knew not sin he made to be sin in our behalf, that we may become the righteousness of God in him.* (See Crit. Notes.) This statement is not peculiar in its substance, though its form is singular. It is simply the familiar teaching of Paul, that Jesus took the place of the sinner, and suffered for him. (See Rom. 5: 6–11; 8: 3, 4; 1 Cor. 15: 3; Gal. 3: 13.) The cross of Jesus, and the things that it represents, were not things that befell him because of what he himself was, but because of the sins of others. They were the penalty that he paid for the sins of the race with which he was identified.

[This verse has always been esteemed a classical passage on the doctrines of atonement and justification. Three essential truths are expressed by it.

First, that Jesus Christ was in himself perfectly sinless. His spirit was absolutely free from any inclination to evil. Though proved by every kind of trial and allurement, he passed through life "holy, guileless, undefiled," conscious of doing his Father's will from the hour when he "was led up by the Spirit into the wilderness to be tempted by the devil," to the hour when he cried in the garden, "O my Father, if this cannot pass away, except I drink it, thy will be done." The words "who knew no sin," are exceedingly forcible, as if the apostle wished to set in the clearest possible light the immaculate righteousness of the great Sin Bearer.

Second, this holy being God "made to be sin," the abstract being used, for the sake of greater emphasis, instead of the concrete. Christ, though holy, was treated by God as if he were a sinner, being called to take the lot and place of the sinners for whom he died (see ver. 14 and Acts 2: 23; 1 Pet. 2: 24). The vicarious nature and intent of the Saviour's death are distinctly taught. Peter refers to the same mysterious event when he speaks to the Jews on the Day of Pentecost, saying, "Him, being delivered up by the determinate counsel and foreknowledge of God, ye, by the hand of men, without the law (ἀνόμων) did crucify and slay" (Acts 2: 23); and when in his First Epistle he writes of Christ as one "who himself bore our sins in his own body upon the tree" (2: 24). The Rev. Ver. "on our behalf" is a better rendering of the original than the Com. Ver. "for us."

Third, that the object sought by making the Son of God their Sin Bearer was that men, though in themselves sinful, might be treated by God as righteous through their union with Christ; or, in other words, might be justified and saved. The view entertained by some that the word "sin" here signifies sin-offering, is neither so obvious as the one given above, nor does it furnish so fitting a contrast to "the righteousness of God" in the last clause. Yet if it were correct, the doctrinal import of the passage would not be essentially changed. The certainty that Christ, according to the eternal purpose of God, was treated as a sinner, not because he was such in his own life, but on account of his connection with the human race, renders it certain that those who are in him are accepted by God as righteous, not because they are so in themselves, but on account of their connection with him. And this interpretation agrees with the experience of renewed men. They are deeply conscious of ill desert, and dare not approach God with any claim of personal holiness.

We select two views of this striking pas-

CHAPTER VI.

WE then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain.

1 And working together *with him*, we intreat also

sage. Dr. Weiss remarks: "Here it is expressly asserted that the treatment of the Sinless One as a sinner was the means whereby the treatment of sinners as sinless was rendered possible; and so the new righteousness, upon which the salvation of man depended, was wrought out. . . . Accordingly, the death of Christ, which was suffered for the salvation of men, stands vicariously for the death of all (ver. 15); his being treated as a sinner makes it possible that they should be treated as righteous, so that they need no longer die the death which he has died in their stead; and it is in this supreme act of kindness which he has shown them that the constraining power of his love lies." Dr. Waite, in the "Bible Com.," says: "Him, the sinless, God identified with sin—all sin that ever has been or will be committed by man, gathered up, as it were, into one total—God imposed upon him the guilt of all this, regarded and treated him as guilty of it all. Christ took it on himself in a most real sense, and felt all the horror of it. This he did on our behalf; for the object was that we should become the righteousness of God in him—Christ. That is, that God might regard and treat us as though we were righteous, having a righteousness, not of our own, nor of the works of the law; but yet a most real righteousness, of which God is the author and giver. The idea involved in the words 'in him' is that of representation, as in ver. 15, 'one died for all, therefore all died.' The abstract terms, 'sin' and 'righteousness,' signify that there is no sin whatsoever of which Christ did not bear the guilt, nor any element of righteousness which believers do not obtain from God in Christ."—A. H.]

CRITICAL NOTES.—CHAPTER V.

3. *If so be that* is the reading of BDEFG, etc.; *since* of ℵCKLP, etc. It is probable, however, that the defect in the Authorized Version belongs to the translation rather than to the text.

5. *Who also gave* is the reading of ℵ^{c}D ^{b} and ^{c}EKL, etc., syr^{p}, etc.; *also* is omitted in ℵ*BCD*, etc., d e f g vulg syr^{sch} cop, etc.

12. *For* is to be omitted at the beginning of this verse on the authority of ℵBCD*, etc., d e f g vulg syr^{utr} cop, etc.

15. *If one died* is the reading of ℵ^{c}C*, etc., f vulg cop, etc.; *if* is omitted in ℵ*BC^{3}DEF, etc., d e g syr^{utr}, etc.

16. *Yea* is to be omitted on the authority of ℵ*BD*FG, etc., d e f g vulg syr^{sch}, etc.

17. *All things* is to be omitted on the authority of ℵBCD*, etc., d e f g vulg syr^{sch} cop, etc.

18. *Jesus* is to be omitted on the authority of ℵBCD*, etc., it vulg syr^{utr} cop, etc.

21. *For*, at the beginning of the verse, is to be omitted on the authority of ℵ*BCD*, etc., d e f g vulg cop.

ANALYSIS.

Ch. 6: 1. Paul adds to his previous exhortation that they be reconciled to God, this, that they do not receive the grace of God in vain. **2.** He enforces this by showing that this is a time when salvation depends on the manner of this acceptance. **3-10.** He shows that they who make this appeal are themselves blameless, not vain receivers of the grace of God. **11-13.** He declares his affection for them, inspiring this appeal, and urges them to return it. **14-16.** In contrast with this appeal, he urges them not to associate with unbelief and sin, showing the incongruity of such association. **17, 18.** He shows that God receives such as leave the world.

Ch. 6: 1. We then, as workers together with him, beseech you also, etc.—should be, *And working together with him, we exhort also that ye receive not the grace of God in vain.* This is not an inference from the preceding, but a continuation of it. The work in which they help Christ, or work together with him, is that described in 5: 18 seq., belonging to those to whom the service and work of reconciliation is given. They work together with Christ for the salvation of men. 'We exhort also.' The adverb here belongs with the verb, not with its personal object, as

2 (For he saith, I have heard thee in a time accepted,
and in the day of salvation have I succoured thee: be-
hold, now *is* the accepted time; behold, now *is* the day
of salvation.)
3 Giving no offence in any thing, that the ministry
be not blamed:
4 But in all *things* approving ourselves as the min-
isters of God, in much patience, in afflictions, in neces-
sities, in distresses,
5 In stripes, in imprisonments, in tumults, in labours,
in watchings, in fastings;

2 that ye receive not the grace of God in vain (for he
saith,
At an acceptable time I hearkened unto thee,
And in a day of salvation did I succour thee:
behold, now is the acceptable time; behold, now is
3 the day of salvation): giving no occasion of stumb-
ling in any thing, that our ministration be not
4 blamed: but in everything commending ourselves,
as ministers of God, in much [1]patience, in afflic-
5 tions, in necessities, in distresses, in stripes, in im-
prisonments, in tumults, in labours, in watchings, in

1 Or, *steadfastness.*

is possible in our version. In 5: 20, they are represented as beseeching, or exhorting, men to be reconciled to God; now, in the exercise of the same office, as helpers of Christ, they exhort them also not to receive the grace of God in vain. 'The grace of God' meant, is that received at conversion, the divine favor, and the gifts that accompany it. And to 'receive' it 'in vain,' is to receive it without bringing forth its proper fruits; and so, without obtaining the salvation that is its object. It does not denote the reception given to it by the world, that rejects it, the hearing of the gospel without being affected by it; for the verb denotes a favorable reception. As to the possibility of joyful, but unsuccessful, reception, see Luke 8: 13.

2. For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee—should be, *For he saith, In an accepted time I hearkened to thee, and in a day of salvation did I succor thee.* The person speaking is Jehovah, and the words, quoted from Isa. 49: 8, are addressed to the servant of Jehovah, whose work it was *to raise up the tribes of Jacob*, but also to be *a light to the nations, and salvation to the ends of the earth.* Whatever the primary reference of this servant of Jehovah, in Isaiah, may be, the prophetic reference is to Christ. The emphasis comes on the time, 'an accepted time,' and 'a day of salvation.' Because it is such a time, men should beware how they receive the grace of God. God heard Christ, and helped him in a time favorable to the accomplishment of his work, in a day of salvation, and in such a time, therefore, no less result than salvation depended on men's reception of the grace of God. 'An accepted time,' is a favorable time. **Behold, now is the accepted time.** The quotation ends with the preceding clause, and these words are the application by the apostle of the prophecy to the present time. They do not denote just the present moment, as they are often used by preachers, so as to be a warning against procrastination; but the present dispensation, the Christian Era, as the day of salvation pointed out by the prophet. The lesson is the danger of receiving the grace of God without its fruits, as no less a result than salvation is thereby frustrated. (See Rom. 6: 21-23.)

3. Giving no offence in any thing, that the ministry be not blamed—should be, *Giving no occasion of stumbling in any thing, that the service be not blamed.* The word translated 'offence,' denotes, literally, *a stumbling-block*, and, figuratively, something by which others are led into sin. It was specially necessary, of course, in those who besought others not to receive the grace of God in vain, to give no occasion of sin or stumbling themselves. The word 'ministry' does not denote the body of men to which the apostle belonged, but the service of the gospel in which he was engaged. (See 3: 6-4: 1.) He was jealous of the honor of that service. The participle 'giving,' modifies the subject of the verb 'beseech' in ver. 1.

4. But in all things approving ourselves as the ministers of God—should be, *But in every thing commending ourselves as servants of God.* **In much patience**—better, *In much steadfastness.* (See on 1: 6.) It denotes the quality in which they commend themselves, and what follows, as far as ver. 6, the circumstances in which it is exercised. Paul commends himself by his steadfastness in the midst of trials. **In afflictions—in distresses.** On these words, see on 'troubled' and 'distressed.' (Chap. 4: 8.) **In necessities.** This word is used only in the later Greek in this sense to denote troubles, as bringing men into a state of extreme and pressing need.

5. On the whole passage, see 11: 23-27. **In stripes.** See Acts 16: 23 seq. **In imprison-**

6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,
7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left.
8 By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;
9 As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed;
10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

6 fastings; in pureness, in knowledge, in longsuffering,
in kindness, in the Holy Spirit, in love unfeigned,
7 in the word of truth, in the power of God; [1] by the
armour of righteousness on the right hand and on
8 the left, by glory and dishonour, by evil report and
9 good report; as deceivers, and *yet* true; as unknown,
and *yet* well known; as dying, and behold, we live;
10 as chastened, and not killed; as sorrowful, yet al-
way rejoicing; as poor, yet making many rich; as
having nothing, and *yet* possessing all things.

1 Gr. *through*.

ments—should be, *in prisons*. (See Acts 16: 23 seq.) **In tumults.** (See Acts 13: 50; 14: 19; 16: 19 seq.; 19: 28 seq. **In watchings.** The word for 'watching,' means, literally, *sleeplessnes*. There is a question whether the **fastings** are voluntary or involuntary. The connection certainly seems to point to the latter, by classing this with things necessarily imposed on the apostle by his work, in spite of which he maintains steadfastness.

6. By pureness. The preposition here is *in*, as far as the phrase 'by the armor of righteousness,' in ver. 7. The apostle, having indicated the circumstances in which he shows perseverance, resumes, in this verse, the enumeration of qualities in which he and his associates commend themselves. **By (*in*) the Holy Ghost** (*Spirit.*) The enumeration of qualities is interrupted here, to introduce the active, personal principle in which they all have their rise, the Holy Spirit, of which they are the fruit. **Love unfeigned.** This denotes, probably, the principle in themselves which is at the root of all these other qualities.

7. The word of truth, the power of God. These are their special commendations as teachers—the word of truth that they preach, and the power of God that accompanies it. (See 1 Cor. 2: 4, 5; 1 Thess. 1: 5.) **By the armour of righteousness on the right hand and on the left**—should be, *By means of the weapons of righteousness for the right hand and the left.* The classification is into weapons of offence and defence. 'The weapons of righteousness,' are those which righteousness uses to defend itself, and to overcome its enemies. And it is by means of these that the apostle is able to manifest the qualities of righteousness that have been mentioned, and which commend him as a servant of God.

8. By honour and dishonour, by evil report and good report—should be, *Through glory and dishonor, through evil report and good report.* The apostle begins here an enumeration of various contrasted aspects of his life, in each of which contrasts both sides alike commend him as the servant of God. The preposition denotes that by means of which he is commended. **As deceivers, and yet true.** The word 'yet' should be omitted; it mars the sense, which is that in both aspects alike he is commended. These two are specifications under the general head of 'evil report and good report.' That his enemies called him a deceiver was a commendation, since it arose out of their ignorance of the truth.

9. As unknown, and yet well known. 'Yet' is to be omitted for the same reason as above. 'As unknown' denotes what he is in relation to the world. His obscurity in the world is owing to his devotion to God, for the sake of which he gave up distinction, and it therefore commends him as a servant of God. On the other hand, his fame as a servant of God, and among the servants of God, also commends him. **As dying, and, behold, we live.** (See 4: 9 seq.) Persecution for righteousness' sake, and on the other hand, deliverance wrought by God, both alike commend him, one as a mark of faithfulness, and the other as a mark of God's favor. (See Mark 13: 12 seq.) **As chastened, and not killed**—better, *chastised.* (See Heb. 12: 6 seq.) The word denotes primarily the training of children, and then, as a secondary meaning, peculiar to the Septuagint and New Testament, the disciplinary punishment that forms a part of this training. This gives the divine meaning and purpose in the previous 'dying.'

10. As sorrowful, yet always rejoicing. (See Rom. 5: 3 seq.; 8: 17 seq.; ch. 4: 17 seq., etc.) It is to be noticed that the 'rejoicing' here is not instead of the sorrowing, but accompanies it. He always rejoices, even when he sorrows. The Christian is not relieved from

11 O *ye* Corinthians, our mouth is open unto you, our heart is enlarged.
12 Ye are not straitened in us, but ye are straitened in your own bowels.
13 Now for a recompense in the same, (I speak as unto *my* children,) be ye also enlarged.
14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

11 Our mouth is open unto you, O Corinthians, our
12 heart is enlarged. Ye are not straitened in us, but
13 ye are straitened in your own affections. Now for a recompense in like kind (I speak as unto *my* children), be ye also enlarged.
14 Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness?

sorrow, but rejoices in the divine purpose and spiritual effect of it. In this he enters specially into the mind of his Lord. (See Heb. 2: 10–18.) **As poor, yet making many rich**—better, *But making*, etc. The enriching is with the spiritual riches of Christ's kingdom. (See ch. 8: 9; 1 Tim. 6: 18; Eph. 3: 8, etc.) **As having nothing, and yet possessing all things.** 'Yet' is to be omitted. The contrast here is between their personal poverty, and their possession of all things in Christ. (See 1 Cor. 3: 21–23.) The earth belongs to the meek, and is to become theirs by actual possession. (See Matt. 5: 5.) And the spirit that belongs to this right of ownership in the world, is a part of the commendation of Christ's true followers. He looks on the governments and business and pleasures of the world, as belonging to the principle of righteousness and love that he represents in the world. And it is his work in life to bring the rightful owner into possession. This gives true dignity and self-respect to the humble Christian.

11. O ye Corinthians, our mouth is open unto you, our heart is enlarged. After the description, ver. 3–10, of the ways in which the apostle, and those associated with him, commend themselves as the servants of God, Paul passes over again in this verse to their appeal to the Corinthians not to accept the grace of God in vain. He begins with a statement of the place that they have in his heart—'our heart is enlarged' unto you,—it is made wide to take them in and give them a large place; and of the urgent impulse that he has to speak to them—'our mouth is open unto you.'

12. Ye are not straitened in us, but ye are straitened in your own bowels. The revisers translate, '*In your own affections.*' The use of the word 'bowels' in this sense is somewhat archaic, and the Greek denotes the inward parts generally. The meaning is, that they have not a narrow place in his heart, but are straitened for room in their own, where he has not yet found a large place.

13. Now for a recompense in the same, literally, *But for the same recompense.* The exact expression would be, *The same thing as a recompense*, or, as we say, *As a recompense in kind.* He wants love returned with love, his large heart for them recompensed by their large heart for him. **I speak as unto my children.** 'My' is to be omitted. He uses the same frankness and plainness in claiming their love that he would with his children. **Be ye also enlarged.** He would have them enlarge their heart, as he does, so that he may find a place in it; and that these words of love that he speaks may be heeded.

14. Be ye not unequally yoked together with unbelievers—should be, *Become not*, etc. The figurative language employed is borrowed probably from the command, in Deut. 22: 10, not to plow with an ox and an ass together, and about which he would probably say the same as about muzzling the ox, in 1 Cor. 9: 9, 10. The apostle does not intend to forbid all association with unbelievers (cf. 1 Cor. 5: 10); but such association with them as would involve complicity in their sin, or the imitation and continuation of their evil ways. The term used is general, and does not denote marriages with the heathen. This command not to associate with unbelievers is in contrast with the exhortation, in the preceding verse, to give the apostle a place in their affections; and it is the application, peculiarly suited to their circumstances and temptations, of the general command, in verse 1, not to receive the grace of God in vain. **For,** etc., gives the reason for the preceding exhortation, showing in a series of contrasts the sharp opposition between the Christian and un-Christian character, and the incongruity of their associating together. **For what fellowship hath righteousness with unrighteousness?**—better, *For what share has righteousness with lawlessness?*

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?
16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them;* and I will be their God, and they shall be my people.
17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you,
18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

15 And what concord hath Christ with [1]Belial? or what portion hath a believer with an unbeliever?
16 And what agreement hath a [2]temple of God with idols? for we are a [2]temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be
17 my people. Wherefore
Come ye out from among them, and be ye separate,
saith the Lord,
And touch no unclean thing;
18 And I will receive you,
And will be to you a Father,
And ye shall be to me sons and daughters,
saith the Lord Almighty.

1 Gr. *Beliar*....2 Or, *sanctuary*.

And what communion hath light with darkness?—should be, *Or what community has light with darkness?* (See Crit. Notes.)

15. And what concord hath Christ with Belial?—should be, *And what is the concord of Christ with Beliar?* (See Crit. Notes.) 'Beliar' is, however, probably only another name for *Belial.* The word in the Old Testament is not a personal name, but means *worthlessness, wickedness.* Here, however, it is evidently a name of Satan. It is not found elsewhere in the New Testament. It is wrongly translated *Belial* in several passages in the Old Testament. (See 1 Sam. 25: 25; 30: 22; 2: 12, etc.) For instances of its proper rendering, see Deut. 15: 9; Ps. 41: 8, etc. **Concord.** The figure is that of musical harmony. **Or what part hath he that believeth with an infidel?**—should be, *Hath a believer with an unbeliever?* The word 'infidel,' though etymologically the same as *unbeliever*, has come to have a different meaning; and the Greek is better translated by the latter term.

16. And what agreemennt hath the temple of God with idols?—better, *A shrine*, or *sanctuary, of God.* (See 1 Cor. 3: 16, Note.) The word translated 'agreement' denotes literally, *voting together* for the same thing. The verb from which it comes is the one translated *consent* in Luke 23: 51. Neither is found elsewhere in the New Testament. **For ye are the temple of the living God**—should be, *For we are a shrine of the living God.* (See Crit. Notes.) This statement applies to the church, not to individual Christians, inasmuch as part of the proof given is that God walks among them. God is called 'the living God,' to distinguish him from the heathen gods. **As God hath said**—should be, *As God said.* The quotation is from Lev. 26: 11, 12. Instead of, **I will dwell in** (or, *among*) **them,** the original reads, *I will place my tabernacle among you.* It belongs to the promises made by God to his people, on condition that they will walk in his statutes. **And will walk in them**—should be, *Among them*, as is evident from the nature of the action designated.

17. Wherefore come out from among them. This quotation is not from any single passage in the Old Testament, but represents the spirit and substance of several. (See *e. g.*, Isa. 52: 11; Ezek. 11: 20; 2 Sam. 7: 14.) **Wherefore**—*viz.*, because God dwells among them, consecrating them. **Come out from them.** Originally this was said of the departure of the captive Israelites from Babylon (see Isa. 52: 11); and is applied by the apostle to the spiritual separation of God's true people from the unbelieving world. The spirit is the same as that of the Lord's prayer for his disciples. (See John 17: 15.) **And touch not the unclean thing**—should be, *An unclean thing.* This denotes the separation from unholy things, as the exhortation 'come out,' does from unholy people. **And I will receive you.** The subject is emphatic. God will receive those who come out from the world.

18. This part of the quotation is a reproduction of the language of 2 Sam. 7: 14, containing God's promise to the son of David, who succeeds him on the throne. It is one of those cases in which Paul reproduces partly the language, and partly the thought, of different passages in the Old Testament, giving his own thought by that means a support in Old Testament phraseology. **And will be a Father unto you, and ye shall be my sons and daughters**—literally, *Will be for a Father unto you, and ye shall be to me for*

CHAPTER VII.

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.
2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.
3 I speak not *this* to condemn *you:* for I have said before, that ye are in our hearts to die and live with *you.*

1 Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.
2 [1] Open your hearts to us: we wronged no man, we corrupted no man, we took advantage of no man.
3 I say it not to condemn *you:* for I have said before, that ye are in our hearts to die together and

[1] Gr. *Make room for us.*

sons and daughters. The thought, moreover, is slightly different. The nominative means that they are to be the sons; this turn of the expression, that they are to serve for sons, or be as sons. (See Winer, 183 seq.) **The Lord Almighty.** The phrase used is the translation, in the Septuagint, of the Hebrew term, 'Lord of Hosts.' It is frequent in the Apocalypse (see Rev. 1, 8; 4: 8, etc.); but it is not found elsewhere in the New Testament. It emphasizes the greatness of the promise.

CRITICAL NOTES.—CHAPTER VI.

14. *And what communion* is the reading of K syr^{ptxt}, etc. *Or what* of ℵBCDEFG, etc., it vulg syr$^{sch\ and\ pmg}$ cop, etc.

15. *What concord hath Christ*, is the reading of DEFGKL, etc. g syr^{utr}, etc. *What is the concord of Christ*, is found in ℵBCP it pl vulg cop, etc. *Belial* is the reading of f g vulg, etc. *Beliar*, of ℵBCLP, etc. two MSS. of vulg cop, etc.

16. *You are* is the reading of ℵ^{c}CD^{c}EFGK, etc., f g vulg syr^{utr}, etc. *We are*, of ℵ*BDLP, etc. d e cop, etc.

ANALYSIS.

1. The apostle enjoins purifying, as the only condition of obtaining the promise contained in 6: 16–18. **2.** He appeals to them again to receive him, instead of associating with evil men and things, and denies that he and his associates have harmed them in any way to prevent this. **3.** He disclaims any intention to condemn them in this appeal. **4-16.** He vindicates his confidence in them by a reference to the good news brought him by Titus—of the way in which they received the apostle's previous letter, with its instructions in regard to the incestuous person.

Ch. 7: 1. The first verse of this chapter belongs with the preceding, and is one of the conspicuous instances of the occasional unskillfulness in our present divisions into chapters and verses. **These promises**—viz., that God will receive them, and be a Father to them. **Let us cleanse ourselves.** This is the condition, named in the preceding chapter, on which the promises are based. It corresponds to the 'come out from among them . . . and touch not an unclean thing.' **From all filthiness**—should be, *From every pollution.* **Of the flesh and the spirit**—there is no article in the Greek, and it is better translated *of flesh and of spirit.* These words are used in their primary sense here, denoting the physical and spiritual part of man, without the added notion, so frequent in Paul's writings, of the sinful and the holy part. **In the fear of God**—denotes the feeling in which the work of **perfecting holiness** is to go forward. It is inspired by the absolute and inevitable divine judgment against sin. Man's progress in the knowledge of God has changed his view of the nature of this judgment, but not of the fact.

2. Receive us—better, *Make room for us.* It repeats again the injunction of 6: 13, and means that the Corinthians are to make room for them in their hearts. **We have wronged no man . . . we have corrupted . . . we have defrauded . . .** should be, *We wronged—we corrupted*, etc. 'Corrupted.' The other verbs denote not inward, but outward injury; and this is probably to be translated *destroyed* or *ruined.* These denials refer, probably, to charges made against Paul and his associates by their enemies, which, if true, would prevent their reception. The injunction to receive them is in contrast with their associations with unbelievers, against which he has warned them.

3. I speak not this—better, *I say it not.* This is variously explained. But it is referred most naturally to the preceding charge to receive them, which would imply condemnation

4 Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.
5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.
6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;
7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

4 live together. Great is my boldness of speech toward you, great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our affliction.
5 For even when we were come into Macedonia, our flesh had no relief, but *we were* afflicted on every side; without *were* fightings, within *were* fears.
6 Nevertheless he who comforteth the lowly, *even* 7 God, comforted us by the [1]coming of Titus; and not by his [1]coming only, but also by the comfort wherewith he was comforted in you, while he told us your longing, your mourning, your zeal for me; so that

1 Gr. *presence.*

of the Corinthians for not receiving them, and to the denial of the charges of wronging and defrauding, which would imply that they were inclined to believe them. He says that he does not mean to condemn them for not receiving him, but to exhort them now to do it. **For I have said before,** etc.—proves that the preceding was not said to condemn them, as that purpose would be contrary to his expressed love for them. It may condemn them incidentally, but that is not his purpose. **To die and live with you.** The natural subject of these infinitives is the same as that of the preceding verb, viz., *you* not *we;* and this makes the object of the preposition, on the other hand, *us*, instead of *you*, with *us* therefore. The revisers translate it, 'to live together, and to die together.' Paul carries them in his heart, and so they are with him, whatever fate befalls him; whether death, which is constantly threatening him, and so is put first, or life.

4. Great is my boldness of speech toward you—better, *my confidence.* 'Boldness of speech' is a primary meaning of the word; but a secondary meaning is *confidence*, which is better suited to the context, as giving further proof that he does not say anything to condemn them. It is also this thought which is carried on in the rest of the verse. For examples of this meaning, see Heb. 3: 6; 10: 35; 1 John 2: 28. **Glorying of you**—should be, *over you.* This glorying is caused by the coming of Titus, with his good report of them. **I am exceeding joyful**—literally, *I overabound, or overflow, with joy.*

5. For when we were come into Macedonia—should be, *For even when*, etc. This is the same coming spoken of in 2: 12 seq., and he has spoken, in that connection, of his unrest in Troas. Now he says that the same continued, even when he came into Macedonia. This brings before his readers the affliction spoken of in the preceding verse. **Our flesh had no rest.** 'Flesh' denotes here the human nature, not so much as sinful, but as weak, and liable to infirmities. **Without . . . within**—these prepositions refer to the apostle and his associates. They found outside of themselves conflicts with opposers, either in or out of the church, and within themselves fears arising from these conflicts, and possibly also from the state of the Corinthian Church.

6. Nevertheless God, that comforteth those that are cast down—should be, *But he that comforteth the depressed God.* The word that we have translated 'depressed,' means, commonly, *lowly;* but here, probably, those depressed with sorrow. The clause denotes the general principle of God's action under which he comforted Paul.

7. But by the consolation—should be, *But also by the comfort.* **When he told us your earnest desire—your mourning**—literally, *Reporting to us your longing—your mourning.* **Your fervent mind toward me**—should be, *your zeal for me.* 'For me' belongs, probably, with all three of the verbal nouns, 'longing,' 'mourning,' and 'zeal.' They longed to see him again; they mourned over the grief caused him by their sin; and they were zealous in his behalf against his enemies. This feeling was occasioned by what Paul had written them in the First Epistle, specially about the incestuous person. This had produced repentance in them for their previous attitude about that matter (see 1 Cor. 5: 2, 6); and at the same time, it had quickened their affection for him. Titus, seeing this, was comforted; and when he told it to Paul, he was comforted by the comfort of Titus. **So that I rejoiced the more**—there is no word corresponding to 'the' in the Greek. This statement has been explained variously, but the most natural explanation makes the comparison between the coming of Titus and the comfort

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.
9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.
10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

8 I rejoiced yet more. For though I made you sorry with my epistle, I do not regret it: though I did regret *it* (1 for I see that that epistle made you sorry,
9 though but for a season), I now rejoice, not that ye were made sorry, but that ye were made sorry unto repentance: for ye were made sorry after a godly sort, that ye might suffer loss by us in nothing.
10 For godly sorrow worketh repentance 2 unto salvation, *a repentance* which bringeth no regret: but the

1 Some ancient authorities omit, *for*....2 Or, *unto a salvation which bringeth no regret.*

of Titus. Paul rejoiced over the former, but more over the latter.

8. For though I made you sorry with a letter—should be, *Because, though I grieved you in the letter.* The letter referred to is the First Epistle, specially that part of it about the incestuous person. This confirms the preceding statement in regard to his rejoicing, showing how he rejoiced in spite of the grief caused them by the first letter, though, at first, that made him repent of writing it. **I do not repent**—the first part of the verse ends here, and the concessive clause, **though I did repent,** is to be connected with 'now I rejoice' at the beginning of ver. 9. The word translated 'repent' in these two clauses should be translated *regret.* **For I perceive that the same epistle hath made you sorry, though it were but for a season**—should be, *For I see that that epistle grieved you, though for a time.* This is the reason of his temporary repentance. He did not wish to grieve them even for a time. How full of the true tenderness of Paul this utterance is!

9. Now I rejoice. This is contrasted with his temporary repentance. It is immediately connected with the second concessive clause in ver. 8, so that it reads, *Though I did regret, now I rejoice.* **Not that ye were made sorry.** That was the cause of his repenting, and would still lead to the same, if the sorrow stood alone. **But that ye sorrowed to repentance.** This is the same form of the verb that has been translated 'made sorry,' or 'grieved,' and the meaning is the same here. The grief that he had caused them led to a sincere and hearty change of mind, an abandonment of their sin; and that makes the apostle rejoice, in spite of the painfulness of the process. **For ye were made sorry after a godly manner**—literally, *According to God—i. e.*, in the manner prescribed by God, and conformed to his nature. **That ye might receive damage by us in nothing**—should be, *from us.* The damage meant is indicated in ver. 10, viz., *death.* Any other than the sorrow according to God endangered the health and life of their soul. The purpose denoted is the divine purpose in so ordering the result of the apostle's admonition.

10. For godly sorrow worketh repentance unto salvation not to be repented of—should be, *For the sorrow according to God worketh repentance unto salvation not to be regretted.* This change removes the apparent reason in our version for connecting 'not to be repented of' with 'repentance,' because the connection of meaning does not exist in the Greek. The one denotes a change of feeling in regard to conduct, from satisfaction to care and anxiety; and the other a change of mind and purpose. The latter, therefore, is the common word in the New Testament for 'repentance,' while the former denotes mere 'regret.' Moreover, the two words are not placed together in the Greek, but the adjective is placed after the word 'salvation,' making it probable that the adjective modifies that. The word used is the same as that translated *regret* in ver. 8, and this shows the connection of thought. 'The grief that I caused you,' Paul says, 'I did regret; but this result of salvation is not to be regretted.' **But the sorrow of the world worketh death.** This ethical conception of the world as evil, allied to the flesh and the devil, and ruled over by Satan, is found three times in the Epistle of James, once in the Epistles of Peter, but frequently in the writings of John and Paul. The 'death' meant is spiritual death; so that if the letter of the apostle had wrought this sorrow, instead of the sorrow according to God, they would indeed have suffered loss from him. 'Death' is here contrasted with 'salvation,' and the immediate result in contrast with 'repentance' is not introduced therefore. Bitterness and hardness would be constituent elements of it.

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

11 sorrow of the world worketh death. For behold this selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In every thing ye ap-
12 proved yourselves to be pure in the matter. So although I wrote unto you, *I wrote* not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be made manifest unto you in the sight of God.
13 Therefore we have been comforted: and in our comfort we joyed the more exceedingly for the joy of Titus, because his spirit hath been refreshed by you

11. For behold this self-same thing, that ye sorrowed after a godly sort—should be, *For behold this same sorrowing according to God.* On the omission of *ye*, which makes this change, see Crit. Notes. 'Look at it,' the apostle says, 'and see what fruits it produced in you.' It confirms from the case in hand the preceding statement, that sorrow, according to God, works repentance unto salvation. **What carefulness it wrought in you**—should be, *What great zeal*, or *earnestness, it wrought for you.* This zeal in the matter of the incestuous person, had taken the place of their former indifference. (See 1 Cor. 5: 2 seq. and Note.) **Yea, what**—literally, this is simply *but*, in each case, and a better translation would be *Nay, but clearing of yourselves, etc.* The apostle means in a sort of way to correct in each word the preceding one, and substitute for it one that more fully expressed his meaning. **Clearing of yourselves**—this is a single word in the Greek, meaning *defence.* He means by it their defence of themselves in this matter. They saw in it now, as they did not before, something involving them as members of the same church, and felt the necessity of defending themselves against the implication of sharing the incestuous person's guilt. **Indignation**—against the offenders. **Fear.** Bengel's conjecture that this was fear lest the apostle come to them with a rod, referring to 1 Cor. 4: 21, has been generally accepted. **Vehement desire**—better, *longing.* They feared that he might come with a rod, but longed to see him. **Zeal.** It will be noticed that these words go in pairs—defence of themselves and indignation against the offender; fear lest the apostle come to correct them, and longing to see him; and it is probable, therefore, that this refers to zeal to punish the offender, so connecting it with the following word. **Revenge**—should be, *avenging*, or *punishment.* **In all things ye have approved yourselves to be clear in this matter**—should be, *In everything ye proved yourselves to be pure in the matter.*

12. Wherefore. The apostle reasons from the result accomplished, to his own purpose in writing the letter. *You can see now*, he says, *what was my object in writing, although I wrote to you.* The apostle does not qualify this in any way; the mere fact of writing to them about such a matter would seem at first sight to show no friendly purpose. So he says, though I wrote, it was really for your sake; I meant to bring out your zeal for us. **I did it not for his cause**—better, *on account of him.* **That had done the wrong**—should be, *that did the wrong.* The reference is, of course, to the incestuous person. **Nor for his cause that suffered wrong**—better, *Nor on account of him that was wronged*—meaning the father, the husband of the woman taken. **But that our care for you in the sight of God might appear unto you**—should be, *But for the sake of showing unto you before God your zeal for us.* (See Crit. Notes.) 'Our care for you' is an evident emendation. He wished them to know the zeal that they had for him—how much they really cared for him. And this he expected would be shown in their conduct about this matter, after receiving his letter. 'In the sight of God' belongs to the predicate, not to the subject, and should be placed as above. The apostle adds the phrase because what is made to appear before God will come out in its true light.

Here again the fineness of the apostle's feeling appears. It is a master-stroke to say that *the* object of an admonitory letter about the sin of one of their members was to show them how much they really cared for their spiritual father, and that the result vindicated it.

13. Therefore we were comforted in

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.
15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.
16 I rejoice therefore that I have confidence in you in all *things*.

14 all. For if in any thing I have gloried to him on your behalf, I was not put to shame; but as we spake all things to you in truth, so our glorying also, which
15 I made before Titus, was found to be truth. And his inward affection is more abundantly toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.
16 I rejoice that in every thing I am of good courage concerning you.

CHAPTER VIII.

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

1 Moreover, brethren, we make known to you the grace of God which hath been given in the churches

your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all—should be, *Therefore we have been comforted; but in addition to our comfort, we rejoiced more exceedingly over the joy of Titus, because his spirit has been refreshed by you all.* (See Crit. Notes.) In addition to the apostle's joy over the accomplishment of his purpose, when he saw that the Corinthian Christians were stirred up by his letter to show their zeal for him, he had a still greater, a more exceeding joy, caused by the joy of Titus. 'By you all'—literally, *from you all.* The Greek preposition does not denote the agent, but the source of the refreshing.

14. For if I have boasted anything to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth—should be, *Because, if in anything I have gloried to him in your behalf, I was not put to shame; but as we spake all things to you in truth, so also our glorying before Titus proved to be truth*—literally, *came to be truth.* It depended on the result, whether it was true or not, and became truth or falsehood according to that. 'I was not put to shame' is to be explained in the same way, as referring to the result, if he were found boasting without cause. 'As we spake all things to you in truth.' Before, he had spoken to them, and had been found truthful; now, he has spoken about them, and with the same result. How finely the apostle makes it appear that all his joy is an unselfish joy for others, and genuine and great withal!

15. The obedience of you all, how with fear and trembling ye received him. The fear and trembling are not personal feelings toward Titus himself, but denote the quality of their obedience. They were anxious to please him, and feared lest in any way they might fail of doing it.

16. I rejoice therefore. 'Therefore' is to be omitted. (See Crit. Notes.) **I have confidence in you**—should be, *I have courage concerning you.*

CRITICAL NOTES.—CHAPTER VII.

11. *This same thing, that ye sorrowed,* is the reading of ℵ^{c}DECLP, etc., d e vulg syr^{utr}, etc.; *this same sorrowing,* omitting *ye,* is found in ℵ*BCFG, etc.

12. *Our care for you* is the reading of some cursives, of f vulg, etc.; *your care for you* is the strange reading of ℵDF; and *our care for us,* of G d* g; *your care for us* is found in BCD$^{b \text{ and } c}$, EKLP, etc., d** e syr^{utr} cop, etc.

13. *Therefore we were comforted in your comfort, yea,* etc., is the reading of some cursives, syr^{pc*}, etc. *Therefore we were comforted, but,* etc., is the reading of ℵBCDEF, etc., it vulg syr^{sch}, syr^{ptxt}, etc.; *your comfort* is the reading of FKL, etc., cop syr^{pc*}; *our comfort* of ℵBCDEGP 33, etc. it vulg syr$^{sch \text{ and } ptxt}$, etc.

16. *Therefore* is found in only a few cursives, syr$^{p\ mg}$, etc.

ANALYSIS.

General subject, the contribution to the church at Jerusalem. **1-5.** The example set by the churches of Macedonia. **6-8.** Enforcement of their duty by this example. **9.** Example of self-sacrifice set by Christ. **10, 11.** Advice, rather than command, expedient for them, as they had already begun the work. **12-15.** Readiness to give, according to their means, all that is required. **16-24.** Naming and commending of the messengers sent to them about this matter.

Ch. 8: 1. Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia—should be,

2 How that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality.
3 For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves;
4 Praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.
5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

2 of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty
3 abounded unto the riches of their [1]liberality. For according to their power, I bear witness, yea and beyond their power, *they gave* of their own accord,
4 beseeching us with much intreaty in regard of this grace and the fellowship in the ministering to
5 the saints: and *this*, not as we had hoped, but first they gave their own selves to the Lord, and

1 Gr. *singleness.*

Now we make known to you, brethren, the grace of God which has been given in the churches of Macedonia. The conjunction used indicates merely a change of subject. By a fine turn of thought, the apostle attributes the liberality which he sees in the Macedonian churches, and wishes to enjoin on the Corinthians, to the grace of God. The favor which they bestow on others becomes thus a divine favor bestowed on them. The churches of Macedonia were at Thessalonica and Philippi and Berœa.

2. How that, in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality—should be, probably, *That in much trial of affliction is the abundance of their joy, and their deep poverty abounded unto the riches of their liberality.* There are two contrasts here—that between the 'trial of affliction' and the 'abundance of joy,' and between the 'deep poverty' and the 'riches of liberality'; and it is better, therefore, to separate the statement into two, each containing one of these contrasts. Moreover, the words 'abundance' and 'abounded' correspond to each other in such a way as to sustain this view. 'Trial of affliction'; 'trial' is used here in the sense of *testing*, or *proof;* and the phrase denotes the testing of them by means of affliction. The Macedonian churches suffered much from persecutions, a trial foreshadowed by the experience of the converts at the beginning. (See 1 Thess. 1: 6; 2: 14; Acts 16: 19 seq.; 17: 5 seq.) This is a great part of the Christian victory, to be filled with a great joy in the midst of affliction, and to be liberal out of poverty. (See Mark 12: 44.)

3-5. These verses all belong together in one sentence. 'They were,' in ver. 3, and 'This they did,' in ver. 5, by which the statement is broken up into several parts in our version, are to be omitted. Moreover, in ver. 4, 'That we would receive' is to be omitted (see Crit. Notes); and also the words 'Take upon us.' In the same verse, 'gift' is to be rendered *favor*, and 'fellowship' is better translated *sharing.* 'The favor and the sharing' is a case of hendiadys, and should be translated, *The favor of sharing. And*, at the beginning of ver. 5, does not connect this with some preceding statement; but it connects this part of the statement about their giving, viz., that they gave themselves, with previous modifications of the same; viz., that it was up to, and even beyond their ability, that it was of their own accord, etc. The whole may be translated thus—*For according to ability, I bear witness, and beyond ability, of their own accord, beseeching of us with much entreaty the favor of sharing in the service to the saints, and not as we hoped; but themselves they gave first to the Lord, and to us through the will of God.* The simple statement is that *they gave*, and everything else is a modification of that, denoting the amount and manner of their giving, what they gave, and to whom they gave it. 'I bear witness.' The apostle knew their poverty. 'Of their own accord.' This is to be connected with the participial clause following. Instead of being besought to do this favor, they themselves besought the favor of a share in it. 'And not as we hoped, but themselves they gave.' That is, instead of the small gift, which was all that the apostle had hoped out of their poverty, they gave in such a way as to involve and exhibit absolute self-consecration and self-sacrifice. See again Mark 12: 44, which is a most instructive parallel. 'To the saints'—the church at Jerusalem is meant. (See 1 Cor. 16: 1, and Note.) *First to the Lord, and to us.* Their giving to the saints was a giving first to the Lord of saints, and then to the apostle, who made this matter his own. (See Matt. 25: 34 seq., and Gal. 2: 10.) 'Through the will of God'—belongs

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.
7 Therefore, as ye abound in every *thing*, *in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also.
8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.
9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.
10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

6 to us by the will of God. Insomuch that we exhorted Titus, that as he had made a beginning before, so he would also complete in you this grace
7 also. But as ye abound in every thing, *in* faith, and utterance, and knowledge, and *in* all earnestness, and *in* [1]your love to us, *see* that ye abound in
8 this grace also. I speak not by way of commandment, but as proving through the earnestness of
9 others the sincerity also of your love. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that
10 ye through his poverty might become rich. And herein I give *my* judgement: for this is expedient for you, who were the first to make a beginning a year

1 Some ancient authorities read, *our love to you.*

with the entire statement. It was by his will that they gave themselves.

6. Insomuch that we desired Titus—better, *We exhorted.* **That as he had begun**—should be, *He began before.* **The same grace**—should be, *This grace.* 'Grace,' as used here, denotes a virtue proceeding from the grace of God, mentioned in ver. 1. This exhortation was the result of the preceding. The zeal of the Macedonians led the apostle to urge Titus to complete the same work among the Corinthians. He wished to see them manifesting this grace of liberality, as well as the other graces that Titus had quickened in them by his coming. (See 7: 10 seq.)

7. Therefore—should be, *But.* The older interpreters had no scruples about such an arbitrary interchange of conjunctions as this change from *but* to *therefore;* and our version here reflects this looseness of the interpreters. (See Winer, 450, 451.) The conjunction indicates that the apostle turns from his account of the Macedonian churches to direct exhortation addressed to the Corinthians. **In faith, and utterance, and knowledge, and in all diligence, and in your love to us**—should be, *By faith,* etc., denoting that by which they excel. 'Utterance'—strictly, *word.* This enumeration of the things in which the Corinthians abound is the same as in 1 Cor. 1: 5 (see Note); and it indicates the discrimination of the apostle in the distribution of his praise. 'And all diligence'—should be, *And every zeal.* The Greek is distributive, meaning every kind or form of earnestness.

8. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love—should be, *I speak not by way of commandment, but as testing, through the zeal of others, the genuineness also of your love.* (See on 1 Cor. 7: 6.) He sets before them for imitation this zeal of others, and so tests the genuineness of their love. The love meant is their love as Christians for their brethren, which he urges them to show by their liberality.

9. For ye know the grace of our Lord Jesus Christ. This gives a motive for the exhortation of the apostle; but, strictly speaking, it serves as a proof that this does test the genuineness of their love, since Christ is their example, and their love shows itself to be genuine by its resemblance to his. 'Grace'—the exhibition of his favor. **Rich**—in his heavenly exaltation, before his incarnation. **Became poor**—by taking human nature and condition. **That ye, through his poverty, might be rich**—should be, *That ye, by the poverty of that one, might be enriched.* 'That one'—in Greek, the demonstrative pronoun, which is more emphatic than the simple personal pronoun, and is intended here to bring out the contrast between the person, Christ, and the condition, poverty. (On the enrichment of the Christian by Christ, cf. 4: 17, 18; 5: 1-5, 17-21; 1 Cor. 15: 3, 21-23; Rom. 8: 1-11, 14-18, 28-39; 5: 1-5; Rev. 3: 18, etc.) The argument of the verse is that Christ's was a self-sacrificing love, and theirs must be the same, to be genuine.

10. And herein I give my advice. The word 'advice' is to be emphasized, to contrast it with the word 'commandment,' in ver. 8. It is advice, and not command, that he gives. **For this is expedient for you**—the thing meant is giving advice, instead of command. Command might be expedient in the case of those who had never shown any disposition to give; but advice is the thing for them. The apostle says that it is expedient, not fitting; because if a command is unnec-

11 Now therefore perform the doing *of it;* that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.
12 For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.
13 For *I mean* not that other men be eased, and ye burdened:
14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want; that there may be equality:

11 ago, not only to do, but also to will. But now complete the doing also; that as *there was* the readiness to will, so *there may be* the completion also out of
12 your ability. For if the readiness is there, *it is* acceptable according as *a man* hath, not according as
13 *he* hath not. For *I say* not *this*, that others may be eased, *and* ye distressed: but by equality; your abundance *being a supply* at this present time for their want, that their abundance also may become *a supply* for your want; that there may be equality:

essary, to give it lowers the quality of the action, and hence is inexpedient. **Who have begun before, not only to do, but also to be forward, a year ago**—should be, *Who were the first to begin, a year ago, not only to do, but also to will.* There is probably a contrast with the Macedonians intended. *You are men*, the apostle says, *who began before the Macedonians in this matter; and now certainly advice, rather than command, to follow their example in carrying out the thing so begun, is expedient for you.* (See Winer, 560.) They had the start of the Macedonians, not only in doing this, but also in the will, the purpose to do it, so that their whole action in the matter antedated that of the Macedonians, and they could not be said to have had their cue from them in any part of it.

11. Now, therefore, perform the doing of it—should be, *But now complete the doing also.* Paul assumes throughout that their willingness is unabated; and now he urges on them to complete, not only the willing, but also the doing of the work of love. **That as there was a readiness to will, so there may be a performance also out of that which ye have**—should be, *That as there is the readiness to will, so there may be the completion also out of your possession.* Meyer supplies the copula, instead of the substantive verb, in both parts of this sentence, making the predicate the last phrase, so that it would read, *That as the readiness to will is according to your possession, so the completion may be according to the same.* It is a question as to what Paul's main object seems to be—whether it is to obtain a certain measure of beneficence from them, or the beneficence itself. The latter is more probable; and the measure comes in as an incidental matter, as in our version. *Out of that which you have.*'—literally, *Out of the* (*your*) *having.* According to Winer and others, this denotes the standard of their giving—*according to your possession.* (See Winer, 368.)

12. For if there be first a willing mind, etc.—should be, *For if the readiness is present, it is acceptable, according as it hath, not according as it hath not.* On the substitution of *It hath* for *A man hath*, see Crit. Notes. There is a personification of the readiness, or willingness, which is represented as having, and not having.

13. For I mean not that other men be eased, and ye burdened—should be, *For it is not that there may be ease for others, and for you distress.* Our version does not preserve the construction of the Greek, in which the clause beginning with *that* denotes the purpose of the preceding. The words to be supplied are simply *it is*, referring to the contribution asked of them. 'Ease'—relief from the troubles of poverty. This verse confirms, in connection with the following verse, the statement of ver. 12, that men are asked to give only of what they have, or according to their means, by showing that the object for which he asks them to give is not the relief of others by the affliction of themselves, as would be the case, if they gave beyond their means.

14. But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want—should be, *But according to equality. At the present time your abundance is for their lack, in order that also their abundance may come to be for your lack.* The Greek does not admit of supplying 'that . . . may be' after 'equality'; but only 'is,' as above. And probably the phrase, 'but according to equality,' belongs with the preceding verse, in order to avoid the repetition of the same idea at the beginning and end of this same sentence. Ver. 13 would read then *For it*—(*i. e.*, the contribution asked of them)—*is not that there may be ease for others, and affliction for you; but* (it is) *on the principle of equality.* And this verse would read as above, with *That there may come to be equality* to close that. The

15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.
16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.
17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.
18 And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches;
19 And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind:
20 Avoiding this, that no man should blame us in this abundance which is administered by us:

15 as it is written, He that *gathered* much had nothing over; and he that *gathered* little had no lack.
16 But thanks be to God, who putteth the same
17 earnest care for you into the heart of Titus. For indeed he accepted our exhortation; but being himself very earnest, he went forth unto you of his own
18 accord. And we have sent together with him the brother whose praise in the gospel *is spread* through
19 all the churches; and not only so, but who was also appointed by the churches to travel with us in *the matter of* this grace, which is ministered by us to the glory of the Lord, and *to shew* our readiness:
20 avoiding this, that any man should blame us in *the*

purpose stated, 'That also their abundance may come to be for your lack,' supposes that at some time the case might be reversed, the church at Jerusalem becoming comparatively prosperous, and *vice versa*, in which case the present favor would be returned.

15. As it is written. The quotation is from Ex. 16: 18. The word 'gathered,' in the two clauses, is from the context of the passage in Exodus. The statement is taken from the account of the gathering of manna by the children of Israel, in which each man, no matter what he gathered, was found to have an omer, neither more nor less. The apostle sees in it a parable of God's intent to equalize things through the liberality of the rich.

16. But thanks be to God, which put, etc.—should be, *Who gives the same zeal for you in the heart of Titus.* The apostle probably means the same zeal that he himself has, and which he has shown in the earnestness of the preceding exhortation. With this verse, he passes over to the practical details about the appointment of Titus to the work of collection.

17. For indeed he accepted the exhortation—better, *Because on the one hand he accepted the exhortation, but on the other, being more zealous, he came to you of his own accord.* The exhortation meant is to come to them. 'More zealous'—viz., than the mere acceptance of an exhortation would imply. **Of his own accord**—not, of course, without the exhortation named; but complying voluntarily with it, as according with his own wish. 'He came.' This action was not past at the time of writing; but would be when the letter was read—the epistolary aorist.

18. And we have sent with him—should be, *We sent*, etc. **The brother.** Who this was is not known. Paul calls no name, except that of Titus, in any mention made by him of this collection for the church at Jerusalem. **Whose praise is in the gospel throughout,** etc.—should be, *Whose praise in the gospel is throughout*, etc. In the gospel, denotes the sphere in which the brother has praise, in the defence and proclamation of the gospel.

19. Chosen of the churches, etc.—should be, *Chosen by the churches to be our traveling companion in the matter of this charity ministered by us, for the glory of the Lord himself, and for our readiness.* On the change from 'with this grace' to 'in the matter of this grace,' and from 'your ready mind' to 'our readiness,' see Crit. Notes. On the word **administered,** see on 3: 3. The 'glory of the Lord' and 'our readiness' are both governed by the same preposition; and the insertion of the words 'declaration of' in the English Version, and of 'to shew' in the Revised Version, is therefore out of place. The two cannot easily be connected with the ministration of the charity by the apostle, and are therefore to be considered as denoting the purpose of the appointment of his associate by the churches. It conduced to the glory of the Lord, and to his own readiness to undertake the work. How this is brought about is indicated in the next verse.

20. Avoiding this, that no man should blame us in this abundance which is administered by us—better, *Caring for this, that no one may blame us in the matter of this bounty ministered by us.* The participle with which the verse begins is to be connected with the statement of the sending of the brother, in ver. 18. 'We sent him,' Paul says, 'by way of caring for this, that no one blame us in this matter.' By having this associate appointed, he avoided all possible charges of dishonesty in the administration

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.
22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.
23 Whether *any do inquire* of Titus, *he is* my partner and fellow helper concerning you: or our brethren *be inquired of, they are* the messengers of the churches, *and* the glory of Christ.
24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

21 *matter of* this bounty which is ministered by us: for
we take thought for things honourable, not only in
the sight of the Lord, but also in the sight of men.
22 And we have sent with them our brother, whom we
have many times proved earnest in many things,
but now much more earnest, by reason of the great
23 confidence which *he hath* in you. Whether *any in-
quire* about Titus, *he is* my partner and *my* fellow-
worker to you-ward; or our brethren, *they are* the
[1]messengers of the churches, *they are* the glory of
24 Christ. [2]Shew ye therefore unto them in the face
of the churches the proof of your love, and of our
glorying on your behalf.

1 Gr. *apostles*....2 Or, *Shew ye therefore in the face . . . on your behalf unto them.*

of the trust. This precaution, and such matters of apology and self-defence as in chap. 12: 17, 18, are indications of a sad state of feeling toward Paul, even in his own churches.

21. Providing for honest things—should be, *For we take thought for things honorable.* (See Crit. Notes.) 'Honest' was a good translation of the Greek word at the time of making the Authorized Version; but is too specific now. The word means *good, morally.* **Not only in the sight of the Lord.** If he only was to be satisfied, this precaution would be unnecessary; but the apostle knew that he had also to guard against the suspicions of men. To be right, as well as to appear right, is necessary with God; to appear right, as well as to be right, is sometimes necessary with men.

22. And we have sent . . . we have proved—should be, *And we sent . . . we proved.* **Diligent**—should be, *zealous*, or *earnest.* **Upon the great confidence which I have in you**—should be, *For*, or *on account of his great confidence in you.* This brother is nameless, and unknown, like the one in ver. 18. The revisers, by translating 'many times,' 'in many things,' instead of *oftentimes*, etc., have preserved, as far as possible, the four repetitions of the same word in this verse, in which it is so characteristic of the apostle's style.

23. He is my partner and fellow-helper concerning you—should be, *He is my partner, and toward you my helper.* The latter part of the predicate denotes what he is to Paul, in the special matter of his relations to the church. **Or our brethren**—those mentioned in verses 18 and 22 are meant. **They are the messengers of the churches.** The word 'messengers' is in the Greek the same as the word for 'apostles'; and its use here is one of the instances of the unofficial use of the official titles of church officers in the New Testament. **The glory of Christ**—men whose work and life bring glory to Christ. Paul makes a distinction here between Titus and these brethren from the churches, putting the work of Titus, in some sense, on a level with his own.

24. Wherefore show ye to them, and before the churches, the proof of your love, and of our boasting on your behalf. There is strong proof that the verb here is participial in its form. And in this case, it is probable that a verb is to be supplied from the participle before the phrase, 'before the churches,' the thought being that in showing this proof to them, you show it before the churches. It would read then, *Showing therefore the proof of your love, and of our glorying in your behalf to them, you show it before the churches.* These men were the messengers of the churches; and what the Corinthians show to them, therefore, they show before the churches. This is a motive, then, for them to do the thing stated. The love meant is their love for their brethren. On Paul's boasting in their behalf, cf. 9: 2.

CRITICAL NOTES.—CHAPTER VIII.

4. *That we would receive* is found in only a few unimportant MSS. and versions.

12. *A man* is found in C^2L cop syr^{pc*}, etc. It is omitted in ℵBC*DEFG, etc., it vulg syr^{ptxt}, etc.

19. *Your ready mind* is the reading of only F and a few other unimportant authorities. *Our* is the correct reading.

21. *Providing* is the reading of KL, etc.; *for we provide* is found in ℵBDEFGP, etc., it vulg syr^{utr}, etc.

24. *Shew ye* is found in ℵCD$^{b\text{ and }c}$E**, etc., f vulg syr^{utr}, cop, etc. *Shewing* is the reading of BD*E* FG d e g, etc. The latter is internally much more probable.

CHAPTER IX.

FOR as touching the ministering to the saints, it is superfluous for me to write to you:
2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.
3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:
4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

1 For as touching the ministering to the saints, it
2 is superfluous for me to write to you: for I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and [1] your zeal hath stirred up [2] very
3 many of them. But I have sent the brethren, that our glorying on your behalf may not be made void in this respect; that, even as I said, ye may be pre-
4 pared: lest by any means, if there come with me any of Macedonia, and find you unprepared, we (that we say not, ye) should be put to shame in this

1 Or, *emulation of you*.... 2 Gr. *the more part.*

ANALYSIS.

Continuation of Paul's exhortation about the collection for the church at Jerusalem.

1, 2. Acknowledgment of the readiness of the Corinthians. **3-5.** Reason for sending the brethren, that this confidence might not be put to shame. **6.** The reward of giving proportioned to the generosity of the gift. **7.** The spirit in giving must be cheerful, not grudging. **8-11.** God will supply the means, and multiply the fruits, of such giving. **12-14.** Thanksgiving to God from the receiver of gifts is a fruit of giving, as well as the supply of his wants. **15.** Thanks to God for his gift of grace, that has such fruits of good-will and of gratitude among men.

Ch. 9: 1. For as touching the ministering to the saints—better, *For concerning the service to the saints.* (See on 3: 3.) The service meant is the contribution to the church at Jerusalem, as before. **It is superfluous.** What Paul has said in the preceding chapter has had reference to the reception of the messengers, the measure of the gift required, and other details, rather than the duty itself. Any reference to that has been rather veiled. And now Paul gives as a reason for dwelling on these things, rather than the service itself, that the latter is superfluous. At the same time, with his accustomed tact, he introduces in this very way another indirect exhortation to benevolence.

2. For I know the forwardness of your mind—better, simply, *Your readiness.* This readiness makes it superfluous to write to them about it. **For which I boast of you to them of Macedonia**—should be, *Of which I boast for you to the Macedonians.* **That Achaia was ready a year ago**—should be, *That Achaia has been prepared since a year ago.* 'Achaia' is not simply the church at Corinth, but the whole province of which this church was the Christian centre. **And your zeal hath provoked very many**—should be, *And your zeal stirred up the most* (of them.) It was an incitement to them to take up the same matter.

3. Yet have I sent the brethren—should be, *But I sent the brethren.* In spite of his confidence that they are surely ready, he sends the messengers to make it sure. **Lest our boasting of you should be in vain in this behalf**—should be, *In order that our boasting for you may not be made void in this respect.* **Ye may be ready**—better, *You may be prepared.* It is a participle, instead of an adjective, and denotes the act, as well as the state of preparation. **As I said**—refers to the statement in the preceding verse, that 'Achaia has been prepared since a year ago.'

4. Lest haply, if they of Macedonia come with me—should be, *Lest by any means, if Macedonians come with me.* **We (that we say not ye).** Of course, there would be room for both to be ashamed; he, that he had boasted without cause; and they that, in a matter where they had started so promisingly, they had been so backward and negligent as to make his glorying vain. He mentions his own shame, as he says, not to speak of theirs. **Should be ashamed in this same confident boasting**—should be, *May be ashamed in this confidence.* Paul himself, it must be remembered, was intending to come to them, partly on this very errand of the collection for the church at Jerusalem; and Titus, and the two brethren accompanying him, were sent before to prepare the way. (See 1 Cor. 16: 1-9; ch. 13: 1-10.)

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.
6 But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.
7 Every man according as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity: for God loveth a cheerful giver.
8 And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:

5 confidence. I thought it necessary therefore to intreat the brethren, that they would go before unto you, and make up beforehand your afore-promised [1]bounty, that the same might be ready, as a matter of bounty, and not of [2]extortion.
6 But this *I say*, He that soweth sparingly shall reap also sparingly; and he that soweth [3]bountifully shall reap also [3]bountifully. *Let* each man *do*
7 according as he hath purposed in his heart; not [4]grudgingly, or of necessity: for God loveth a cheerful giver.
8 And God is able to make all grace abound unto you; that ye, having always all sufficiency in

1 Gr. *blessing*....2 Or, *covetousness*....3 Gr. *with blessings*....4 Gr. *of sorrow*.

5. Therefore I thought it necessary—better, *I thought it necessary therefore.* **The brethren**—viz., Titus and the two others (See ch. 8: 16–18, 22.) **That they would go before**—that is, before Paul and his companions came. **And make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness**—should be, *And make ready beforehand your before-promised blessing, so that this shall be ready in this manner, as a blessing, not as covetousness.* (See Crit. Notes.) The apostle calls this gift a blessing; literally, *a benediction.* At first the word denoted a spoken, but here an acted, blessing. 'As a blessing, not as covetousness.' This denotes, by way of the difference in spirit between the two, a liberal and a niggardly gift. The former is given in a single desire to bless others; the latter, with the covetous spirit that seeks to keep as much as possible for itself.

6. But this I say—should be, probably, *But in regard to this*, viz., the giving as a blessing, not as covetousness. It is doubtful if it is admissible in Greek to supply 'I say,' as in our version. (But see Winer, 596.) **He which soweth sparingly.** The figure represents a person's action in life as a sowing and a reaping; the consequences of an act are the fruit that a man reaps from it. And according to the law of sowing and reaping, if in any such matter as giving, working, or the like, the action is sparse and saving, the reaping will be the same. **And he which soweth bountifully, shall reap also bountifully**—should be, *And he that sows with blessings, will reap also with blessings.* By 'with blessings' is meant sowing and reaping, so that blessings result. If a man acts in such a way that blessings come to others, he will reap such consequences as to bless himself. (See Winer, 392, 394.)

7. Every man, according as he purposeth in his heart, so let him give; not grudgingly, or of necessity—should be, *Let each man give as he has purposed in his heart; not from grief, or from necessity.* (See Crit. Notes.) The 'grief' is the state of mind from which the gift comes. Paul does not wish it to come from a "morose and unwilling" mind, grieved to have to give. 'For God loveth a cheerful giver.' This saying is found in the Septuagint version of Prov. 22: 8, though it is not found in the Hebrew text. It reads there, 'A cheerful man and a giver God praises.' The apostle puts this in, in order to guard against any unwilling gift to which one might be compelled by his urgent appeal. He would have them feel that the mere outward act of giving is not commendable, and does not win God's love; but only that which comes from the spontaneous and glad desire of the heart to benefit others. The principle is the same as in our Lord's directions about almsgiving in Matt. 6: 2–4, that giving must be giving, inwardly and in its purpose, as well as in the outward act. The outward act is beautiful, and must not, therefore, be joined to an unlovely spirit; it is unselfish, and must not have a selfish motive.

8. And God is able to make all grace abound toward you—should be, probably, *Every gift abound.* So Meyer, Grimm. The word is the very flexible word translated *grace* in our version; but having also this meaning of *gift*, as a manifestation of favor from one person to another. The general subject here, from ver. 8 to 11, is God's bestowal of the means to gratify benevolent

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.
10 Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness:)
11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

9 everything, may abound unto every good work: as it is written,
He hath scattered abroad, he hath given to the poor;
His righteousness abideth forever.
10 And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteous-

desires on such as have these desires; and the translation *gift* is in better accord with this general subject. It means the gifts of outward prosperity and abundance. **That ye, always having all sufficiency in all things** —should be, *In order that, having always in everything every independence.* The word translated 'sufficiency' means strictly *self-sufficiency*, the state in which one has enough himself to be independent of others—*self-supporting.* Hence, it is used in 1 Tim. 6: 6; Phil. 4: 11, of *contentment.* There is a question whether it is used here to denote outward or inward independence; that which comes from a steady or grateful spirit, or from sufficient means. But here again the general subject decides for the latter. **May abound.** Notice how the verse is bound together by this repeated 'abound.' 'God is able to make every gift abound . . . that you may abound.' A similar characteristic of Paul's style is found in the repetition of 'all' and 'every' in the verse. **May abound to**—may have abundance for; may have an overflow of good things that shall result in good works.

9. As it is written. The quotation is from Ps. 112: 9. **He hath dispersed abroad; he hath given to the poor**—should be, *He scattered, he gave to the poor.* The scattering is in contrast with the collection of things for themselves that characterizes others. **His righteousness remaineth forever.** This saying in the original is in immediate parallelism with "his horn shall be exalted with honor," and indirectly with "the righteous shall be held in everlasting remembrance"; and the thought is probably that his righteousness is a perpetual memorial of him, an enduring monument. Paul may have quoted it with the idea of the perpetuity of the righteousness itself. The quotation is evidently intended to bring to mind the beautiful description in the Psalm of such righteousness as Paul has been commending.

10. Now he that ministereth seed to the sower both minister bread for your food, and multiply your food sown, and increase the fruits of your righteousness —should be, *And he that supplieth seed to the sower, and bread for food, will supply and multiply your seed, and will increase the fruits of your righteousness.* The conjunction at the beginning does not introduce a new subject, but continues the previous one. The description of God as 'he that supplieth seed to the sower, and bread for food,' is taken from Isa. 55: 10; and this is a sufficient reason for keeping together the two parts, instead of separating them, as in our version. It is interesting too that Isaiah uses this as an analogy of deeper things in God. The *supplying and multiplying your seed* might be taken literally, and the argument be that God would do in their case what he does generally. But the *multiplication of the fruits of their righteousness* is evidently not agricultural, and makes it probable that the former is not. The general thought is that God supplies to men the materials and the fruits of their work. And the particular seed which they are sowing is alms and blessings for the poor. God will then, according to the general law, supply and multiply the means for this good work. Following out this thought, the *increase of the fruits of their righteousness* will be the multiplication of human gladness, and the lessening of human sorrow, that will result from their work.

11. Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God—should be, *Ye, being enriched in everything unto every liberality, which worketh through us thanksgiving to God.* There is a lack of grammatical connection between this and the preceding verse, which causes the insertion of 'ye' at the beginning. This participial clause states the way in which the preceding promise will be carried out. They are to be every way enriched, with a view to their own liberality, and to the production in others of thanksgiving to God; and we have here the seed, the sowing, and the fruits.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;
13 While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men;*
14 And by their prayer for you, which long after you for the exceeding grace of God in you.
15 Thanks *be* unto God for his unspeakable gift.

11 ness: ye being enriched in everything unto all [1]liberality, which worketh through us thanksgiving to
12 God. For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings
13 unto God; seeing that through the proving *of you* by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the [1]liberality of *your* contribution unto
14 them and unto all; while they themselves also, with supplication on your behalf, long after you by rea-
15 son of the exceeding grace of God in you. Thanks be to God for his unspeakable gift.

1 Gr. *singleness.*

12. For the administration of this service not only supplieth the wants of the saints, but is abundant also by many thanksgivings unto God—should be, *Because the service of this offering is not only filling up the measure of the wants of the saints, but also overflowing through many thanksgivings to God.* The word translated 'service,' better, '*offering*' is used to denote the service of worship and sacrifice in the Old Testament; and probably here it denotes their almsgiving on its religious side, as an offering to God. The argument in the passage is the contrast between 'filling up' and 'overflowing.' Their act has not only its proper effect in filling up the necessities of the saints at Jerusalem, but it overflows this original measure of its purpose, by producing thanksgiving to God. The verse is a justification of his introduction of thanksgiving as a fruit of their giving, showing that it produces, not only satisfaction, but also thankfulness to God in those benefited by the gift.

13. While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men—should be, *Since they, through the proof of this service, glorify God for your obedience to your profession in respect to the gospel of Christ, and for the liberality of your contribution in respect to us, and to all.* The phrase, 'through the proof of this service,' denotes the occasion of their glorifying God—viz., the proof of the Corinthians, and the approval of their faith, by means of this service rendered to the saints at Jerusalem. What follows is the ground of their glorifying God, and it is looked at first with respect to the gospel of Christ, in which respect their praise is for the obedience of the Corinthians to their confession; and second, with respect to the saints at Jerusalem, and everywhere, in which respect, it is for the liberality of their contribution. So, in substance, Meyer, who unravels the singular construction admirably. Their confession is of Christ, and this confession sets up a standard which they are to follow in their lives. It is the subjective form of obedience to Christ. The persons who are represented as glorifying God, are the saints at Jerusalem, they being those who are led by the gifts of the Corinthians, and of others, to render thanks to God. **And by their prayer for you, which long after you for the exceeding grace of God in you**—should be, *And they themselves, with prayer on your behalf, longing for you on account of the exceeding grace of God upon you.* This is another phase of the thankfulness spoken of above. It leads the church at Jerusalem to long to see men on whom God has bestowed such grace. In these material gifts that they receive, they are God's spiritual gifts to the donors, and they long to see such recipients and manifestors of God's grace to the world. The phrase, 'with prayer on your behalf,' denotes the accompaniment of this longing.

15. Thanks be unto God for his unspeakable gift. God's unspeakable gift is his grace in Jesus Christ, a beautiful fruit of which is this mutual love and good-will of Christians, though of different nations and far distant.

CRITICAL NOTES.—CHAPTER IX.

4. *Confident boasting.* Literally, *confidence of boasting*, is the reading of ℵ c D c EKLP, etc., syr^{utr}, etc.; *of boasting* is omitted in ℵ* BCD*FG, etc., it vulg cop, etc.

5. *Whereof ye had notice before*, is the poor rendering of a reading found in KL, etc. *Promised before*, is found in ℵ BCDEFGP it vulg, etc.

CHAPTER X.

NOW I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent am bold toward you:

1 Now I Paul myself intreat you by the meekness and gentleness of Christ, I who in your presence am lowly among you, but being absent am of good

7. *Purposeth* is found in DEKL, etc. *Has purposed* is found in ℵ BCP it vulg, etc.

10. *Minister* . . . *multiply* . . . *increase* is the reading of ℵ^{c} D^{c} FGKL, etc. *Will minister*, etc., is found in ℵ* BCD* P it vulg cop, etc.

ANALYSIS.

General subject.—Paul's defence against the charge, brought against him by his Judaizing opponents, that he is a different man, present and absent.

1, 2. He beseeches them not to force him to be bold against them, present, as well as absent. **3-6.** The weapons of his warfare not fleshly, but spiritually strong to capture, or to punish, disobedient thoughts. **7-11.** Commending them to their own principle of looking at things before their eyes, he assures them that any proofs of being an officer in Christ's service that any body has, he has also; that if he should make a greater boast in this respect than he has, God will vindicate it, so that he may not seem to be a mere terror in his absence; and, finally, that he is the same in deed present, that he is by letter absent. **12-14.** The proof of these things to be found, not in his own words of self-commendation, but in his work, covering, without any stretching, a province reaching as far as them. **15, 16.** He hopes that he shall grow, by this standard of measurement, so as to outgrow them, and preach beyond them, and not glory as some others, in another man's work. **17, 18.** Such glorying is really glorying in God, whose commendation, through the work which he gives the man to do, is the only approval.

Ch. 10. In this chapter, Paul resumes, more sharply and definitely, the subject of his authority, and of the opposition to it in Corinth, which he has touched in passing in the early part of the letter. And here his tone becomes sharp, and sometimes self-conscious, with an undertone of wonderful tenderness, that implies a sad state of things in the church, toward which the apostle feels, nevertheless, a peculiar attachment on account of its readiness to understand the gospel of the grace of God.

1. Now I Paul myself. Every word here is emphatic, in order to bring the person and authority of the apostle into bold relief. He is the founder of many widely separated churches, the care of which presses on him; and in the long periods of necessary absence of this revolutionary and hated apostle, many Judaizing false teachers came in to oppose and undermine him. And now he wishes to assert himself, at the very beginning, against all such with his, 'Now I Paul myself.' **By the meekness and gentleness of Christ**—better, *By the gentleness and mildness of Christ.* The first is the opposite of hardness and severity, and the second is very nearly Matthew Arnold's "sweet reasonableness," in which he finds partly the secret of Christ's method. Paul, who wishes to be like Christ, makes this the motive of his appeal to the Corinthians, to allow him to be gentle instead of severe. **Who in presence am base among you**—better, *In your presence am lowly.* Our version gives the idea of lowliness in personal appearance or bearing. It is the opposite of *being absent.* **But being absent am bold toward you**—better, *Am brave toward you.* The idea is that he is brave enough at a distance; but before people is humble and deferential. He takes up here the charge that is made against him (see ver. 9, 10) of being contentious and hard, but lacking the spirit to keep it up before others. He quotes therefore, somewhat ironically, the language of his opponents, praying them to allow him to keep up this role, and play this double part, and not force him to be consistently bold against them. The beauty of this closing part of the Epistle is its revelation of the many-sided and very human personality which Paul presents in all his letters, but which is often obscured in the importance of the ideas and truths of which he *is to* many the mere channel.

2 But I beseech *you*, that I may not be bold when I
am present with that confidence, wherewith I think to
be bold against some, which think of us as if we walked
according to the flesh.
3 For though we walk in the flesh, we do not war
after the flesh:
4 (For the weapons of our warfare *are* not carnal, but
mighty through God to the pulling down of strong
holds;)
5 Casting down imaginations, and every high thing

2 courage toward you: yea, I beseech you, that I may
not when present shew courage with the confidence
wherewith I count to be bold against some, who
count of us as if we walked according to the flesh.
3 For though we walk in the flesh, we do not war ac-
4 cording to the flesh (for the weapons of our warfare
are not of the flesh, but mighty before God to the
5 casting down of strong holds); casting down [1] im-

1 Or, *reasonings*.

2. But I beseech you. This resumes his subject after the ironical detour of ver. 1. The revisers translate it, 'Yea, I beseech;' which is better. **Be bold.** There are two words in the verse translated by this. The first means simply to be brave or courageous; the second, to be aggressively bold in one's bearing and conduct. **With that confidence wherewith I think to be bold**—should be, *With the confidence with which I count on being bold.* I scarcely think that the revisers' *count to be* is idiomatic English. **Which think of us as if we walked**—should be, *Who count us as walking.* Paul here beseeches them that he may not be thus bold, because it does not depend on his disposition, but on their conduct. **According to the flesh.** 'The flesh' is in Paul's thought the merely natural, human side of man, without the influence of the Divine Spirit, by which sin is expelled, and the higher spiritual nature of man is developed. The particular form of carnality here is the two-faced and pretentious conduct with which they charge him, one thing present, and another absent, the boastful timidity that belongs to the world, and not to Christ. Notice that here the apostle's chief difficulty is not with the church, but with the misleaders of the church, and with the church only as it is weakly misled.

3. For though we walk in the flesh, we do not war after the flesh—should be. *We do not war according to the flesh.* This phrase, 'according to the flesh,' wants to be carried over in its exact form from the last verse; because on the contrast between that and 'in the flesh' depends the meaning of the verse, and its connection with ver. 2. 'We have the flesh,' Paul says, 'as an element in which our life is passed; but not as the standard to which the warfare of our life is conformed.' It is a thoroughly New Testament and Pauline thought, this, that both these warring elements, the flesh and the spirit, the new man and the old man, the lower nature and the higher, the worldly and the unworldly spirit, enter into the Christian life; and that the conformity of the life to the higher element, as the large result of the battle, with its changing fortunes, characterizes the Christian. (See Rom. 13: 11–14; 1 Cor. 5: 6–8; Gal. 5: 16–26; Eph. 4: 22–24; 5: 8–14; Col. 3: 5–13.) He singles out here that part of his life which is specially in question, his apostolic warfare against the sin and evil in the world. (See in regard to this, 1 Thess. 1: 5—2: 12; 2 Tim. 2: 3–13.)

4. (For the weapons of our warfare are not carnal)—better, *fleshly*, in order to keep up, as the Greek word does, the connection with the word 'flesh' in the preceding. The kind of weapons employed, he uses to prove his statement about the method of his warfare. Dropping the figure, the meaning is that he does not use the means of accomplishing his object that belong to the world, and to men of the world; such, for instance, as the craft and hypocritical policy with which they charge him. **But mighty through God**—should be, *Strong before God—i. e.*, in his sight. (See Winer, 212.) These weapons of righteousness are not those that seem strong to men; but have what counts for strength before God. This is contrasted with the weakness for spiritual purposes of fleshly weapons. It is a case of adaptation of means to ends, of the refusal to employ unspiritual methods in spiritual work, and of the calm reliance on the strength of spiritual weapons, of the truth, of righteousness, of faith, of the word of God, to do God's work. (See Eph. 6: 13–18.) **To the pulling down of strongholds**—better, *Casting down*, as in ver. 5, where the same word is used. 'Strongholds'—entrenchments and fortifications of opinion, in which men strengthen themselves against the gospel.

5. Casting down imaginations—should

that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;
6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.
7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

aginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ;
6 and being in readiness to avenge all disobedience,
7 when your obedience shall be fulfilled. [1]Ye look at the things that are before your face. If any man trusteth in himself that he is Christ's, let him consider this again with himself, that, even as he is

1 Or, *Do ye look . . . face.*

be, *Reasonings*, a very different matter. (See Rom. 2: 15; Mark 11: 31; Rom. 2: 3; 1 Cor. 13: 11, where the translation *thought* or *reason* properly conveys the meaning.) **And every high thing that exalteth itself**—should be, *Every high thing erected against.* Paul carries out here the figure of a fortification, and means by a 'high thing' anything like a wall or tower, which by its height gives an advantage in battle. **The knowledge of God** is the truth against which these defences are erected. The gospel of Christ is a revelation of God, of what he essentially is, and not of what he exceptionally does; and its result in man is frequently said to be a knowledge of God. (See John 17: 3; Acts 17: 23 seq.; 1 Cor. 1: 24; 2: 10 seq.; Col. 1: 9-23; Heb. 1: 1 seq., etc.) **And bringing into captivity every thought to the obedience of Christ,** should, be probably, *Leading captive every thought into obedience to Christ.* The hostile thoughts of men are to be captured and brought into the state, or realm, of obedience to Christ. This 'obedience to Christ' is another representation of the idea and purpose of the gospel. See John 14: 15, 21, 23, 24; 15: 10; 17: 6, 17, for Christ's own final, solemn words about obedience as the fruit and test of belonging to him. The participles in this verse do not agree with the word 'weapons' in the preceding verse; but at the same time, the close connection between this and verse 4, the thought in this verse being a continuation of the last clause in verse 4, forbids the supposition that the latter is a parenthesis, and that these participles agree with the subject of the verb in verse 3. It is a case of anacoluthon probably, or lack of connected structure, and the marks of parenthesis should be omitted, and this verse translated, *Since we cast down . . . and lead captive . . .*

6. And having in a readiness to revenge all disobedience, when your obedience is fulfilled—should be, *And are in readiness to avenge every disobedience, whenever your obedience is completed.* There are two sides to his employment of the spiritual weapons of righteousness—the destruction of opposing forces, resulting in the capture for Christ of the hostile thoughts of men, and the punishment of those who continued hostile. Paul saw in the church as a whole an incomplete obedience, thoughts not yet conquered for Christ, and in the Judaizing disturbers a complete disobedience, an unconquerable hostility to the true gospel. But he reserved his punishment of the latter class until the lines were clearly drawn, and he could count men clearly on his side, or on the side of his opposers. Another key to what his enemies called his timid and temporizing policy. Notice that it is by spiritual weapons that he proposes to effect both capture and punishment.

7. Do ye look on things after the outward appearance?—should be, probably, *Do you look at the things that are before your face?* Other interpretations are, *You look* etc.; and *Look* etc., making it imperative. The former makes it a charge against them, that they do not look deeply into things. The latter makes it an injunction to open their eyes to patent facts. Our explanation is that Paul asks them if they do this, supposing that it is what the Judaizers have directed them to do, to look at the facts lying right before them of Paul's timid and inconsistent policy, and judge if such a man can be a true apostle; and that Paul anticipating their answer turns their attention to other facts before their face. The translation after, 'to the outward appearance,' is contrary to usage. **If any man trust to himself**—better, *Has confidence in himself.* **He is Christ's.** It is not an ordinary belonging to Christ that is meant, for that is not in question; but the official connection with him of one commissioned to do apostolic and representative work. **Let him of himself think this again**—better, *Let him consider this again with himself.* (See Crit. Notes.)

8 For though I should boast somewhat more of our
authority, which the Lord hath given us for edifi-
cation, and not for your destruction, I should not be
ashamed:
9 That I may not seem as if I would terrify you by
letters.
10 For *his* letters, say they, *are* weighty and power-
ful; but *his* bodily presence *is* weak, and *his* speech
contemptible.
11 Let such a one think this, that, such as we are in
word by letters when we are absent, such *will we be* also
in deed when we are present.
12 For we dare not make ourselves of the number, or

8 Christ's, so also are we. For though I should glory
somewhat abundantly concerning our authority
(which the Lord gave for building you up, and not
for casting you down), I shall not be put to shame:
9 that I may not seem as if I would terrify you by my
10 letters. For, His letters, they say, are weighty and
strong; but his bodily presence is weak, and his
11 speech of no account. Let such a one reckon this,
that, what we are in word by letters when we are
absent, such *are we* also in deed when we are present.
12 For we are not bold [1] to number or compare our-

1 Gr. *to judge ourselves among, or to judge ourselves with.*

The words 'again with himself' are an interesting allusion to the words *has confidence in himself*. As if the apostle had said: *He has carried the matter to judgment before himself, he has looked at himself, and said, I am Christ's, I am an apostolic man: now let him weigh this also in the silence of his own mind, that I have like proofs of apostolicity with himself.* The apostle introduces here the question about which they are to look at his patent facts. The word 'Christ's' at the end of the verse, is to be omitted. (See Crit. Notes.)

8. This verse should be translated, probably, *For if I make some greater boast concerning our authority, which the Lord gave for building you up, and not for casting you down, I shall not be put to shame.* On the substitution of 'if' for 'though,' the omission of 'us' in the relative clause, see Crit. Notes. The comparison is with the boast made in verses 3-6. The description given of this authority is probably suggested by the word 'casting down' in the previous account of it, (ver. 4, 5), and is meant to assure them that this casting down is not of them, but of their hostile thoughts, and that they are to be built up by it. **I shall not be ashamed.** The result will justify a greater boast even than what I have made. This confidence that any assertion of apostolic authority made by him will be justified by the event, he uses as proof that he is Christ's man in this official sense.

9. That I may not seem as if I would terrify you by letters—should be, *Seem, as it were, to terrify you by my letters.* So Meyer and Grimm. The 'as it were' softens the harshness of the expression. This is the purpose served by the vindication of his authority prophesied in the preceding 'I shall not be put to shame.' If he proves to be a man with divine authority to subject men to Christ, and to punish disobedience, he will no longer seem to be a mere terror at a distance, putting courage into his letters that he loses at close quarters. It is the divine purpose in procuring this vindication.

10. This verse introduces the charge to which his last words refer. **His bodily presence.** By this they mean his actual presence, himself when present in body, and not simply represented in his absence by letters. It is not his port or figure, his personal appearance, which the word 'presence' does not mean in Greek. **And his speech contemptible**—*i. e.*, what he says, not his manner of saying it. The word translated 'contemptible' is a participle, and means *despised*, actually considered of no account by men.

11. Let such a one think this, that such as we are in word by letters when we are absent, such will we be in deed when we are present—better, *Let such a one consider this, that as we are in word by means of letters being absent, such also in deed being present.* The word for 'consider' is the same as that rendered 'count' in ver. 2. The idea of the word, from which come its various meanings, is that of calculation. The verb in the principal clause is left to be supplied from the preceding subordinate clause; and its omission in English preserves better the flavor of the original. But the tense should be present, as in the verb from which it is taken. It is a statement of what he is, not a threat of what he will be. Paul is, as he tells us frequently, a Jew, or a Greek, under law, or without law, strong or weak, all things to all men; but not because of inconsistency, or changeableness in himself, but because of a wise and skillful adaptability, in which there is strength instead of weakness.

12. For we dare not make ourselves of

compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our measure*, as though we reached not unto you; for we are come as far as to you also in *preaching* the gospel of Christ:

selves with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with them-
13 selves, are without understanding. But we will not glory beyond *our* measure, but according to the measure of the [1]province which God apportioned to
14 us as a measure, to reach even unto you. For we stretch not ourselves overmuch, as though we reached not unto you: for we [2]came even as far as unto you

1 Or, *limit*. Gr. *measuring-rod*....2 Or, *were the first to come*.

the number, or compare ourselves with some that commend themselves—should be, *For we do not venture to place ourselves among, or by the side of, certain of them that commend themselves.* He implies that there is a venturesomeness in self-praise that he has not the hardihood to undertake. There is a play on words in the two infinitives that is difficult to render into English; the above is only an attempt. He does not say 'certain that,' but 'certain of them that.' They belong to the class of *self-commenders*. This statement is intended to confirm the preceding one—that he is the same in word and deed. He is not a man to praise himself, he lets his deeds speak for him; and that ought to show them that he will not be boastful and self-asserting in his letters, and then timid in action. **But they,** etc.—should be, *But they, measuring themselves by themselves, and comparing themselves with themselves, are not wise.* This is characteristic of self-commendation; at least, of the self-commendation of these opponents of the apostle. It is not comparing themselves among themselves, but with themselves; or for one man, comparing himself with himself. The process is indirect, but simple, and not uncommon. The man sets up his own virtues as a standard of excellence, and makes this a test of himself and others, so that the wise man praises wisdom; the monk, asceticism; and so on. 'Are not wise.' Because the standard must be objective, if a man would have a true estimate of himself.

13. But we will not boast of things without our measure—should be, *Boast without measure.* There is no limit or restraint to the self-commendation that measures itself by itself. The subjective standard is vague and elastic, and the man who adopts it boasts without measure really. The 'we' is emphatic, contrasting Paul with the self-commending Judaizers of the preceding verse. **But according to the measure of the rule which God hath distributed to us, a measure to reach even unto you**—should be, *Which God apportioned to us as a measure to reach even unto you.* Paul's measure of himself is the work that God has permitted him to do, the ground covered in that work. This he thinks of as a measuring-line, or rod, giving the boundary-line of his province, and hence defining the limits of his glorying. The measure of his boasting is the length of the line which measures his work; and that stretches from Jerusalem to Corinth. 'Province,' by which the revisers translate the word for 'rule,' is an unnecessary stretching of its meaning.

14. For we stretch not ourselves beyond our measure, as though we reached not unto you. That is, our proper measure brings us unto you in our work, and so we do not need to stretch ourselves beyond that to come to you. The measure is evidently the ground actually covered by Paul in his work. Merely to travel over the ground in coming to them, does not bring him properly to them, nor make him reach to them; it is necessary to preach, and labor, and found churches, over all this intervening space, to make him reach them in any such sense that it will be a measure of his work, and hence of his glorying. (See verses 15, 16.) There is evidently here an allusion to the enemies of the apostle, whose presence in Corinth involved a stretching of themselves beyond their limit. **For we are come as far as to you also in preaching the gospel of Christ**—should be, *For we came through even to you in the gospel of Christ.* This confirms the preceding statement that he does not need to stretch himself to reach to them. He has actually reached them without that skipping of any intervening place, or imperfect working of it, that would constitute stretching himself out. 'In the gospel of Christ,' denotes the sphere in which his work is, and in which he reaches them.

15 Not boasting of things without *our* measure, *that is*, of other men's labours: but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,
16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.
17 But he that glorieth, let him glory in the Lord.
18 For not he that commendeth himself is approved, but whom the Lord commendeth.

15 in the gospel of Christ: not glorying beyond *our* measure, *that is*, in other men's labours; but having hope that, as your faith groweth, we shall be magnified in you according to our [1]province unto
16 *further* abundance, so as to preach the gospel even unto the parts beyond you, *and* not to glory in
17 another's province in regard of things ready to our hand. But he that glorieth, let him glory in the
18 Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.

1 Or, *limit*. Gr. *measuring-rod*.

15. Not boasting of things without our measure in other men's labors—should be, *Not boasting without measure in other men's labors.* The unlimited and unregulated boasting of the disturbers of the church had this for one of its marks, that it was regardless of boundary lines and property, and boasted of work really belonging to others. Corinth, for instance, was in the sphere of the apostle's labors; but they came there, and alienated his converts, and boasted of them as if they had been converts from heathenism. But the apostle would do no work that was not strictly pioneer and missionary work, and so ran no risk of boasting of other men's labors. **But having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly**—should be, *But having hope, your faith being increased, to be enlarged in you according to our rule unto excess.* It is difficult to translate; but the meaning can be explained. Paul has spoken of measuring himself by his work, by the amount of territory actually covered, not skimmed over, by him in that work. Keeping up this figure of measurement, he speaks here of 'having hope to be enlarged'—that is, to have the greatness of his stature increased by the extension of his work. But since they form the present limit of his work, it must be *in them* that this growth takes place. It must be done by their 'faith being increased,' which, when it reaches a certain stage, will allow him to leave them. His greatness will grow with their faith, until it reaches the point of 'excess,' when, having outgrown them, he can pass on to another stage marked by the work done with another people. This is becoming great 'according to his rule'—that is, according to the standard of measurement given him by God in the amount of territory actually included within the boundary lines of his work. Or, to drop the figure, Paul wishes to finish his work among the Corinthians, so as to be able to go on and include further territory in his work, which shall add to his true apostolic greatness.

16. To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand—should be, *So as to preach the gospel in the parts beyond you, not to boast over things prepared for us within another's line*, or *boundary line.* This will be the result of his growing in them through the growth of their faith unto overgrowth—that he can preach the gospel beyond them. Opposed to this is such boasting as his opponents practice over labor accomplished for them in another man's field.

17. But he that glorieth, let him glory in the Lord. This is opposed to the false glorying of the preceding verse. Glorying that is justified by work done will acknowledge that the work is due to the grace of God, and will be a glorying in God therefore. But glorying in another man's work, as if it were your own, will fail to acknowledge its obligation to God as well as to man. This is a quotation, or an adaptation, from Jer. 9: 24. Instead of 'in the Lord,' it reads '*In this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness*,' etc. Paul means by *the Lord* here probably God, as in the original. (See 1 Cor. 1: 31.) After all Paul's glorying, we find that, through his reference of everything to God, his glorying is in God, not in himself.

18. For not he that commendeth himself is approved—should be, *That one is approved*—a reduplication of the subject for the sake of emphasis. Self-commendation is by words. God commends a man by the deeds that he does through him. (See 3: 1 seq.) There are other things, to be sure, that God does *for* a man to show his approval. But in the context, it is rather the man's own deeds, regarded as coming from God, that constitute the divine approval.

CHAPTER XI.

WOULD to God ye could bear with me a little in *my* folly: and indeed bear with me.
2 For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.
3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

1 Would that ye could bear with me in a little foolishness: [1] nay indeed bear with me. For I am
2 jealous over you with a [2] godly jealousy: for I espoused you to one husband, that I might present
3 you *as* a pure virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your [3] minds should be corrupted from the simplicity and the purity that is toward Christ

1 Or, *but indeed ye do bear with me*....2 Gr. *a jealousy of God*....3 Or, *thoughts*.

CRITICAL NOTES.—CHAPTER X.

7. *Of himself* is the reading of CDEFGKP, etc.; *with himself* is found in ℵBL it vulg, etc. *Christ's*, at the end of the verse, is found in D^{c}EKL cop, etc. It is omitted in ℵBCD* FGP, etc., it vulg syr^{utr}, etc.

8. *Though* is the reading of ℵ^{c} D^{c} E**L syr$^{sch\ and\ pmg}$; *if* is the reading of ℵ*BCD*E* FGP it vulg cop, syr^{ptxt}, etc. *Us* is found in D^{c}EFGKL, also P f two MSS. vulg, etc. It is omitted in ℵ*BCD* d e three MSS. vulg, etc.

ANALYSIS.

General Subject.—Paul's defence of himself against the Judaizing false teachers.

1. Paul's entreaty that they will bear a little boasting from him. **2-4.** His reason for this is his zeal for Christ, and his anxiety lest, through the misrepresentations of his opponents, the Corinthians should be alienated, not from him, but from Christ, whom he represented. **5, 6.** Beginning of a comparison between himself and these pretended apostles. **7-12.** Special defence against the misrepresentations of his course in preaching the gospel to them without charge. **13-15.** Reason for their misrepresentation of Paul, that they themselves are false apostles. **16-33.** Continuation of the apostle's comparison of himself with the false teachers, with special emphasis on the fact that it is what they call weakness of which he boasts.

Ch. 11: 1. **Would to God ye could bear with me a little in my folly**—should be, *Would you could bear from me some little foolishness.* (See Crit. Notes.) The 'foolishness' meant, is that of glorying over his apostolic work. (See ver. 16-19, 21 seq.; 12: 1, 5, 6, 11.) He is forced thus to speak by word, as well as deed, in commendation of himself, in order to bring to their minds his spiritual quality and authority, of which his detractors had made them forgetful; yet he feels the folly of it. The apostle several times boasts in this way under protest, as much as to say, *If boasting is in order, why I have copious material for it.* (See Phil. 3: 4 seq.) **And indeed bear with me**—better, *Nay, indeed.* He turns from a wish that they might, to a request that they will, bear with him.

2. For I am jealous over you with godly jealously—should be, *With the jealousy of God*, instead of his own. The church over which he was jealous, was in danger of defection from God, not from himself; and hence his jealousy was a sharing of the divine jealousy; not a personal feeling. **For I have espoused you to one husband, that I may present you as a chaste virgin to Christ**—should be, *For I betrothed you to one husband, to present a chaste virgin to Christ.* Paul thinks of himself as the person who arranges a marriage for another. He has acted as the friend of Christ, in securing the Corinthian Church to be his bride. And hence his jealousy lest the bride that he has betrothed to Christ should be unfaithful. His honor is concerned. There is an emphasis on the *one* husband, and on the *pure virgin.* He has arranged for an exclusive tie between them and Christ, not to be shared by another than Christ; and his object is to present the church to him pure, not led off by false friends to another love. It is to be noticed that the jealousy in this verse is ascribed to God, and the husband is Christ. This is owing to the fact that in the New Testament Christ represents God in his relations to the church.

3. Through subtilty—better, *In his craftiness.* **So your minds should be corrupted from the simplicity that is in Christ**—should be, *Your thoughts may be corrupted from their singleness and purity toward*

4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.
5 For I suppose I was not a whit behind the very chiefest apostles.
6 But though *I be* rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

4 For if he that cometh preacheth another Jesus, whom we did not preach, or *if* ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well to bear with
5 *him*. For I reckon that I am not a whit behind
6 [1]the very chiefest apostles. But though *I be* rude in speech, yet *am I* not in knowledge; nay, in every thing we have made *it* manifest among all men to

1 Or, *those pre-eminent apostles.*

Christ. On the omission of 'so,' and the insertion of 'and purity,' see Crit. Notes. The allusion in the first part of the verse is, of course, to the account of the temptation in Gen. 3. The thing that the apostle would guard with jealous care, is the singleness and purity of their thoughts toward Christ; and he sees in the Judaizing teachers as dangerous an enemy of this loyalty as the serpent was in Eden. If they had only drawn the church away from himself, it would have saddened, but not dismayed, him. But these men endanger the relations between Christ and his church. See 1 Cor. 3: 4–10; Phil. 1: 15–18; and Gal. 1: 6–9, for Paul's different estimate of these two things.

4. Have not preached . . . have not received . . . have not accepted—should be, *Did not preach . . . did not receive . . . did not accept.* **Another spirit,** and **another gospel**—should be, *A different spirit*, and *a different gospel*, denoting a difference of quality, and not simply a numerical difference. There is a difference also between the words translated 'receive' and 'accept.' You receive an unexpected blow on the cheek; you accept it, when you turn the other also. **Ye might well bear with him**—better, *Bravely would you bear with him.* The commendation is ironical, as is shown by the nature of the thing commended (see Gal 1: 8, 9); and also by the argument in ver. 5, which is evidently in favor of the ironical sense of this verse. There is a change in the form of the conditional sentence, the condition being expressed in such a way as to assume its truth, but the conclusion so as to imply an unfulfilled condition. The description, therefore, wavers between two conceptions of the situation. The first shows the Corinthian Church actually hearing the preaching of a different gospel, and of another Christ; the second remembers that there is no such thing in reality as another Christ; and so represents such a hearing as merely a supposition contrary to fact. In any case, what is suggested is the danger of the situation which approaches or resembles this; and so the verse confirms the fear expressed in ver. 3.

5. For I suppose I was not a whit behind the very chiefest apostles—should be, *For I reckon that I am in nothing behind the superexcellent apostles.* This confirms the negative implied in the preceding irony. 'In nothing I am behind,' etc. It is as though he said: *And so you cannot be doing so very well in accepting their version of the gospel instead of mine.* There is a rhetorical implication in this also that he is not only not behind them, but even superior to them; so that such acceptance is anything but well done. The words translated in our version, 'the very chiefest apostles,' are by many supposed to refer to the Twelve. But it is beside Paul's purpose, and breaks up the continuity of his argument, to compare himself with them. And the expression itself is exaggerated, so as to convey an impression of irony rather than seriousness; so that there is a great probability that it refers in a severely ironical way to the Judaizing opponents of the apostle, the 'false apostles transforming themselves into apostles of Christ,' of verse 13.

6. But though I be rude in speech, yet not in knowledge—better, *Even if I am a layman in my speech, yet not in my knowledge.* 'Rude' does not preserve exactly the flavor and history of the Greek word. It means originally *a private person;* for instance, a citizen as opposed to a ruler, a soldier instead of an officer; and then *an unprofessional person, a layman*, or *one unskilled in any art or occupation.* To the Jews, it would be *an unlearned man*, as opposed to a Rabbi. Paul uses it in 1 Cor. 14: 16–23, 24, of a person who does not have some one of the charismata, or gifts of the Spirit, and hence does not occupy the corresponding position in

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?
8 I robbed other churches, taking wages *of them*, to do you service.
9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*.
10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

7 you-ward. Or did I commit a sin in abasing myself that ye might be exalted, because I preached to
8 you the gospel of God for nought? I robbed other churches, taking wages *of them* that I might min-
9 ister unto you; and when I was present with you and was in want, I was not a burden on any man: for the brethren, when they came from Macedonia, supplied the measure of my want; and in every thing I kept myself from being burdensome unto
10 you, and *so* will I keep *myself*. As the truth of Christ is in me, no man shall stop me of this glorying in

the church. Here, evidently, he is speaking of the apostolic gifts and office; and he says that he may not bear the marks of that about him in his speech; he may be unskilled or unprofessional in that, but not in his knowledge. He has apostolic knowledge, if not such skill in expression as should characterize an apostle. The first part of the statement is concessive; but it is concession for the sake of the argument. Paul defends elsewhere his divesting of his preaching of all the manners and mixtures of the schools, which is probably the charge against him. He was a "plain man, who talked right on." (See 1 Cor. 1: 17 seq.; 2: 1 seq., etc.) **But we have been thoroughly made manifest among you in all things**—should be, *But in everything having made it manifest among all in respect to you.* (See Crit. Notes.) This participial clause belongs with the predicate of the preceding clause. The thing that he represents himself as having 'made manifest' is his knowledge. It is not to them that he speaks of manifesting it, but 'among all in respect to' them. They are his "epistles, known and read of all men"; and by their knowledge of the truth, he shows among all men his knowledge as their teacher. (See 1 Cor. 1: 5, 6.) On the importance of this knowledge among all the other gifts, except the faith, hope, and love, which belong to character, see Eph. 3: 4; Gal. 1: 12, 16.

7. Have I committed an offence—should be, *Or did I commit a sin.* **Because I have preached to you the gospel of God freely**—should be, *Because I proclaimed to you the glad tidings of the gospel of God without charge.* The humbling of himself consisted in foregoing his apostolic privilege of support from the church to which he was preaching. (See 1 Cor. 9: 4, 6–15; Acts 18: 3; 20: 34.) The exaltation of them was through their introduction into the kingdom of God with its privileges. The element in this gratuitous preaching, that his enemies manufactured into a charge against him, was that it seemed to make the Corinthian Church inferior to those that contributed to the apostle's support, and therefore to show a lack of love for them. (See 12: 13; ver. 11.) The word translated 'preached' is from the same root as the word 'gospel.' 'The gospel of God' is the glad tidings of which he is the author; that he sent through Christ into the world.

8. I robbed other churches. A strong statement of the fact that he took from them more than was necessary for his support among them. These statements in regard to his receiving support from other churches are to be taken in connection with those in 1 Cor. 9, as meaning only something over and above what he did for his own support. **To do you service**—better, *That I might serve you.* What he wanted was to serve them without pay, for reasons that he mentions afterward; and in order to serve them in this way already determined on, he receives aid from other churches. Probably (see ver. 9) these churches were those of Macedonia.

9. I was chargeable to no man—better, *I was not a burden on any man.* The rest of the verse should be translated, *For the brethren having come from Macedonia supplied my lack; and in everything I kept, and will keep, myself unburdensome to you.* The case that is considered here is his action after he has exhausted what he has brought with him from Macedonia, and also what he is able to earn himself. Even then he did not come upon the church; but was saved from it by the opportune arrival of the brethren from Macedonia with further contributions.

10. As the truth of Christ is in me—a solemn form of asseveration. The truth of Christ dwelling in him makes him truthful, and vouches for the truth of what he says. **No man shall stop me of this boasting**—should be. *This boasting shall not be silenced*

11 Wherefore? because I love you not? God knoweth.
12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.
13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.
14 And no marvel; for Satan himself is transformed into an angel of light.

11 the regions of Achaia. Wherefore? because I love
12 you not? God knoweth? But what I do, that I will do, that I may cut off [1]occasion from those who desire an occasion; that wherein they glory, they
13 may be found even as we. For such men are false apostles, deceitful workers, fashioning themselves
14 into apostles of Christ. And no marvel; for even

1 Gr. *the occasion of them.*

for me. The boasting meant is that he makes the gospel of Christ without charge. (See 1 Cor. 9: 18 and Note.) He felt himself under constraint to preach the gospel; but to preach it gratuitously was to forego a privilege, of which he might boast.

11. This verse denies one reason that might be alleged for this, and used against him. To refuse a gift is often a sign that one feels so coldly or hardly toward another that he is unwilling to be put under obligation to him.

12. But what I do, that I will do—should be, *Also will I do;* and the rest of the verse should be translated, *That I may cut off the occasion of those who wish an occasion, that in the thing in which they glory, they may be found even as we.* The meaning is very obscure, and of course has been variously interpreted. There are two interpretations that seem to be tenable. The first supposes that the purpose expressed in the last part of the verse is the apostle's, and adopts the punctuation of our version, placing a semicolon between it and what precedes; that the glorying of the opponents is over an assumed indifference to reward or pay, a refusal to receive compensation, such as the apostle glories in; and that the purpose of the apostle is to cut off any occasion to charge him with the reverse, so that they may be found no better than he in this matter, even on their own assumption. The difficulty in this is to get in this last modification—namely, *Even on their own assumption.* But it does not seem so difficult as Meyer's explanation, which supposes that the purpose of the apostle is to make them actually, and not simply in pretence, the same as himself. For that would be a matter of becoming what they are not, not of being found what they are. The second interpretation of which I speak, makes the purpose in this last part of the verse to be that for which the opponents seek an occasion; and the punctuation to be only a comma. The thing then over which they glory, and in which they find the apostle abasing himself, is the exercise of their privilege to be paid for their service. But in this, they know that the apostle exercises a self-denial that has an appearance of superior virtue; and they want an opportunity to say that in this matter they are just like him in demanding pay. They glory in demanding their rights, and yet they want to say of Paul, who glories in foregoing his rights, that his glorying is vain. Such is the frequent inconsistency of men, who glory in rejecting, and even ridiculing, what they call an ideal and unpractical virtue. The difficulty in this, that it should be, in order that *we may be found even as they*, instead of *they as we*, is considerable; but on the whole, the least among the various difficulties. And there is no interpretation without difficulty.

13. This verse gives the reason for the preceding statement of the purpose of these opponents. They seek to pull down true apostles, being themselves false apostles. **Deceitful workers.** Those who are accomplishing their own ends while pretending to be working for the church. **Into the apostles**—should be, *Into apostles.* The transformation spoken of is such as to take on the appearance, and not the reality. They are not apostles, but put on an appearance of apostleship. This is one of the examples of the extension of the use of the term apostles. It seems to be applied to any independent and authoritative teacher of the gospel, whose position could be derived from Christ himself, instead of from some church.

14. For Satan himself is transformed—should be, as in ver. 13, *transforms himself.* 'Satan' is here contrasted with his servants, and the argument is from the greater to the less, from the greater change in Satan to the less change in these false apostles. The element of all holy natures is light. (See 1 John 1: 5, 7; Luke 2: 32; John 1: 4, 5, 7, 8, 9; 8: 12; Eph. 5: 8, etc.) On the other hand dark-

15 Therefore *it* is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.
16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.
17 That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.
18 Seeing that many glory after the flesh, I will glory also.
19 For ye suffer fools gladly, seeing ye *yourselves* are wise.

15 Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works.
16 I say again, Let no man think me foolish; but if *ye do*, yet as foolish receive me, that I also may
17 glory a little. That which I speak, I speak not after the Lord, but as in foolishness, in this confidence of
13 glorying. Seeing that many glory after the flesh, I
19 will glory also. For ye bear with the foolish gladly,

ness is the element of evil. (See Luke 22: 53; 2 Cor. 6: 14; Eph. 5: 8; 6: 12.) The change indicated therefore is extreme.

15. This verse should be translated, *It is no great thing therefore if his servants also transform themselves as servants of righteousness*, etc. Here the change which is expressed in the preceding verse symbolically, as from darkness to light, is denoted abstractly as from servants of Satan to servants of righteousness. It is not a great thing, because the change is not nearly so great as in the case of Satan. **Whose end shall be according to their works**—not according to their appearances and pretences. The 'end,' the final fate is what determines the reality of things, and not always their present course. And while the latter may be according to appearances, the former is always according to facts or works. (See 1 Cor. 4: 5.)

16. Let no man think me a fool—better, *foolish*. The Greek word is not so strong as *fool*. The foolishness referred to is that of boasting, which is contrary to Christian wisdom. What follows may be translated, *But if you do not avoid it, even if it be as a foolish person, receive me, that I also may boast some little.* **I say again.** This is a repetition of what he has said in verse 1, but with the proviso that he is not foolish, though his actions may appear so. It is a case in which the motive has to be taken into account, in order to determine the real character of the act contrary to its appearance. To rehearse one's good actions is the outward form of boasting, but may be merely self-defense. (See John 10: 32, 37, 38; 14: 11, 12; 15: 24, etc.) A decisive proof that this spirit of boasting is absent here is the evident repugnance of the apostle to the whole thing. But if they do think him foolish in this sense, a boastful person, why, he wants them to be consistent, and receive him in this character, so that he may boast a little, as well as the Judaizers, to whom the role is natural and customary.

17. I speak it not after the Lord, but, as it were, foolishly, in this confidence of boasting—better, *I speak not according to the Lord, but as in foolishness, in this confidence, etc.* (See Crit. Notes.) This is said of the nature of the act in itself considered. To boast is foolish; it is not the Lord's way; it is the way of the flesh; and only exceptional circumstances can justify it. But there are these exceptional circumstances, as we have seen. And hence the apostle may speak of it as foolish or not, according as he looks at the act by itself, or in connection with its motive. The words, 'in this confidence,' etc., modify the whole preceding sentence, the verb, that is, with both its other modifiers.

18. This verse contains one of the reasons for the apostle's indulging in boasting. Others have boasted, in order to vindicate their claims to apostleship as against his; and the apostle sees that its effect on the church has been such as to endanger his influence, compelling him to a distasteful action adopted by men of the world to accomplish their objects. The words 'after the flesh,' denote the general character of boasting, not of this particular instance. It is the positive form of the 'not according to the Lord,' which has just been applied by the apostle to boasting as such. And there is included in the list of boastings that follows one specification, *the service of Christ, that does not belong to the category of things after the flesh.* (See ver. 23 seq.) This is not parallel, therefore, to the expression "no confidence in the flesh," and "confidence in the flesh," in Phil. 3: 3, 4. It is the act of boasting, as such, that is characterized as "after the flesh"; but, of course, with the modification implied in that.

19. For ye suffer fools gladly, seeing ye yourselves are wise—better, *Ye bear with the fools gladly, being wise.* This is an ironical reason for his speaking foolishly. He says: *I am foolish, to be sure; but then you are wise, and wise people are patient with the foolish.*

20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.
21 I speak as concerning reproach, as though we had been weak. Howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also.
22 Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.
23 Are they ministers of Christ? (I speak as a fool.) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

20 being wise *yourselves*. For ye bear with a man, if he bringeth you into bondage, if he devoureth you, if he taketh you *captive*, if he exalteth himself, if he
21 smiteth you on the face. I speak by way of disparagement, as though we had been weak. Yet whereinsoever any is bold (I speak in foolishness), I am
22 bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham?
23 so am I. Are they ministers of Christ? (I speak as one beside himself) I more; in labours more abundantly, in prisons more abundantly, in stripes

20. For ye suffer. Most likely they would, but that is not what the apostle means to say. He means, *You bear it*, or *you exercise forbearance, if a man bring you into bondage.* This is a strong expression of the harsh authority exercised over the church by these false teachers. (See Matt. 23: 8-12; 1 Pet. 5: 2, 3.) It is plain, from the rest of the description of these enslavers, that it is subjection to persons, and not to an enslaving system like the law, that is meant here, as in Gal. 2: 4; 4: 9. **Devour you.** By this he expresses strongly the extortion practiced on them by these men. See, again, 1 Pet. 5: 2, 3, where the apostle exhorts the elders not to do their work for base gain. **If a man take of you**—should be, *If a man captures you*, as a hunter takes game; if he takes possession of them by arts and circumventions. **If a man exalt himself.** That is, if he gets himself called rabbi, master, and the like, and assumes airs of superiority. (See, again, Matt. 23: 8-12.) **If a man smite you on the face.** This is a strong expression of the proud and rude treatment to which the church was subjected by these men. They bore it, it seems, because it appeared an exhibition of strength and of proper authority on the part of these men. The Christian doctrine of equality, and of the use of strength in the service of the weak, instead of in the promotion and enrichment of the strong, is not easily comprehended by either the strong or weak.

21. I speak as concerning reproach, as though we had been weak—should be, *I say by way of disparagement, as it were, that we have been weak.* The disparagement is of himself, and is, of course, ironical. Strength is a good, and weakness an evil, in themselves considered; but to confess weakness as the opposite of such strength as is here described, and as a disparagement of himself, is intensely ironical. The mildness and "sweet reasonableness" of Christ, seem weakness to many, but are real strength. 'As it were, that,' denotes that this is a pretended, and not a real, opinion, and heightens the expression of irony. On the tense of the last verb, see Crit. Notes. **Howbeit whereinsoever any is bold**—better, more simply, *But in whatever any one is bold.* The boldness meant is evidently from what follows boldness of speech, "confidence of glorying." Whatever these men dare to boast of, he can confidently boast of the same. **I speak foolishly** — literally, *In foolishness.* The constant return to this confession of foolishness, as a kind of refrain, shows how strongly the apostle feels the false position in which he is placed. Boasting is not natural to him.

22. Are they Hebrews? . . . Israelites . . . the seed of Abraham? The subjects in this series of questions are unemphatic; the emphasis is on the predicate. It is uncertain what is the precise difference between the three names used here. 'Hebrews' is the national name, probably; 'Israelites' the theocratic; and 'seed of Abraham' denotes them as the inheritors of the promises. Paul repeats the varied vocabulary of their boasting, by which they sought to heighten the effect.

23. Are they ministers of Christ?—better, *servants of Christ.* **I speak as a fool**—should be, *I speak as one beside himself*, the word being different from the one employed in verses 1, 16, 17, 19, 21. **I more.** Probably this means, *More than they; in a greater degree.* But there is some reason for Meyer's explanation, which makes it mean, *more than a servant of Christ.* Paul has denied them this title (ver. 13-15), and so he may mean that if they are that, then he is something more. But the comparisons that follow, tend rather to show them behind him in the things that belong to this office, than entirely lacking them. He does not, however, concede to them a claim to this position, except for the purpose of his present statement. The rest of this verse should be translated, *In labors more abundantly, in prisons more,*

24 Of the Jews five times received I forty *stripes* save one.
25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;
26 *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;
27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

24 above measure, in deaths oft. Of the Jews five
25 times received I forty *stripes* save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I
26 been in the deep; *in* journeyings often, *in* perils of rivers, *in* perils of robbers, *in* perils from *my* [1]countrymen, *in* perils from the Gentiles, *in* perils in the city, *in* perils in the wilderness, *in* perils
27 in the sea, *in* perils among false brethren; *in* labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and naked-

1 Gr. *race.*

in stripes exceedingly, in deaths often. (See Crit. Notes.) These are specifications of the things in which he exceeded them as a servant of Christ. Both in his labors and his sufferings he claimed to surpass them. The third clause is in the form of comparison, and means, *in stripes exceeding them.* The fourth is positive, leaving it to be implied that in this frequent exposure to death, he went beyond them, or perhaps even, that in such exposure he had something that they had not experienced at all. On the transposition of the second and third clauses, see Crit. Notes. On the first clause, see 1 Cor. 15: 10. On the second, see 1 Cor. 15: 30-32; 2 Cor. 4: 11. On the third, see 6: 5; Acts 20: 23.

24. Of the Jews—should be, *From Jews.* The beating with rods that follows, was a Roman punishment; and hence the contrast implied between stripes received *from Jews*, and *from Gentiles.* The *forty stripes, save one*, was owing to the Jewish law that not more than forty should be given, and to the rabbinical refinement restricting it to thirty-nine, in order to prevent mistakes. (See Deut. 25: 3.) There is no record elsewhere of these beatings. Probably this and the following verse are parenthetical, developing, in the way of direct statement, the immediately preceding, *in deaths often.* The regular structure is resumed in ver. 26.

25. Thrice was I beaten with rods. One of these occasions was the familiar one at the time of his first visit to Philippi. (See Acts 16: 23.) **Once was I stoned.** This was at Lystra. (See Acts 14: 19.) **A night and a day I have been in the deep**—should be, *Have I spent in the deep.* This must have been in connection with one of his shipwrecks, when he was cast away on some part of the wreck. These shipwrecks are not mentioned in Acts. To refer it to Acts 27 is of course incorrect, as that came later.

26. In journeyings often, etc.—should be, *By journeyings often;* and so through the first phrase of ver. 27. It is the instrumental dative, resuming the structure of ver. 23, and showing that by which he proves himself more a minister of Christ than they. **Perils of waters**—should be, *Perils of rivers.* These dangers from rivers and from robbers are not recounted in Acts. **Perils by mine own countrymen**—should be, *From my race.* Paul, though an apostle to the Gentiles, was persecuted mostly by the Jews. (See Acts 9: 23, 29; 13: 45 seq.; 14: 2 seq.; 14: 19 seq.; 17: 5 seq.; 17: 13 seq.; 18: 12 seq.; 21: 27 seq.) **Perils by the heathen**—should be, *From Gentiles.* Of these, the only cases mentioned in the Acts are 16: 19 seq.; 19: 23 seq.) **In the city—in the wilderness**—better, *In city—in wilderness.* **Among false brethren.** We have no record of anything but opposition from the Judaizing Christians, to whom reference is made here probably. But it is not wholly improbable that this opposition might go to the length of personal danger. (See Gal. 2: 4.)

27. In weariness and painfulness—should be, *By labor and toil;* a favorite conjunction of terms with the apostle to denote severe work. (See 1 Thess. 2: 9; 2 Thess. 3: 8.) (On the change from *In* to *By*, see Crit. Notes.) **In fastings often.** Probably, as hunger and thirst have just been mentioned, this refers to voluntary fasts. Such fasts were observed in the early church, generally in connection with prayer. (See Acts 14: 23; 13: 2, 3.) But it is one of the results of textual criticism to strike out many of the references to fasting in the New Testament—*e. g.*, Matt. 17: 21; Mark 9: 29; 1 Cor. 7: 5; Acts 10: 30,

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.
29 Who is weak, and I am not weak? who is offended, and I burn not?
30 If I must needs glory, I will glory of the things which concern mine infirmities.
31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.
32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

28 ness. [1]Beside those things that are without, there is that which presseth upon me daily, anxiety
29 for all the churches. Who is weak, and I am not weak? who is made to stumble, and I burn not?
30 If I must needs glory, I will glory of the things that
31 concern my weakness. [2]The God and Father of the Lord Jesus, he who is blessed [3]for evermore, know-
32 eth that I lie not. In Damascus the governor under Aretas the king guarded the city of the Damascenes,

1 Or, *Beside the things which I omit.* Or, *Beside the things that come out of course*....2 Or, *God and the Father*....3 Gr. *unto the ages.*

Our Lord did not forbid fasting, but prescribed the spirit of its observance. (See Matt. 4: 2; 6: 16 seq.; 9: 14 seq.)

28. Beside those things that are without, that which cometh upon me daily—should be, *Beside the things that I omit, my daily charge is the care of all the churches.* The word translated 'without,' in our version, means always *beside, except.* (See Matt. 5: 32; Acts 26: 29.) On the change from *That which cometh upon me* to *my charge*, see Crit. Notes. There is no grammatical connection between this verse and anything preceding; and it is better, therefore, to make it a sentence by itself, as in the above translation. Having enumerated all the special things that he cares to name, instead of going on to add to this list, he makes this general statement that his daily charge is the care of all the churches. And this care, unlimited in its time and application, coming every day, and extending to all the churches, is the fitting climax of the apostle's account of himself as a servant of Christ.

29. Who is weak, and I am not weak? 'I' is not emphatic, not being expressed in the Greek. The idea is that he enters by sympathy into the spiritual condition of every one of his children in Christ. No one of them can be weak in faith or conscience without Paul feeling it with the weak brother **Who is offended, and I burn not?**—should be, *Who is made to stumble*, etc. *Burning* is a figurative expression of any strong feeling; here, of pain or grief. The 'I' is emphatic in this case; and the meaning is, *And I am not the one to suffer the pain?* The principle is a universal one, that when a person is led into sin, the one to suffer is the one that has spiritual charge of him. The verse is very instructive, and suggestive on vicarious suffering.

30. This verse is better translated, *If it is necessary to glory, I will glory over the things of my weakness.* The 'weakness' here is contrasted with the kind of strength spoken of in ver. 20. For a man to be self-asserting, authoritative, putting others down and himself up, these false apostles considered strength. But the weakness that consists in endurance, in patience, in suffering and sympathy, in self-sacrifice, is the apostle's material of boasting, if boast he must. Hence, his account of himself as a servant of Christ, is of his sufferings, and toils, and sympathy; of the things that belong to the beatitudes. (See Matt. 5: 3–12.) It is one of the fruits of Christianity that weakness and strength of spirit have changed places in the estimate of so many, and that the apostle's irony in calling these things weakness can be appreciated.

31. The God and Father of our Lord Jesus Christ, which is blessed for evermore—should be, *The God and Father of the Lord Jesus, who is praised* (or *to be praised*) *forever.* (See Crit. Notes.) The word 'blessed,' in our version, is ambiguous; and if pronounced in two syllables, is misleading. The word may have either of the two meanings given above, with some preference for the latter. The idea would be then that all praise is due him forever. The clause is added to give the weight of God's adorableness to the assertion. The statement that is thus asseverated is probably what follows; as otherwise we have to go back beyond ver. 30 for the connection.

32. In Damascus . . . the city of the Damascenes. The repetition here is characteristic. Paul's style was strong, but not neat. **The governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me**—should be, *The ethnarch of Aretas the king guarded the city of the Damascenes to take me.* (See Crit. Notes.) The guarding

33 And through a window in a basket was I let down by the wall, and escaped his hands.

33 in order to take me: and through a window was I let down in a basket by the wall, and escaped his hands.

CHAPTER XII.

IT is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

1 [1]I must needs glory, though it is not expedient; but I will come to visions and revelations of the

1 Some ancient authorities read, *Now to glory is not expedient, but I will come, etc.*

was probably by a watch set at the gates. And we learn from Acts 9: 23, that this watch was kept by the Jews. There is a bit of historical problem here. Syria was a Roman province; but it appears to have been at this time very temporarily under Aretas, King of Arabia, and to have been governed by a prefect of his appointment. How this fact, not mentioned elsewhere, came about, whether by the favor of the Roman Emperor, or by a sudden incursion, is matter of conjecture. But the idea of conquest is not probable. Aretas was the father-in-law of Herod Antipas.

33. By the wall—should be, *Through the wall.* The window was probably an opening in the wall itself. The basket was a rope basket. This carries forward the account of the apostle's weakness. Among the instances of it were such ignominious escapes as this.

CRITICAL NOTES.—CHAPTER XI.

Bear with me . . . in my folly is the reading of KLP, etc., syr^{sch}? cop?; *bear from me . . . foolishness* is found in ℵBDEP, also FG it vulg syr^{p}, etc. *Some* is inserted before *little* in ℵBDEM, etc., f vulg syr^{p}, etc. It is omitted in FGKLP d e g r, etc.

3. *So your minds*, etc., is found in D$^{b \text{ and } c}$ EKLM, etc., f vulg syr^{utr}, etc.; *so* is omitted in ℵBD*FGP d e g r cop, etc. *From the simplicity* is the reading of ℵ^{c}D^{c}KLMP f vulg syr^{sch}, syr$^{p\ txt}$, etc. *And purity* is added in ℵ*BFG g syr^{po*}, also in D*E d e, etc.

6. *Have been made manifest* is the reading of ℵ^{c}D^{c}EKLP r vulg syr^{utr} cop, etc.; *having made it manifest* is found in ℵ*BFG g, etc.

23. *In stripes . . . in prisons* is the order in ℵ*FG g, etc.; also ℵ^{c}D^{b}KLM syr^{utr} cop, etc. The reverse order is found in BD$^{*\text{ and } c}$ E d e f vulg.

27. *In labor* is the reading of ℵ^{c}KLMP f vulg, etc.; *by labor* of ℵ*BDEFG d e g, etc.

28. *That which cometh upon me* is found in KLMP it vulg, etc.; *my charge* is found in ℵBDEFG, etc.

31. *Our Lord* is found in DEMP d e f vulg syr^{sch} cop, etc.; *the Lord* in ℵBFGKL g syr^{p}, etc. *Jesus Christ* is the reading of DEKLMP d e f vulg syr^{sch} cop, etc.; *Christ* is omitted in ℵBFG g syr^{p}, etc.

32. *Desirous to* is found in ℵD^{c}EKLMP, also in FG g cop syr^{p}, etc. It is omitted in BD*d e f vulg syr^{sch}, etc.

ANALYSIS.

General subject.—Paul's vision and counteracting affliction; and his defence of his apostolic action. **1-6.** His vision, and the statement that he glories over the subject of that, not over himself. **7-10.** His thorn in the flesh, given to prevent exaltation over his visions, and his glorying over that and like *weaknesses*, because of the sufficient grace of Christ, and the power of Christ perfected in such *weaknesses*. **11.** The bitter necessity of boasting forced on him by their failure to do him justice. **12.** Proof that he established his apostleship among them by signs and miracles. **13-15.** Defence of his action in working among them gratuitously, in which he sees a chance for them to derogate his apostolic work. **16-18.** Defence against the possible charge that he extorted money from them by his emissaries. **19-21.** He is not really defending himself in all this, but seeking their spiritual good, which is hindered by their loss of confidence in him.

Ch. 12: 1. This verse should be translated, *It is necessary to glory, though not indeed expedient; but I will come to visions and revelations of the Lord.* Paul returns here to his constant refrain of repugnance at the boasting that he feels forced on him, Before, he has dwelt on the foolishness of it, and now he dwells more soberly on the unprofitableness of it. This inexpediency is owing to the moral quality of the thing in itself; making it

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth;) such a one caught up to the third heaven.
3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)
4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

2 Lord. I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one
3 caught up even to the third heaven. And I know such a man (whether in the body, or apart from
4 the body, I know not; God knoweth), how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to

dangerous to indulge in it, even when circumstances make it necessary and right. The necessity, as we have seen, is because the charges and self-praise of his enemies force him to vindicate himself. The 'visions and revelations' he introduces as a new subject of boasting, treating it in the peculiar and characteristic manner that we shall see, ver. 5.

2. This verse should be translated, *I know a man in Christ fourteen years ago (whether in the body—I know not; or out of the body—I know not—God knows), such a one caught up as far as the third heaven.* Everything tends to show that the apostle is here talking of himself. First, of course, that he boasts of it, and introduces it in the midst of these references to himself. And then, his evident acquaintance with these unspeakable things. Moreover, in ver. 7, he directly identifies these revelations as made to himself. His speaking of it in the third person is owing to the peculiar nature of such a vision, in which a man is rapt out of himself, as it were, and looks at himself from the outside. His doubt whether this took place in the body or not, arises from the inactivity of the lower sensibilities at such a time, while the consciousness of the personal state would be through these. Paul is not in doubt whether it was merely an appearance or vision, or an actual sight of the celestial things; but whether the catching up was simply of the spirit, or of the whole man, body and spirit; and in which form an actual beholding took place. Paul would not mention in this connection, probably, anything less than that. 'The third heaven.' There is, of course, much disputing about Paul's meaning here. But there seems to be little doubt that he had in mind the Rabbinical idea of seven heavens. He was himself a Rabbi, and the language here is such as to suggest that doctrine and nothing else. Both the terms, 'third heaven' and 'paradise,' belong to that nomenclature, and the nature and connection of the two statements confirm the reference. For, as we shall see, the two statements are not identical, but successive to each other; and this exactly corresponds to the relative position of the 'third heaven,' and of 'paradise' in the Rabbinical heavens. But we need not suppose that Paul's intention went any further than to use this familiar language for the expression of his thought. If he had had, as we suppose, a real vision of celestial things, the reality would be larger probably than the finical speculation of the Rabbis. And this language would be used, therefore, by way of accommodation as a convenient vehicle for the fact, common to both the reality and the doctrine, that there are many heavens. The time of this event, fourteen years before, puts it probably within the period of his stay at Antioch, previous to his first missionary tour, and prevents the identification of this with any of the recorded visions of Paul. 'Fourteen years ago' belongs with the participle 'caught up.'

3. And I knew—should be, *I know.* **I cannot tell**—should be, *I know not.* The use of this conjunction, denoting an additional fact and not a resumption or continuance of the preceding, shows that the two statements are not identical, but succeed each other: and that therefore, 'third heaven' and 'paradise' are not identical terms.

4. Paradise. This was originally a Persian word, denoting first, a park for game, and then a pleasure-garden. It is applied, in the Scriptures, to the abode of blessed spirits, where they dwell in the presence of God. (See Rev. 2: 7.) It would not correspond, therefore, to the comparatively low third heaven. The apostle approaches his great statement, as he seems to have come to his august vision, gradually. And his dwelling on the mysteriousness of it in the repeated 'whether in the body,' adds to the effect of this stately drawing near. **Unspeakable words, which it is not lawful for a man to utter.** These two modifiers explain each other. The first does not mean, *Too great to be spoken, beyond the capacity of speech;* but

5 Of such a one will I glory: yet of myself I will not glory, but in mine infirmities.
6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.
7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

5 utter. On behalf of such a one will I glory: but on my own behalf I will not glory, save in *my*
6 weaknesses. For if I should desire to glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me *to be*, or heareth from me.
7 And by reason of the exceeding greatness of the revelations, [1]that I should not be exalted overmuch, there was given to me a [2]thorn in the flesh, a messenger of Satan to buffet me, that I should not be

1 Some ancient authorities read, *wherefore*.....2 Or, *stake*.

things that it is *wrong to speak, on account of their sacredness.*

5. This verse should be translated, *On behalf of such a one will I glory; but on behalf of myself, I will not glory, except in my weaknesses.* The apostle makes a contrast here between *such a one* and *himself.* And yet such a one was himself; but so rapt out of himself and made the subject of a strange experience, in which he was simply passive under the hand of another, that he seems to himself a stranger. It is not the ordinarily active Paul, into whose experiences his own energy entered, and made them subjects of boasting, but only an instrument played on by a strange hand, over whom he might boast, but not as he would boast over his proper self. 'Except in my weakness.' The things that he endured, rather than the things that he performed; or among his deeds, those that showed the weakness of service and humility, not the strength of self-assertion, were his material of boasting. (See ver. 10.)

6. For though I would desire to glory, I shall not be a fool; for I will say the truth—should be, *For if I wish to glory, I shall not be foolish; for I shall speak truth.* The use of the auxiliaries in the Authorized Version is commended to the attention of those who profusely eulogize its English style. And as a translation of the Greek, it is equally commendable. **Lest any man should think**—should be, *Lest any one think.* **Or that he heareth of me**—should be, *Or heareth from me.* The first part of this verse is intended to prove the ability to glory, if he wishes it, implied in ver. 5. (See Winer, 453.) 'I shall not be foolish.' The foolishness of boasting is here meant in a different sense from 11: 1, 16, etc. There it is applied to boasting in itself considered; here to untrue boasting. He will not be foolish; for he will speak the truth. Singular and rare boasting that! In the last part of the verse, he gives his reason for not boasting. He does not want any one's estimate of him to depend on his stories, but on his acts performed in the person's presence. This may come from what they see him do, or what they hear him say in the way of teaching, Christian conversation, and the like. (See Col. 4: 6.) This is a self-denying standard, depriving him of much just advantage; but Paul will leave no chance of accusation in other men's thoughts, especially as they have accused him of being weak, when present, in both action and speech. (See 10: 10.) So he will leave the Corinthians to judge of him by what he is in Corinth.

7. This verse should be translated, *And because of the surpassing nature of the revelations, wherefore, that I may not be exalted, there was given me a thorn in the flesh, a messenger of Satan to buffet me, that I may not be exalted.* On the insertion of *wherefore*, which changes the structure, see Crit. Notes. The word translated, **exalted above measure,** is a compound verb, but it takes the whole verb to express the simple idea of *exalt.* The phrase, **in the flesh,** denotes, probably, the sphere or locality of the suffering; it was a bodily, not a spiritual, infliction. The chief objection to Meyer's interpretation of *a thorn for the flesh*, a scourge for the sinful pride of the man, is that it leaves this important question, whether it is bodily or spiritual, unsettled, and yet boldly takes the physical answer for granted. As to the nature of this 'thorn in the flesh,' it is one of the vexed questions of interpretation. Certainly there is nothing here nor elsewhere to decide it. But since it is described here as continued, while still his active labors as an apostle were kept up, it must have been something local, not weakening the general system. And if Gal. 4: 13 seq. refers to the same thing, then ver. 15 may contain an intimation that it was an affection of the eyes. And Gal. 6: 11 may be supposed to contain a reference to the same

8 For this thing I besought the Lord thrice, that it might depart from me.
9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.
10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

8 exalted overmuch. Concerning this thing I besought the Lord thrice, that it might depart from
9 me. And he hath said unto me, My grace is sufficient for thee: for *my* power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may
10 [1] rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.

1 Or, *cover me.* Gr. *spread a tabernacle over me.*

visual weakness in its *large letters with my own hand.* But these are slight materials for theory-building. 'A messenger of Satan.' It is frequently inferred from this, and 1 Cor. 5: 5, and the like, that the New Testament contains a dualistic doctrine of evil, referring diseases, and other material evils, to the action of Satan. But certainly such a doctrine is untrue, all such effects being directly traceable to the laws of nature, and not superimposed upon nature. They are, therefore, divine in their origin; and the only sense in which they can be truly traced to Satanic agency, is by connecting them with the moral evil of the world, which is attributed to the evil one. And the language used here can just as easily be explained in this true, as in that untrue, way. It comes out of Paul's vivid sense of the connection between the moral and the physical evil in the world, and his idea of what the world would be without sin. (See Rom. 8: 19-23.) The gift is divine, and the purpose, to prevent his pride, is the divine purpose. The first 'that I may not be exalted,' is the purpose of the gift; and the second, of the buffeting.

8. This verse should be translated, *Concerning this, I besought the Lord thrice that it may depart from me.* 'The Lord' here is Christ, as 'my strength,' in the answer, (ver. 9), is 'the power of Christ,' in the latter part of the verse. 'Thrice' is evidently a definite number. Twice he made his request without any answer, and the third time, he received the answer given.

9. And he said unto me—should be, *He hath said.* The perfect denoting an act of which the results continue to the present time. **My grace is sufficient for thee.** Not enough to enable him to bear the pain, which would be comparatively irrelevant; but sufficient for him, enough for him to have without this removal of pain, for which he asks. **For my strength is made perfect in weakness.** This is the reason why Christ's grace is enough. That grace is not made powerless in man's weakness; but perfects its strength just then; and hence it is sufficient for the sufferer without the added favor of healing. This is, of course, because spiritual good is better than material, and grace increases the former. 'My' is omitted before 'strength'; but is understood. (See Crit. Notes.) **In my infirmities**—better, *My weaknesses.* **May rest upon me.** The Greek here is very expressive. The verb means *to fix the habitation; to take up the abode in.* (See John 1: 14; Rev. 7: 15; 21: 3.) It is not the common coin of figurative expression, and hence its choice marks more than ordinary fitness of language. **Rather**—marks a comparison between glorying in weaknesses and praying to have them removed. The clause that follows denotes the purpose of his glorying in weaknesses, considered as a means of detaining them. The 'weaknesses' meant, are such as are mentioned in ver. 10, and not spiritual weaknesses, such as liability to temptation. (See on ver. 5.)

10. Therefore I take pleasure in infirmities, in reproaches—should be, *Wherefore I take pleasure in weaknesses; in injuries.* The **reproaches** (or, *injuries*), **necessities, persecutions, and distresses** (or afflictions), are specifications under *weaknesses.* The 'weaknesses' are, as before, the things that he endures—those in which he is passive and powerless. **For Christ's sake.** This might modify either the preceding nouns; so that the meaning would be, *weaknesses, injuries, etc., for the sake of Christ;* or the verb, *he takes pleasure, for Christ's sake, in these things.* The difficulty with the former is that, it makes an unnecessary limitation of the thought, especially as the particular case mentioned, 'the thorn in the flesh,' is not for the sake of Christ. The statement is then, that he takes pleasure for Christ's sake, in

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.
12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.
13 For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.
14 Behold, the third time I am ready to come to you: and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

11 I am become foolish: ye compelled me; for I ought to have been commended of you: for in nothing was I behind [1]the very chiefest apostles,
12 though I am nothing. Truly the signs of an apostle were wrought among you in all [2]patience, by signs
13 and wonders and [3]mighty works. For what is there wherein ye were made inferior to the rest of the churches, except *it be* that I myself was not a burden to you? forgive me this wrong.
14 Behold, this is the third time I am ready to come to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents

1 Or, *those pre-eminent apostles*....2 Or, *stedfastness*....3 Gr. *powers*.

weaknesses, inasmuch as the power that he receives he employs for Christ. **For when I am weak**—should be, *For whenever*. The 'strength' that he receives is spiritual strength. (See Rom. 5: 3–5.) **Then** is emphatic—that is just the time that he is strong.

11. I am become a fool in glorying; ye have compelled me—should be, *I have become foolish—you compelled me.* (See Crit. Notes.) The apostle's sorrowful refrain again, uttered here as he looks back over the adulatory talk about himself, in which he has indulged. But he has been compelled to it by their misjudgment of him, and the consequent danger that they will be alienated from Christ. (See on 11: 2 seq.) **For I ought to have been commended of you**—should be, *by you.* This is emphatic, in contrast with the self-commendation to which he has been compelled. Paul means that men should judge of him by what they personally see or hear (see on ver. 6.); but he has failed of just judgment on this ground among the Corinthians. Instead of being commended by them, he is led therefore, contrary to his rule and desire, to commend himself. 'I' is also emphatic, in contrast with the boastful false apostles, who seem to have been commended by the Corinthians. **For in nothing am I behind the very chiefest apostles**—should be, *For in nothing was I behind the superexcellent apostles.* The reference is to the false teachers. (See Crit. Notes.) It is a reason why he, at least as much as they, should have received the commendation of the Corinthians. **Though I be nothing**—the apostle feels that he is nothing, and the grace of Christ everything; and yet that grace operates to make him something who is nothing; otherwise it is poor grace. (See 1 Cor. 15: 8–10.)

12. This verse should be translated, *The signs of the apostle were wrought among you in every patience, by signs and wonders and powers.* (See Crit. Notes.) The definite article before 'apostle' makes it abstract, denoting what belongs to the class. 'Every patience' differs from 'all patience,' of the Common Version, as denoting every kind of patience, instead of the quantitative idea of 'all patience.' 'In every patience' is the spirit in which these signs were wrought—the constancy which keeps one to his purpose in spite of obstacles and sufferings, **Signs, and wonders, and mighty deeds** (or, *powers*), are the three New Testament words for miracles; one denoting them as tokens of divine approval; another by the wonder that they inspire; and the third by the power that they display. They are the things by means of which the signs of an apostle were wrought among them by Paul.

13. This verse should be translated, *For what is there in which you were made inferior to the other churches, except that I myself was not burdensome to you?* This is the apostle's appeal to them in support of the preceding statement. In the context, the inferiority would consist, not in the character of the church, but in the nature of the work done there by the apostle, irrespective of its results. He has not done less or worse work, nor fewer miracles there, than in other churches. The only respect in which there had been any possible disparagement of them, was that mentioned in 11: 7 seq., that he received nothing from them for his labor. In that respect he had not shown signs of being an apostle! He calls it a *wrong*, with reference to their view of it, being himself, as we have seen, conscious of nothing but good intention in it.

14. The first part of this verse should be translated, *Behold, this is a third time I am ready to come to you; and I will not be bur-*

15 And I will very gladly spend and be spent for
you; though the more abundantly I love you, the less
I be loved.
16 But be it so, I did not burden you: nevertheless,
being crafty, I caught you with guile.
17 Did I make a gain of you by any of them whom
I sent unto you?
18 I desired Titus, and with *him* I sent a brother.
Did Titus make a gain of you? walked we not in the
same spirit? *walked we* not in the same steps?
19 Again, think ye that we excuse ourselves unto
you? we speak before God in Christ: but *we do* all
things, dearly beloved, for your edifying.

15 for the children. And I will most gladly spend
and be [1]spent for your souls. If I love you
16 more abundantly, am I loved the less? But be
it so, I did not myself burden you; but, being
17 crafty, I caught you with guile. Did I take ad-
vantage of you by any one of them whom I have
18 sent unto you? I exhorted Titus, and I sent the
brother with him. Did Titus take any advantage
of you? walked we not by the same Spirit? *walked*
we not in the same steps?
19 [2]Ye think all this time that we are excusing our-
selves unto you. In the sight of God speak we in
Christ. But all things, beloved, *are* for your edifying

1 Gr. *spent out*....2 Or, *Think ye . . . you.*

densome. On the insertion of 'this' and the omission of 'to you,' see Crit. Notes. The 'third time' does not belong to his readiness to come, but to his coming. There had been two previous visits, and this was the third. This is introductory to his statement that he means to act in the same way in reference to his support, as on the two preceding visits. His reason for this is that, he does not seek their goods, but themselves. The first motive is the selfish one—it profits him; the second is unselfish—he seeks them for their good. **For the children,** etc. This presents his reason for seeking *them*, and not *theirs*. He reasons from the analogous relation of parents to children—he being their spiritual father. But this is not the side of his relation to them that determines the question of his receiving support from them, though it does establish his obligation to lay up spiritual goods for them. This unselfishness is striking. On Paul's view of the support of apostles, considered as a general principle rather than a personal preference, see 1 Cor. 9: 5 seq.

15. And I will very gladly spend and be spent for you—should be, *And I will most gladly spend and be consumed for you.* The spending is probably to be taken in its ordinary sense, denoting the use of his money to support him in their service. The passive verb in the second clause is an intensive form of this, denoting that he lays himself out completely for them. It is a figurative expression for the consecration of his life and strength to their service. **Though the more abundantly I love you, the less I be loved**—should be, *If I loved you more abundantly, am I loved less?* (See Crit. Notes.) His willingness to serve them freely, gratuitously, is a proof of his greater love; and now do they, he asks, so misunderstand him as to take this very occasion to love him less?

16. But be it so. This is a concession of what he has said about not being burdensome to them. Paul takes for the time the position of an opponent, and says, *Supposing that I did not myself burden you, I caught you with craft; I got from you by emissaries what I did not myself take.* The sense would be expressed by inserting *did I?* at the end of the verse. The subject is emphatic in the clause, *I did not burden you*, contrasting *I* with Titus, and the others sent to them. (On the verb of this clause, see on 11: 20.)

17. By any of them whom I sent unto you?—should be, *By any one of them whom I have sent to you.* He answers the supposition in the preceding verse by a question appealing to their knowledge of the facts. *Did I take advantage of you by my emissaries, being too crafty to do it myself?*

18. I desired Titus, and with him I sent a brother—should be, *I exhorted Titus, and I sent with him the brother.* The exhortation was to make a visit to Corinth. 'The brother' was known to them (and hence the use of the article), but unknown to us. The visit was evidently the one mentioned in ch. 7. The one spoken of in ch. 8 was not yet made. He mentions this visit by way of example, it being the latest and the freshest in their mind. **In the same spirit**—should be, *By the same Spirit*, denoting the Holy Spirit as the standard to which this conduct was conformed. **In the same steps**—denotes the outward, as the other does the inward, likeness of their action. The footsteps are Paul's; and the question is, whether Titus followed his example of unselfishness.

19. Again, think ye that we excuse ourselves unto you—should be, *You think all this time that we are defending ourselves unto you.* It is not certain that this is a statement instead of a question; but it is rhetori-

20 For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:
21 *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

20 For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means *there should be* strife, jealousy, wraths, factions, back-
21 bitings, whisperings, swellings, [1]tumults; lest, when I come again, my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleaness and fornication and lasciviousness which they committed.

1 Or, *disorders*.

cally preferable. (On the change of 'again,' see Crit. Notes.) **We speak before God in Christ; but we do all things, dearly beloved, for your edifying**—should be, *Before God in Christ we speak, and all things, beloved, for your upbuilding.* This is Paul's answer to the preceding charge that he finds in their thoughts. 'Before God' is in contrast with 'to you' in the preceding, and both are emphatic. Instead of defending himself before *them*, he is speaking before *God*. He is Paul's judge. In Christ is probably in contrast with the merely human spirit in which he would defend himself before them. 'All things' does not need any other verb supplied with it, but is the object of 'we speak.' This gives the unselfish purpose of his speech, in contrast with the selfishness of mere self-defence before men for its own sake. The construction of his action is the same as in 11: 2. He has no merely selfish purpose to set himself right before them; but wishes by this defence to regain their love for Christ, whom he represents, and so to build them up spiritually. It is not the act, but the ultimate purpose of self-defence, that he denies.

20. This verse should be translated, *For I fear, lest by any means, on my coming, I may find you not such as I wish, and be found by you such as you do not wish; lest by any means there may be strife, jealousy, wraths, factions, slanders, whisperings, inflations, disorders.* On the change to the singular in the first two words of the above list, see Crit. Notes. The first is doubtful; but the change is adopted by the revisers, and in the principal texts. The verse confirms the preceding statement, showing the necessity of his speaking such words as he has for their edification. But he does not here present the edification as an end in itself, but with reference to their relations to him, which has been the subject of these last chapters. His fear lest he may be found what they do not wish, refers to his castigation of their offences, spoken of in 10: 2–6. The sins named in this list are those that belong to the factions, and personal and party strifes among them.

21. This verse should be translated, *Lest, when I come again, my God shall humble me in respect to you, and I shall mourn over many of them who have sinned before, and have not repented, on account of the uncleanness and fornication and licentiousness which they committed.* This sentence, as the preceding ones introduced by 'lest,' is connected with the verb 'I fear,' in ver. 20, and gives another of the things feared by him. This class of sins, coming under the general head of impurity, is distinct from the class enumerated in ver. 20, and forms the other distinguishing vice of the Corinthian church. This is the reason that the apostle separates the two from each other, in order that the double trouble, with its crossings and complications, may be defined and emphasized. The only reason that can be given why the apostle should mourn 'over many of them who have sinned before, and have not repented,' instead of over all such, is that the entire class would include some other sins than lust, which is the particular sin that he has in mind here. The phrase, 'on account of their uncleanness,' etc., belongs with the verb, 'I shall mourn,' denoting the ground of that. This sin of impurity is the one over which he expects specially to mourn, and be humiliated; but there are other sins, and hence sinners of that class are only many, not all sinners. The apostle says 'my God,' because he recognizes in all such divine action the personal relation of God to himself. What lends to this humbling its significance is that it comes from *his* God.

CRITICAL NOTES.—CHAPTER XII.

1. It is difficult to analyze in the English the different changes in this verse. *Doubtless* is the rendering of a Greek word found in

CHAPTER XIII.

THIS *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

1 This is the third time I am coming to you. At the mouth of two witnesses or three shall every word be
2 established. I have said [1] beforehand, and I do say [1] beforehand, [2] as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come again,

1 Or, *plainly*....2 Or, *as if I were present the second time, even though I am now absent.*

KM, etc.; *but* is substituted in ℵD cop. *It is necessary,* instead of either, is found in BD^{c}EFGLP, etc., it vulg syr^{utr}, etc. *It is not expedient for me,* is found in D^{c}EKL, etc. d e syr^{p}; *though not indeed expedient,* is the reading in ℵBFG f vulg cop. *For I will come* (see margin of Authorized Version) is found in DEKL syr^{utr}, etc.; *but I will come,* is the reading of ℵBFG, etc., f g vulg cop, etc.

5. *My infirmities* is the reading of ℵD^{c} EF, etc.; f g vulg, etc.; *my* is omitted in BD*, etc., d e syr^{utr} cop, etc.

7. *Wherefore* is inserted (see Notes) in ℵA BFG g, etc. It is omitted in DEKLP, etc. d e f vulg syr^{utr}, etc.

11. *In glorying* is found in ℵ^{c} A^{2} D$^{b\text{ and }c}$ EK, etc., syr^{utr} cop, etc. It is omitted in ℵ*A*BD*, etc., it vulg, etc.

12. *In signs,* is the reading of D^{c} EK, etc., vulg one MS. cop. It is *by signs,* in ℵ*ABD, etc. it vulg syr^{utr}, etc.

14. *The third time,* is the reading of KLP, etc.; *this is a third time* is found in ℵABFG it vulg syr^{utr} sah cop, etc. *Burdensome to you,* is the reading of D$^{b\text{ and }c}$ EKL, etc. it vulg syr^{utr} sah cop; also D* FG; *to you* is omitted in ℵAB, etc.

15. *Though* is the reading of ℵ^{c}D$^{b\text{ and }c}$ EKLP, etc. f vulg syr^{utr}, etc.; *if* is the reading of ℵABFG sah cop. *If the more I love you,* making the other clause that follows, conditional, instead of this clause, is the reading in ℵ^{c}BDEFGKLP it vulg, etc. *If I love you more,* making this conditional, is the reading in ℵ*A sah cop, etc. The change is not clearly substantiated on external grounds.

19. *Again* is found in ℵ^{c}DEKLP g syr^{utr} cop, etc.; *all this time,* in ℵ*ABFG d e f vulg (exc. one MS.)

20. *Strifes* is the reading of BDEFGLPK it vulg sah cop syr^{p}, etc.; *strife* of ℵA syr^{sch}, etc. *Jealousies* is found in ℵD$^{b\text{ and }c}$ EKLP, etc., it vulg sah cop syr^{p}, etc.; the singular in ABD*FG syr^{sch}, etc.

ANALYSIS.

1, 2. Continuation of the preceding subject, stating that if he does find things as he fears, he will institute proceedings against the offenders. **3, 4.** He will do this in order to furnish them the proof that they require; that the Christ who was weak, but is strong, speaks in him. **5.** Necessity, therefore, that they try themselves instead of him. **6-10.** He hopes that, in case of necessity, they will not find him without this proof of power; and yet he prays that their conduct may be such as not to require it. **11-14.** Closing words.

Ch. 13 : 1. The third time. See on 12 : 14. There is only one previous visit recorded in Acts—viz., in ch. 18. But that cannot weigh against this plain testimony from the apostle himself. **In the mouth of two or three witnesses**—should be, *At the mouth of two witnesses and three.* This is a citation of the law of testimony given in Deut. 19 : 15, and is a statement that, in accordance with that law, ecclesiastical proceedings will be instituted against offenders. The divisions into chapters here is specially unfortunate, as this is directly connected with the preceding statement about his coming to them; and the whole statement is obscured by the neglect of this. The course of thought is as follows: He says: *I fear lest I shall find, when I come, divisions and unrepented lusts among you. It will be my third coming, and this time you will not find my bodily presence weak; it will be a time of judgments and of the summoning of witnesses.* The peculiar form of expression, 'two witnesses and three,' is taken directly from the Septuagint. Our Lord cites the same law of testimony. (Matt. 18 : 16.)

2. This verse should be translated, *I have said before, and say beforehand, as when I was present the second time, also now being absent,*

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.
4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

3 I will not spare; seeing that ye seek a proof of Christ who speaketh in me; who to you-ward is not weak,
4 but is powerful in you: for he was crucified through weakness, yet he liveth through the power of God. For we also are weak [1]in him, but we shall live with him through the power of God toward you.

1 Many ancient authorities read, *with*.

to those that have sinned heretofore and, to all the rest, that if I come again, I will not spare. (On the omission of *I write*, see Crit. Notes.) The threefold repetition of the idea of 'before,' which in Greek is expressed each time by the same word, is a thorough specimen of the apostle's style. So far as it is an involved style, it is quite Greek, and not Hebrew. The first 'before,' means *before now;* the second, 'beforehand,' means *before the event*, a *foretelling;* the third, 'heretofore,' means *before now.* The effect of the whole is to impress on them the consistency and persistency of his purpose, and the certainty, therefore, that he will do what he says. It is intended to counteract the impression, referred to in 10: 1, 10 seq., of his vacillation and real weakness. He says: *I have been called weak, because I have spared you; but you will see that there has been hidden under this, all the time, a real strength.*

3. Since ye seek, etc. This gives the reason for the preceding declaration. Since they seek a proof that Christ does indeed speak in him, making him not weak, but strong, he will show it by his not sparing them when he comes. This is the kind of proof that they demand, not of the spiritual power that saves men, but of the authority that strikes fear into men; and this also he will show, now that the time has come. **Which to you-ward is not weak, but is mighty in you**—should be, *Who is not weak toward you, but is powerful among you.* Paul is here speaking of the power of Christ manifested in the church, not his indwelling in individuals, as is shown by the fact that the power to correct and punish sins is expressly included. If it were possible to make the 'you' collective, instead of individual, 'in' would be the proper preposition. This statement seems to be intended to offset their doubt of the apostle's power. If he can show that Christ speaks in him, *he*, at least, is not weak; and they may well be careful how they provoke that power.

4. For though he was crucified through weakness, yet he liveth by the power of God—should be, *For he was crucified from weakness, but he liveth from the power of God.* (See Crit. Notes.) The first clause is concessive in its tone, but not in its form. The preposition shows the source of the crucifixion in his own weakness, and of the present life in the power of God. The weakness of Christ here is the same that Paul has attributed to himself, the weakness of passive endurance, and of humble service, the weakness of his human condition, subject to the power of his enemies. But besides this human, beautiful weakness through which Christ died, there was in him the power of God by which death had no power over him. In this resurrection-life of Christ, there is included the power and glory of the risen Christ, by virtue of which he judges, as well as bears, the sins of men. **For we also are weak in him, but we shall live,** etc. This is a proof of the preceding statements in regard to Christ, based on the communion between him and his people, such that what his people experience, will be found also in his life. (See John 15: 20; Matt. 10: 24, 25.) 'In him.' It was by virtue of their connection with Christ that they had this weakness of patience and humble service. **Live with him by the power of God toward you**—should be, *From the power of God.* The representation is changed a little in form. The life is 'with' Christ, instead of 'in' him; and its source is in 'the power of God,' as with the life of Christ. The **toward you** modifies the verb 'we shall live,' and shows that this life spoken of here, is not the resurrection-life. It is a life in relation to the Corinthians, and makes a contrast to the weakness spoken of in the preceding verse. It is a figurative representation of his assumption of authority and activity toward them after the analogy of the same things in Christ's resurrection-life. *He lives in power*, Paul says, *and you will find us coming to life in the same way.*

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?
6 But I trust that ye shall know that we are not reprobates.
7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

5 Try your own selves, whether ye are in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you?
6 unless indeed ye are reprobate. But I hope that
7 ye shall know that we are not reprobate. Now we pray to God that ye do no evil; not that we may appear approved, but that ye may do that which

5. Examine yourselves, whether ye be in the faith: prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?—should be, *Try yourselves, whether you are in in the faith; prove yourselves. Or do you not know yourselves that Jesus Christ is in you? unless perhaps you are unapproved.* 'Yourselves' is in each case the object of the verb. In the first two cases it is emphatic, in contrast with their examination of Paul and of his apostolic authority. He has assured them that proofs, such as they seek even, will not be wanting as to that; and now he warns them that what they need to do in view of his coming is to prove themselves, so as to be prepared for his coming. 'In the faith'—not a dogmatic, but a living faith. They are not to examine their belief to see whether it corresponds with a creed; but to examine their lives to see whether they correspond with a living and spiritual faith in Christ. 'Or do you not know?' etc. This is a reason why they might avoid such self-examination, and is therefore presented as an alternative. *Do you not know*, Paul says, *that Christ is in you? does self-examination make you doubtful of that, and so do you avoid it?* Notice that 'Christ is in you' is here substituted for 'you are in the faith' of the preceding part of the verse. 'Unless perhaps you are unapproved.' This last word is difficult to translate. It means, *not standing the test, not furnishing the necessary proof.* This is the case in which Christ is not in them. If they are not genuine, do not abide the proof, then Christ is not in them. The preceding question expects an affirmative answer from its form; and this is exceptional, therefore, with reference to that.

6. This verse should be translated, *But I hope that you will know that we are not unapproved.* 'We' is emphatic, in contrast with the preceding supposition that they are unapproved. The test is of their Christian character, and of his apostolic authority. This would be vindicated by his assertion and maintenance of his power to judge and correct them, a sign of his apostolicity that they valued and doubted. This is in immediate relation to their self-examination, and its results; for they were to undergo the apostolic judgment as well as their own, and it is in connection with this that his apostolic authority was to be shown. Whether they stand the test or not, he trusts that they will find him abiding it.

7. This verse should be rendered, *But we pray to God that you may do nothing evil; not in order that we may appear approved, but that you may do that which is good, and we may be as unapproved.* (See Crit. Notes.) This is adversative to the preceding, inasmuch as it ends in the apostle's remaining 'unapproved,' instead of 'approved'; and the conjunction at the beginning is to be rendered, therefore, 'But' instead of 'Now.' He does not want his vindication to be secured by their doing evil. And this he does not pray for, in order that the good conduct of his disciples may establish his claim to the apostleship, but for its own sake. He prays that they may do good, in order that they may do good. Connected with this last is a second purpose, viz., 'that he may be as unapproved.' This is not concessive in its form, nor even in its intent exactly. It comes as a necessary consequence of their doing right, and is therefore a constituent part of his prayer for that. It is to be remembered that the proof which they are demanding now of his apostleship is an assertion of his power over them, as a judge and spiritual head, to strike offenders mute; and without offenders, therefore, he will be left without proof. Not without proof as he counts it, but without *the* proof that they require; and so practically, for present purposes, without proof, unapproved. This then would be a part of his purpose in praying that they might do right, that he might thus be left without the proof of apostleship that their wrong-doing would give

8 For we can do nothing against the truth, but for the truth.
9 For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection.
10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.
11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

8 is honourable, [1]though we be as reprobate. For
we can do nothing against the truth, but for the
9 truth. For we rejoice, when we are weak, and
ye are strong: this we also pray for, even your
10 perfecting. For this cause I write these things
while absent, that I may not when present deal
sharply, according to the authority which the Lord
gave me for building up, and not for casting
down.
11 Finally, brethren, [2]farewell. Be perfected; be
comforted; be of the same mind; live in peace:
and the God of love and peace shall be with you.

1 Gr. *and that*....2 Or, *rejoice: be perfected.*

him. **As reprobates.** This gives just the modification of his thought that he wishes. As we have seen, it is not his wish to be absolutely unapproved, but only *as unapproved*, seemingly without proof, as it looks to them.

8. For we can do nothing—should be, *For we have no power.* There is a reference here to his apostolic power, which is under discussion. **The truth** is here the truth of the gospel. If that is embodied and represented in their lives, he has no power against it, and will therefore remain unapproved, so far as that is concerned.

9. For we are glad when—better, *We rejoice whenever.* **And this also we wish, even your perfection**—should be, *This we also pray for, your perfecting.* (See Crit. Notes.) The weakness here meant is powerlessness to judge and punish offenders; and in contrast with this is their strength, the absence of that enforced submission to the power of another that would be their position as offenders. This is the apostle's confirmation of the statement that he has no power against the truth. Instead of sorrowing when they were strong, and he consequently weak, as he would do if his power was on the side of error instead of truth, he rejoices. The verb is emphatic, and contains the point of his argument. 'This we also pray for.' 'This' is their strength, of which he has just spoken, for which he not only rejoices, but also prays. 'And your perfecting' is added as an explanatory equivalent of that to which 'this' refers. What he rejoices over, and prays for, is an indication of the side on which his power is enlisted.

10. Therefore—viz., because he prays for their perfection. The object of this prayer he furthers by this writing, in which he endeavors to vindicate his apostolic claim and character, and to further in them the spiritual results of his apostolic work. **Lest being present, I should use sharpness**—should be, *That I may not when present deal severely.* In chap. 10 he has introduced himself as using boldness in his letters, and gentleness in his speech; and in this chapter he warns them that on his next coming he will use toward them the severity of judgment, if he finds them continuing their ill-doing. And now, in accordance with the spirit of the whole passage, he tells them that he uses this present severity in writing, in order to avoid the necessity of it when he comes. This is in accordance with what he has said about his rejoicing, when he is weak, and they are strong. **According to the power which the Lord hath given me to edification, and not to destruction**—should be, *According to the authority which the Lord gave me for building up, and not for pulling down.* (See 10: 8.) 'Building' is the apostle's favorite figure to denote the work of the Christian teacher in perfecting the graces and character of his disciples; and that is the object for which his authority is given him. 'Pulling down' is here the result atttendant on judgment and discipline. It is not inward and spiritual; because in the spiritual realm the effect of judgment, or at least its object, is *building up;* but outward. It is their degradation in the eyes of the church by taking away their reputation and standing. Judgment is with him, as with the Lord, a necessary thing; but it is not the object of his work. (See John 3: 17; 12: 47.) This object of his authority is in accordance with his purpose not to use severity, if it can be avoided.

11. This verse should be translated, *As for the rest, brethren, rejoice, be perfected, be comforted, be of the same mind, be peaceful.* These exhortations are not simply general, by way of rounding off the Epistle; but each has a purpose. He has written much that is depressing; but in view of the fact that here,

12 Greet one another with a holy kiss.
13 All the saints salute you.
14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.
¶ The second *epistle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

12 Salute one another with a holy kiss.
13 All the saints salute you.
14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all.

after all, is a Christian church, with some conspicuous advantages, he ends by bidding them 'rejoice.' To 'be perfected,' in view of all that he has said of their imperfections, is an obvious need. In those times, when Christianity was a new religion, separating its converts from old associations and friendships, and yet a religion with a special mission to comfort men, 'be comforted' has its understood place in every Epistle. And harmony and peace were the crying need of the Corinthian Church. **The God of love and peace.** These designations make an obvious part of the argument, showing that it would be a denying of God's nature not to be in harmony with those who are thus in harmony with him.

12. Greet one another with a holy kiss—should be, *Salute one another in a holy kiss.* The verbs in this and ver. 13 are the same; and this identity should be preserved. 'A holy kiss.' The kiss was a common Eastern salutation, not confined, as with us, to near relations or friends. (See Luke 7: 45.) And it seems to have been adopted by the Christian church as a special token of peace and good-will among its members. (See Rom. 16: 16; 1 Cor. 16: 20; 1 Thess. 5: 26; 1 Pet. 5: 14.) It was this 'holy kiss,' not the ordinary kiss of greeting, that Paul commends.

13. All the saints salute you—viz., all the Christians in the place where Paul is.

14. On the form of these benedictions, see on 1 Cor. 1: 3. This is the only Epistle of Paul in which anything more than the comprehensive **grace** is introduced in the closing words. And here it stands first as being distinctive in Christianity. **The communion of the Holy Ghost**—should be, *The partaking*, or *sharing*, *of the Holy Spirit.* He wishes that they may have a part in that blessed Holy Spirit. **With you all**—a significant close of the Epistle in which he has had to rebuke so many. These blessings he invokes on them all without distinction. It is a prayer; and prayer, like charity, "is not strained." **Amen** is to be omitted. (See Crit. Notes.) The subscription is not, of course, in the original, and, except the mere title, is wanting in the oldest manuscripts.

CRITICAL NOTES.—CHAPTER XIII.

2. *I write* is found in D^{c}EKLP syr^{utr}, etc. It is omitted in ℵABD*FG, etc., it vulg, etc.

4. *Though* is found in $ℵ^{c}$A$D^{b\ and\ c}$EL f vulg syr^{utr}, etc. It is omitted in ℵ*BD*FGKP d e g cop, etc.

7. *I pray* is the reading of D^{c}EKL syr^{sch}, etc. *We pray* is found in ℵABD*FGP it vulg syr^{p} cop, etc.

9. *And this also* is found in $ℵ^{c}D^{c}$EKL syr^{sch}, etc. *And* is omitted in ℵ*ABD*FGP it vulg cop, etc.

14. *Amen* is found in $ℵ^{c}$DEKP d e vulg syr^{utr} cop, etc. It is omitted in ℵABFG, f g, etc.

COMMENTARY

ON THE

EPISTLE TO THE GALATIANS

BY

ALVAH HOVEY, D. D., LL.D.

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INTRODUCTION TO THE EPISTLE TO THE GALATIANS.

There are a few general questions in respect to such a writing as the Epistle to the Galatians which should be answered, if possible, before attempting an explanation of its language, paragraph by paragraph, and verse by verse. They relate to the writer, the readers, the occasion, the structure, and the date of the Epistle, together with the influence which it has had upon Christian doctrine and life, and the use which has been made of it in modern controversy. Correct answers to these questions will lighten the interpreter's work, and render it more useful to the reader.

I. THE WRITER.

This Epistle purports to have been written by the Apostle Paul (1 : 1), and it is numbered by Eusebius among his undisputed writings. "The epistles of Paul are fourteen, all well known and beyond doubt. It should not, however, be concealed that some have set aside the Epistle to the Hebrews, saying that it was disputed as not being one of Paul's epistles." ("Hist. Eccl.," III. 3.) This statement deserves full confidence, for Eusebius was acquainted with a considerable body of Christian literature produced in the first three centuries, and current at the beginning of the fourth, but since lost, and his account of the estimate which had been put upon the several books of the New Testament, down to his own time, has never been successfully impeached.

His statement is also confirmed by the earliest versions, for this Epistle is found, in connection with the other epistles of Paul, in the Syriac and Old Latin Versions which are assigned to the Second Century, and in the Egyptian, which was probably completed before the middle of the Third. It is clearly recognized in the Muratorian Canon not later than A. D. 170, and is contained in all the early manuscripts of the epistles of Paul. (*E. g.*, ℵ A B C D E F G.)

The statement of Eusebius is still further confirmed by the language of Irenæus "Against Heresies" (III. 13 : 3; 6 : 5; 7 : 2; 16 : 7; 21 : 1; 22 : 1; V. 3 : 5; 11 : 1; 21 : 1; 32 : 2), according to the old Latin translation, which is, of course, less decisive than the original Greek would have been; by the argument of Tertullian, in his treatise "Against Marcion" (V. 2–4), which attributes the Epistle to Paul, and reasons from it as if it were accepted by Marcion, who rejected many books of the New Testament; by quotations from it in the writings of Clement of Alexandria ("The Pedagogue," I. 6, 11, and "Stromata," III. 15), who sometimes mentions the name of Paul, and, at others, calls him simply "the apostle"; and by the words of Origen (*e. g.*, on Rom. 3 : 27, 29), as translated by Rufinus. Jerome says that Origen "wrote five volumes on the Epistle of Paul to the Galatians," but only three fragments of this commentary have been preserved in a Latin translation.

Having such evidence of its genuineness, we need not appeal to traces of an acquaintance with this Epistle on the part of the Apostolical Fathers, who do not specify the New Testament books from which they quote. Yet their writings furnish a degree of proof, not altogether unwelcome, that this Epistle was extant at the beginning of the Second Century. (See Clement of Rome *ad* Corinth. 3 : 1 ; Ignatius *ad* Polyc. 1 ; Polycarp *ad* Phil. cc. 3, 5, 6, 12.)

It is well known that the Epistle to the Galatians is one of the four which were recognized by F. C. Baur as genuine, and that the principal writers of his school have agreed with their master in this respect. To say nothing of other reasons for their opinion, it must be admitted that the character of these four epistles affords the clearest evidence of their genuineness, for they are intensely real and practical. "They deal with specific evils ; they refute definite errors ; they repel particular slanders ; they check given disorders ; they assert special rights ; they prescribe rules for the treatment of distinct offenses. Sharp logic, open rebuke, fervid appeal, generous praise, follow one another in quick succession. What love to those addressed glows in the writer's language ! What readiness to be spent in their service ! What downright honesty, fidelity, and greatness of soul breathe in every page ! These sentences were called forth by the wants of living men, or we may close up the volume of history. Whoever can look upon them as spurious, must have lost the sense of reality, the power of distinguishing between the actual and the ideal, and may well despair of finding anything trustworthy in all the records of the past." (Quoted from the author's sermon in "Madison Avenue Lectures.") It is incredible that either of these letters was written by any other man than the Apostle Paul.

II. THE READERS.

The churches addressed by Paul in this Epistle were located in Galatia, a middle province of Asia Minor, one third larger than Palestine west of the Jordan, and inhabited by a mixed population of Phrygians, Gauls, Greeks, Jews, and Romans. Speaking in a general way, the Romans were there as civil or military officers, with their attendants and soldiers, and naturally formed a class by themselves, superior to the rest of the people, and distinct from them in social life. The Jews were there, as in all parts of Asia Minor, for traffic ; and, to accomplish the purpose of their foreign residence, they must have mingled in business with men of every class. The Greeks also were there for a somewhat similar purpose, and in such numbers that their language became the medium of general intercourse, being understood by all the more intelligent people. But all these were, nevertheless, to a certain degree foreigners. On the other hand, the Phrygians were the original possessors of the land, yet, since B. C. 241, if not 279, a period of not less than three centuries, they had been a subject race in Galatia, less influential, and perhaps less numerous, than the Gauls ; for the latter, a restless swarm from the full Celtic hive of Western Europe, had given their name to the province conquered by them, and, it is believed, had also imparted somewhat of their special temperament to the Christian churches founded among them by Paul.

"Galatia," says Lightfoot, "was parceled out among the three tribes of which the invading Gauls were composed in the following way : the Trocmi occupied the easternmost portion, bordering on Cappadocia and Pontus, with Tavium, or Tavia, as their chief town ; the Tolistobogii, who were situated to the west, on the frontier of Bithynia and Phrygia-Epictetus, fixed upon the ancient Pessinus for their capital ; the Tectosages settled in the centre, between the other two tribes, adopting Ancyra as their seat of government, re-

garded also as the metropolis of the whole of Galatia." All these tribes were subjugated to the Roman power by the Consul Manlius in 189 B. C., and the whole territory was made a Roman province by Augustus in 25 B. C. This was its civil status when visited by Paul, three quarters of a century later, the Eastern Gauls having learned, with their Western kinsmen, the futility of resisting the might of Imperial Rome.

But what were the characteristics of the Celtic race, as described by classic writers? And how do they agree with the traits which appear to have distinguished the Galatian Christians addressed by Paul? The Roman and Greek writers speak of the Celts, or Gauls, as men of large stature, white skin, blue eyes, and light-colored hair. They refer to their ingenuity and versatile talent; to their warlike spirit and desperate courage; to their restless activity and predatory life. But they accuse them of fickleness, intemperance, and superstition. Yet a competent modern scholar affirms that "a braver set of men never faced the enemy than the Galli with whom Cæsar fought. Most of them were children of poverty, brought up to suffer and to die. We often read, at earlier periods, of their losing, through intemperance, the fruits of a hard-fought battle; but nothing of this kind appears in the Gallic wars." (George Love, in "Dict. of Gr. and Rom. Geog.," page 964.) Cæsar remarks that they were "a nation greatly given to superstitions" (*religionibus*). And it will hardly be denied that, as a race, they were ardent, impulsive, and brave, but at the same time rash, unstable, and, perhaps, volatile. This description, drawn from classic sources, accords in a very striking manner with the suggestions of the Epistle to the Galatians as to the character of the persons who received that Epistle.

But it may be presumed that some of those addressed were of Phrygian descent, and the question may be asked, What sort of men were the Phrygians? As previously stated, they appear to have been the earliest inhabitants of Central Asia Minor. "Their disposition was peaceable. No one of their traditions or legends points to a heroic period in their history, but all have a somewhat mystic or fantastic character. Agriculture was their chief occupation, and they never took or exacted an oath. Their proper divinities were Cybele and Dionysus, called by them Sabazius. With the worship of these deities were connected the celebrated orgiastic rites, accompanied by wild music and dances, which were subsequently introduced among the Greeks. All that we hear of the religion of the Phrygians during the historical times appears to show that it was a mixture of their own original form of worship with the less pure rites introduced by the Syro-Phœnician tribes." (Quoted freely from Leonhard Schmitz, in "Dict. of Gr. and Rom. Geog.," II., page 623.) It may then be conjectured, from all that is known of the mixed population of Galatia, that the churches founded by Paul were composed chiefly of persons of Gallic or Phrygian descent, the former being far more influential than the latter, while there was in all of them a small fraction of Greeks, Jews, and possibly Romans.

III. THE OCCASION.

In his second missionary journey (A. D. 51 or 52) Paul preached Christ for the first time in Galatia. (Acts 16 : 6.) The people received the apostle with great kindness and respect (Gal. 4 : 13, 14), many of them becoming followers of the Lord Jesus. About three years later (*i. e.*, in the autumn of A. D. 54, or early in A. D. 55), he revisited the churches of this province (Acts 18 : 27), and was led by what he saw to warn them in strong language against perversions of the gospel which he had preached to them (Gal. 1 : 9.) Already, therefore, it may be presumed, had Judaistic doctrines been broached among them, and listened to with some degree of favor. But the apostle's urgent protest

against those doctrines seemed to be effectual, and he left them, doubtless, with the feeling that any danger to their faith had been averted.

Yet he was mistaken. The Judaizing zealots ere long resumed their efforts, asserting that Gentiles could not be saved without being circumcised and obeying the law. Their influence was so great that, within a comparatively short time (Gal. 1 : 6), many were almost persuaded to submit to the rite of circumcision. They must have impugned the apostolic authority of Paul, partly by laying stress on the fact that he had never been taught by Christ himself, but had obtained his knowledge of the gospel at second hand, and partly by saying that his doctrine was different from that of Peter and James, who observed the Jewish law.

How many adversaries of Paul appeared in the Galatian churches, it is impossible to ascertain ; but it is safe to conclude that they were Jewish Christians, rather than simply Jews, for the latter would have urged the Galatians to renounce Christ and obey Moses, instead of teaching them to supplement the gospel with the law. We may also assume that this movement did not spring from the churches themselves, but that it came to them from abroad, and perhaps from Palestine. Compare Acts 15 : 1 ; Gal. 2 : 12.

But whether these perverters of the gospel were few or many, were from Palestine or some other place, they were so plausible in their criticism of Paul's authority as an apostle, or so persuasive in their reasoning for obedience to the law as a condition of acceptance with God, or so earnest and urgent in their assertions and appeals, that their Celtic hearers were greatly moved, and on the point of yielding submission to the new doctrine. This was the emergency which called for the Epistle to the Galatians, and with assertion most direct, and argument most powerful, and appeal most tender, did the apostle meet the emergency.

IV. THE STRUCTURE.

This was evidently determined by the object to be accomplished, and, viewed in that light, it is perfectly logical and clear. Indeed, it would be difficult to find anywhere a better specimen of cogent and persuasive writing. The first two chapters assert and establish Paul's claim to a knowledge of Christian truth as original and complete as that of the earlier apostles. It had been received by him from Christ by direct revelation, and it comprised all the facts and principles essential to the gospel of the grace of God.

The next two chapters verify the truth and sufficiency of that gospel by an appeal to the experience of his readers when and since they received it, by an exposition of the way of life according to the ancient Scriptures, and by a statement of the relation of the law of God to his promise, of Mosaic legalism to justification through faith in Christ.

And the last two chapters warn the Galatians against any misapprehension or abuse of his doctrine by explaining the operation of faith and exhorting them to a holy life in the freedom which belongs to sons of God.

A fuller and beautiful analysis of the apostle's course of thought is quoted, in connection with the successive paragraphs of the Epistle, from an article by Dr. Hackett in the "Christian Review" for October, 1861, pages 577–584.

V. THE DATE.

This may be placed without hesitation after Paul's second visit to Galatia, on his third missionary journey (Acts 18 : 23), and either during his residence of more than two

years in Ephesus (Acts 19 : 8, 10, 22), or his visit to Macedonia and Corinth thereafter. (Acts 20 : 1–3.) In this period the most interesting group of his epistles was written; namely, those sent to the Corinthians, Galatians, and Romans. And the question to be answered is this : Was the Epistle to the Galatians written in the first part of his residence in Ephesus, or during his visit to Macedonia and Corinth? Was it written before the two Epistles to the Corinthians, or after them? For careful interpreters agree that the Epistle to the Romans was probably written later than any other belonging to this group.

The principal argument for dating it in the early part of his sojourn at Ephesus is drawn from Gal. 1 : 6—"I marvel that ye are SO SOON removing from him that called you in the grace of Jesus Christ unto another gospel"—for "so soon" (οὕτως ταχέως) is thought to imply that only a short time had passed since his last visit to them, or, possibly, since their conversion. A change taking place after three years would not have been thus characterized. Indeed, most of those who rely on this argument believe that only a few months could have elapsed between the earlier events which the apostle has in mind and the change in the state of the churches which called forth his letter—*i. e.*, between his last visit to them and the letter he was writing.

But the inference from these words seems to me precarious. (1) Because the *terminus a quo* is by no means certain. It may have been the time when the Judaizing teachers began, or resumed, their efforts to shake the confidence of the Galatians in the apostle and his gospel. If anything in the context forbids this, it must be the words, "from him that called you in the grace of Jesus Christ," which refer to their conversion more than three years (if not six) previous to his writing this Epistle. But Paul's reference to their conversion, as a work of God's grace in Christ Jesus, agrees with the whole strain of argument in the Epistle, and can easily be accounted for without assuming that it was the date from which he reckoned in using the words "so soon." (2) Because, as Lightfoot remarks, "it is possible that 'soon' (ταχέως) here may signify 'readily, rashly,' that is, 'quickly' after the opportunity is offered, a sense which the present tense, *are turning renegades* (μετα-τίθεσθε), would facilitate. See 1 Tim. 5 : 22; 2 Thess. 2 : 2. In this case there will be no reference to any independent point of time." The sole reference would be to the quickness or rapidity of the change. Hence the argument from ταχέως is untrustworthy.

But the reasons for thinking that this Epistle was written a short time before the Epistle to the Romans appear to me of real weight. And the most important of these is the remarkable coincidence of thought and expression in many passages of the two letters. The following instances of similarity are adduced by Lightfoot in his Introduction to this Epistle : (1) Gal. 3 : 6=Rom. 4 : 3; Gal. 3 : 7=Rom. 4 : 10, 11; Gal. 3 : 8=Rom. 4 : 17; Gal. 3 : 9=Rom. 4 : 23; Gal. 3 : 10=Rom. 4 : 15; Gal. 3 : 11=Rom. 3 : 21, seq.; Gal. 3 : 12=Rom. 10 : 5; Gal. 3 : 13, 14=Rom. 4 : 23, 24; Gal. 3 : 15–18=Rom. 4 : 13, 14, 16; Gal. 3 : 19–21=Rom. 7 : 1–3; Gal. 3 : 22=Rom. 11 : 32; 3 : 9, 10; Gal. 3 : 23–26=Rom. 7 : 1–3; Gal. 3 : 27=Rom. 6 : 3; 13 : 14; Gal. 3 : 29=Rom. 9 : 8; Gal. 4 : 5, 6, 7=Rom. 8 : 14–17. (2) Gal. 2 : 16=Rom. 3 : 20. (3) Gal. 2 : 19=Rom. 7 : 4, cf. 6 : 2–5; Gal. 2 : 20 (cf. 5 : 24; 6 : 14)=Rom. 6 : 6, 8, 11. (4) Gal. 4 : 23, 28=Rom. 9 : 7, 8. (5) Gal. 5 : 14=Rom. 13 : 8, 9, 10. (6) Gal. 5 : 16=Rom. 8 : 4; Gal. 5 : 17=Rom. 7 : 23, 25; Gal. 5 : 17=Rom. 7 : 15; Gal. 5 : 18=Rom. 8 : 2. (7) Gal. 6 : 2=Rom. 15 : 1. These parallels render it extremely probable that the two epistles were written about the same time, or within two or three months of each other.

And it is no less evident that the Epistle to the Galatians was written before, rather

than after, the Epistle to the Romans, for the former reads like a first draft, and not like a condensation of the latter. The ampler and calmer unfolding of doctrine in the Epistle to the Romans agrees with all the circumstances of the case, if we assume: (1) that the Epistle to the Galatians was written under the excitement of intense anxiety occasioned by a sudden and dangerous crisis in the churches addressed; (2) that those churches were saved from apostasy, and fixed in their adhesion to Christ as the only Saviour, by means of this letter; and (3) that, two or three months later, relieved of his extreme anxiety concerning the church at Corinth and the churches of Galatia, yet sensible of the unwearied activity of the Judaizing party, and wishing to forestall its work in Rome, he wrote the greatest of his epistles to the Christians of that city, and set forth in it with elaborate care, on the lines which he had sketched in his earlier epistle, the gospel of the grace of God through the death of Christ for the sins of men.

It seems probable, therefore, that the Epistle to the Galatians was written early in A. D. 58, soon after Paul's arrival in Corinth, or while he was on his way to that city.

VI. USE AND MISUSE.

As students of the German Reformation are aware, Martin Luther prized this Epistle very highly, and commented on it frequently. In it he discovered the marrow of the gospel: the doctrine of justification through faith in Christ. "It is very necessary," he wrote, "that this doctrine be kept in continual practice and public exercise, both of reading and hearing. It can never be taught, urged, and repeated enough. If this doctrine be lost, then is also the doctrine of truth, life, and salvation, lost and gone. If this doctrine flourishes, then all good things flourish; religion, the true service of God, the glory of God, the right knowledge of all things which are necessary for a Christian man to know." (Preface, page 130.) The Epistle to the Galatians has been one of the clearest sources of evangelical truth since the Bible was put in the hands of the people.

But it has also been compelled to serve those who deny the divine origin of the gospel which it teaches. "The earliest form of Christianity," it is argued, "was a modified Judaism. The distinctive features of the system current under this name were added by St. Paul. There was an irreconcileable opposition between the apostle of the Gentiles and the apostles of the Jews—a personal feud between the teachers themselves, and a direct antagonism between their doctrines. After a long struggle, St. Paul prevailed, and Christianity—our Christianity—was the result." (Lightfoot, Introduction, page 66.) An impartial study of the Epistle will, however, lead to a different conclusion—a conclusion that the account which Paul gives of his relation to the other apostles is worthy of entire confidence. And, if so, there was no personal feud between the apostles, and no radical difference between them as to the true way of life through Christ, but, on the contrary, a full recognition, after suitable proof, of Paul's apostolic mission and doctrine, on the part of James, Peter, and John, together with an amicable division of the work of evangelization between them and him. To build upon this Epistle such a theory as that of Baur is, therefore, I am persuaded, a misuse of its language which will not bear the test of unbiased criticism.

NOTE.—Among the works consulted with profit in the preparation of this commentary, besides the grammars of Winer and Buttmann, are the commentaries of Lightfoot, Ellicott, Jowett, Howson, Sanday, Schaff, Beet, and Luther (translated) in English, with those of Sieffert-Meyer, Rückert, De Wette, and Wieseler in German, and those of Calvin and Bengel in Latin, while, in studying some of the doctrinal passages, the works

of Usteri ("Der Paulinische Lehrbegriff"), Messner ("Die Theologie der Apostel"), and Weiss ("Theology of the New Testament"), have been examined. The writer is also greatly indebted to his former teacher, Dr. H. B. Hackett, not only for the Analysis which he published first in the "Bibliotheca Sacra," and later, with additions, in the "Christian Review" for 1861, 577–584, but also for his articles in the "Bibliotheca Sacra," XIX., 211–225, and XXII., 138–149, on the translation of several passages of the Epistle, and for the eloquent oral exposition of the whole Epistle which he gave to the class of 1848 in the Newton Theological Institution, as preserved in notes and a paraphrase written at the time.

THE EPISTLE TO THE GALATIANS.

CHAPTER I.

PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

1 Paul, an apostle (not from men, neither through [1] man, but through Jesus Christ, and God the Father,

1 Or, *a man.*

Ch. 1 : 1-5 : ADDRESS AND GREETING.—"In the introduction," says Dr. Hackett, "Paul asserts in the strongest manner the divine origin of his apostleship, and his appointment to it without any human intervention; and invokes on the Galatians the usual benediction from God the Father and the Lord Jesus Christ. In this connection he brings incidentally into view the sacrifice and death of Christ as the means of human salvation, and thus announces the great theme of the Epistle at the outset. (1 : 1–5.)" See "Christian Review" for 1861, page 578.

1. Paul—called Saul in the earlier chapters of the Acts. (7 : 58; 8 : 1; 9 : 1, 4, 8.) The name 'Paul' appears for the first time in Acts 13 : 9, after the apostle had entered upon his distinctive missionary work among the Gentiles. Saul is a Hebrew, and Paul a Roman name. The meaning of the former is *asked for*, and the meaning of the latter *little*. The resemblance in sound must be considered accidental. Probably both names were given him in childhood, as by descent he was a Jew or Hebrew (Phil. 3 : 5), and in civil standing a Roman. (Acts 16 : 37; 22 : 25-28.) **Apostle**—used here in the highest Christian sense of the word to denote one specially commissioned to preach the gospel. The apostles held the first place under Christ in his kingdom. See 1 Cor. 12 : 28, seq.; Eph. 4 : 11. In addressing his epistles to the Thessalonians, Paul had made no reference to his apostleship, doubtless because it was admitted without question by them; but now, writing to churches in which his equality with the original apostles had evidently been denied, he asserts it promptly and positively at the outset, and in his later epistles he does the same thing with more or less emphasis. **Not of** (or, *from*) **men.** These words deny that his commission was of human origin. This denial may have been called forth by the insinuations of Judaizing teachers, who had appeared in Galatia, that his authority was derived from men, perhaps from the church at Antioch. **Neither by man** (or, *nor through a man*). By this added clause Paul denies that any man had been the medium or channel through which his commission to serve as an apostle had been made known to him. It was in no sense or degree human. Doubtless it had been urged in favor of the higher dignity of the earlier apostles that they had been commissioned by the lips of Christ himself, while Paul must have received his commission through some one who was a disciple before him. **But by** (*through*) **Jesus Christ**—who had appeared to him on the way to Damascus (Acts 9 : 3, seq.; 26 : 16-18), and had pointed out at that early day the special work which he was to perform. Even if we suppose that, according to Luke's narrative in Acts 9 : 3, seq., Jesus Christ made use of Ananias as his mouthpiece, the words of Christ to Paul rendered the language of Ananias virtually Christ's language, and the apostle was therefore justified in treating it as such, overlooking the human agency. **And God the Father**—that is, his apostolic commission was conveyed through Jesus Christ, who is inseparably united in action with God the Father, so that Christ's action is really his Father's action as well. In this case, at least, what Jesus did the Father did. The expression 'Father' is best understood as meaning here the Father of Jesus Christ. **Who raised him from the dead.** This seems to have been added because it was not during his earthly life that Jesus appeared to Paul and made him an apostle; it was rather after his resurrection and ascension. And that resurrection was the work of his Father, though not in such a sense as to exclude his own participation in it. The meaning of the Greek expression, translated 'from the dead' (ἐκ νεκρῶν), is explained by Winer("Grammar," p. 123), as follows: "'the

2 And all the brethren which are with me, unto the churches of Galatia:
3 Grace *be* to you, and peace, from God the Father, and *from* our Lord Jesus Christ,
4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

2 who raised him from the dead), and all the brethren who are with me, unto the churches of Galatia:
3 Grace to you and peace [1] from God the Father,
4 and our Lord Jesus Christ, who gave himself for our sins, that he might deliver us out of this present evil [2] world, according to the will of [3] our God

1 Some ancient authorities read *from God our Father, and the Lord Jesus Christ*.....2 Or, *age*.....3 Or, *God and our Father*.

dead' appears to signify 'the assembly of the dead.'" See also Thayer's "Lexicon of the New Testament," on the word νεκρός.

2. And all the brethren which (*that*) **are with me.** This does not mean all the members of the church where he was, or all the Christians that happened to be present with Paul when he indited this letter, but rather 'all the brethren who are at present my companions in travel and preaching.' Thus, when writing to the Thessalonians, he associated with himself Silvanus and Timothy in his salutation to the church. In the present case he forbears to give the names of his associates in labor, though he must have communicated to them his purpose of writing the letter, and very likely the substance of the letter itself. **Unto the churches of Galatia**—that is, the churches located somewhere in the province of Galatia. It may be inferred that they were not all in one city, but were independent bodies found in different places. None of them can be positively assigned to particular cities, as Ancyra, Pessinus, or Tavium.

The entire absence of commendation in this address is worthy of notice. The Christians to whom he writes are simply 'churches.' He can pray for them, but he is now in no mood to praise them. Deeply agitated by what he has heard of their fickleness and inclination to Judaism, he has no heart to speak in this place of the evidences of divine life in those to whom he writes.

3. Grace be to you, and peace. 'Grace' is unmerited favor, and when it is God's favor its natural result is 'peace.' **From God the Father.** According to Westcott and Hort, it should be 'God our Father,' the pronoun 'our' being connected with 'Father' and not with 'Lord.' But the common reading has more support in the uncial manuscripts and the early versions than the reading adopted by Westcott and Hort. It should therefore be preferred. **And** (*from*) **our Lord Jesus Christ.** Here 'grace and peace' are supposed to come from Christ as well as from the Father. The preposition 'from' is connected with both names, and marks them equally as sources of grace and peace; not one as the source and the other as the medium, but both as the source; a form of expression consistent with the doctrine of the Trinity, but inconsistent with any other view of Christ's relation to the Father. Paul conceived of divine grace as coming from Christ as well as the Father.

4. Who gave himself for our sins—that is, delivered himself up to death with reference to our sins, or on acccount of our sins—that is, to make expiation for them. See 3 : 12, seq., and Rom. 3 : 23, seq. This submission to death for the expiation of 'our sins' was in order to something further which is named in the next clause.

That he might deliver us from (*out of*) **this present evil world** (*age*). 'The present age' is here described as morally evil, because the men who give character to it are wicked. Compare with this language the words of Paul in the last part of the first chapter to the Romans. There can be no doubt of the awful moral condition of mankind in all parts of the known world when the apostle wrote this Epistle. Of course, deliverance out of the present evil age must mean deliverance out of its influence and its doom, a deliverance which could only be effected by rescuing men from the power and the penalty of sin. **According to the will of God and** (*even*) **our Father.** This expression is to be connected with the words 'gave himself for our sins,' as modified by the end sought, 'that he might deliver us,' etc. The voluntary death of Christ which was prerequisite to the salvation of men, is here declared to have been in accord with the will of God, who is at the same time characterized as 'our Father.' The pronoun 'our' naturally refers to Paul and his readers, regarded as Christians, and therefore to all who are the children of God by adoption. See Rom. 8: 15-17. It cannot be safely interpreted as representing mankind, irrespective of union with Christ. The Greek original

5 To whom *be* glory for ever and ever. Amen.
6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

5 and Father: to whom *be* the glory [1] for ever and ever. Amen.
6 I marvel that ye are so quickly removing from him who called you in the grace of Christ unto a

1 Gr. *unto the ages of the ages.*

may, however, be translated 'according to the will of our God and Father'; and this translation is preferred by Lightfoot, on the ground that "the article not being necessary before God (θεοῦ), seems to be added to bind the two clauses together and connect both with 'our' (ἡμῶν)"—literally, 'of us.' But a comparison of the same expression in Phil. 4:20; 1 Thess. 1:3; 3:11, 13, with a somewhat similar expression in Rom. 1:7; 1 Cor. 1:3; 2 Cor. 1:2, is favorable to the translation first given.

5. To whom be (*the*) **glory forever and ever. Amen.** It is better to retain the article of the original text before the word 'glory,' for the glory referred to must be, either that which is due to God for his gracious will in the work of redemption (see the previous clause), or that which "especially and alone belongs to God" (Ellicott), and is therefore a definite glory.

Thus the apostle enriches his address and salutation to the churches of Galatia with the principal truths which he is about to defend as the only gospel. Among these truths are the sacrificial death of Christ, his resurrection by the power of God, his divinity and union with the Father, his direct agency in making Paul an apostle, and the fact that all this was done in obedience to the Father's will.

6-10. PAUL'S SURPRISE AT THE SUDDEN FALLING AWAY OF HIS READERS TO ANOTHER KIND OF GOSPEL, AND HIS DENUNCIATION OF THOSE WHO TAUGHT IT—A DENUNCIATION WHICH IS NATURAL BECAUSE HE DOES NOT SEEK HUMAN FAVOR BUT THE APPROVAL OF GOD.—Paul "expresses his astonishment at the sudden defection of the Galatians from the truth, characterizes the error which they had embraced, or were in danger of embracing, as an utter and fatal perversion of the gospel, and pronounces the conduct of those who had perplexed and misled them to be deserving of the severest reprobation and punishment. He takes the ground that the plan of salvation as preached by himself was the true and unalterable way of salvation, and that any different system, though taught by an angel from heaven, must be rejected at once as false, merely on the ground of such difference." (Hackett).

6. I marvel that ye are so soon removed (*so quickly removing*) **from him that called you into** (*in*) **the grace of Christ unto another gospel.** Dr. Hackett translates thus: "I marvel that ye are so soon removing from him who called you in the grace of Christ unto a different gospel." The abruptness with which Paul introduces the occasion for his Epistle reveals his intense and painful anxiety—an anxiety mingled with surprise and pressing for expression. The word translated 'marvel' occurs very often in the New Testament, and in the Common Version is frequently rendered 'wonder.' It may denote either a joyful or a painful surprise (Matt. 8:10; Mark 6:6), a sudden and powerful emotion occasioned by something that is very admirable or very dreadful, and in either case unexpected. Whether the Greek words translated 'so quickly' have any reference to the short time which had passed since their conversion, or since the apostle's last visit to them, is doubtful. They may refer to the quickness with which the Galatians had yielded in some measure to the new doctrine, to the celerity or rapidity with which they were turning a friendly ear to the Judaizing teachers who had come among them. And if so, they furnish no clue to the date of the Epistle. At most, they point to the shortness of the time since the false teachers had begun their evil work in Galatia. See Introduction, V. According to the teaching of Paul elsewhere, the words 'him that called you' must refer to God the Father (Rom. 8:30), though the call may have been ministered to them by the Holy Spirit and the word of truth. (2 Thess. 2:14; Eph. 3:6.) The words 'in the grace of Jesus Christ' are added to show that this divine calling has its ground or source in Christ. As Christians "were chosen in him before the foundation of the world" (Eph. 1:4), so likewise are they called in his grace. The whole work of salvation springs from him. Hence, according to the Lord himself, prayer is to be offered in his name, and the answer to it from God will com-

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.
8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.
9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

7 different gospel; [1] which is not another *gospel:* only there are some that trouble you, and would pervert
8 the gospel of Christ. But though we, or an angel from heaven, should preach [2] unto you any gospel [3] other than that which we preached unto you, let
9 him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be

1 Or, *which is nothing else save that, etc*.....2 Some ancient authorities omit *unto you*.....3 Or, *contrary to that.*

in his name. (John 16:23.) Paul is never weary of extolling the grace of Jesus Christ. And by the grace of Jesus Christ he evidently means the unmerited favor bestowed on men by reason of the voluntary death of Christ in their behalf, since he died a just One for unjust. See 1 Peter 3:18. The expression 'another gospel' signifies in the original, 'another sort of gospel' or a gospel differing in kind from that which Paul had preached. The adjective here rendered 'another' (ἕτερον) is familiar to us in the first syllable of the English word heterogeneous, and is distinct from the word translated 'another' in the next clause.[1] Paul means by it a 'different' gospel.

7. Which is not another—that is, not another real gospel deserving the name and worthy to be called a second gospel. This it is not, because, though proclaimed as such, it is no gospel at all. **But there be some that trouble you, and would pervert the gospel of Christ.** Perhaps it would be wiser to translate the words rendered 'but,' (εἰ μή) 'save that' (Ellicott), for such is their ordinary meaning, and to explain the clause as follows: 'Which is *not* another, except in this sense that there are some that harass your minds and wish to pervert the gospel of Christ'; 'there are some who are troubling you by their desire and attempt to pervert the gospel.' The thought may also be expressed as follows, 'which is not another,' except that it is a peace-destroying perversion of the gospel; and so, a different kind of gospel. In other words, there are those among you whose teaching is no true gospel; but, though dealing with the gospel, and perhaps claiming to improve it, is a complete perversion of it. "The Judaists bring you another gospel, but it is no gospel at all." (Ellicott.) 'The gospel of Christ' may here signify either the gospel proclaimed by him or the gospel concerning him—that is to say, good news issuing from him as its source, or good news concerning him as its object. The latter interpretation is preferable, though certainty cannot be gained.

8. But though (*even if*) **we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed**—"But even if we, or an angel from heaven, should preach to you any other gospel contrary to that which we preached." (Hackett.) The Greek expression (παρ' ὃ) may mean 'contrary to that which,' or 'different from that which.' (Acts 18:13; Rom. 1:26; 1 Cor. 8:11.) The first and sharper meaning is preferable here. The expression, 'which we preached (as good news) to you,' must refer to the preaching of Paul and his companions in Galatia, at his first and second visits to that province, the gospel which led to their conversion, and which, until recently, they had cherished as the power of God unto salvation without the help of Judaism. Thus Paul invokes the judgment of God upon any and every one who might pervert the gospel; and from the tremendous earnestness of his language it is necessary to believe that he had absolute confidence in the correctness of his own doctrine. He knew that what he preached was the very truth, as it is in Jesus; and he felt that the preaching of a different gospel would imperil the salvation of men and obscure the grace of God.

9. As we (*have*) **said before, so say I**

[1] Yet it is not always used in its distinctive sense, Often it appears to be simply equivalent to ἄλλος. Lightfoot says that ἄλλος is another as 'one besides,' ἕτερος another as 'one of two'.... Thus ἄλλος adds, while ἕτερος distinguishes. Now when our attention is confined to two objects, we naturally compare and contrast them; hence ἕτερος gets to signify 'unlike, opposite,' as Xenophon's "Cyropedia," VIII. 3, 8; Ex. 1:8. "Thus while ἄλλος is generally confined to a negation of indentity, ἕτερος sometimes implies the negation of resemblance." See 2 Cor. 11:4, where the two words are used appropriately, as they are here. In many cases, however, they will be interchangeable: compare Matt. 11:3 with Luke 7:20. Hesychius explains ἕτερον. ἄλλον· ἢ ἀλλοῖον· ἢ ἐν τοῖν δυοῖν· ἢ ἀριστερὸν, νέον δεύτερον.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.
11 But I certify you, brethren, that the gospel which was preached of me is not after man.

10 anathema. For am I now seeking the favour of men or of God? or am I striving to please men? if I were still pleasing men, I should not be a [1] servant of Christ.
11 For I make known to you, brethren, as touching the gospel which was preached by me, that it is not

1 Gr. *bondservant.*

now again, if any man (*one*) **preach any other gospel unto you than that ye have received, let him be accursed.** See Revised Version.[1] The apostle doubtless refers in the first clause of this verse not to the preceding verse, but to his preaching, together with others, to the Galatians, when he visited them the second time; and, if so, he must then have detected (or foreseen) the presence of false teachers among them. For the imprecation is too strong to have been uttered when there were no signs of peril. From his language in this verse it is also manifest that Paul did not entertain the view which is now somewhat popular—that it is of little consequence what a man believes, provided his conduct is blameless. He knew that spiritual life must be nourished by truth, and not by error; and he was profoundly disturbed by the danger to which the Galatians were exposed.

But the apostle was aware that such language would seem to his readers severe and repulsive; therefore he explained his motive for using it.

10. For do I now persuade men, or God? The word 'persuade' ('am I now persuading') is here used in the sense of conciliating; and the apostle meant to affirm by this question that he was writing thus sternly with a view to the friendship of God, rather than the good will of men. In other words, he was not attempting to gain human favor, but divine. And by the next question—**Or do I seek** (*am I seeking*) **to please men?**—he denies with emphasis such a motive for his language, and then adds: **If I yet pleased** (or, *were still pleasing*) **men, I should not be the servant of Chirst**—literally, Christ's bondservant. 'Yet,' or, *still*; that is, after all his experience. "The Greek for 'yet' (ἔτι) does not imply that Paul had ever been a time-server." (Lightfoot.) No; but may it not imply that he had often sought to conciliate men, though it was no time for him to do this *now?* 'Now' (ἄρτι) he could not be a bondservant of Christ, if he were to speak smooth things to the Galatians, or to hesitate to denounce those who were leading them to accept a different gospel, even one that weakened their faith in Christ. Others suppose that he may refer implicitly to what he had done before his conversion. (Hackett.) But this is less probable.

11, 12-2 : 14. THE APOSTLE CONFIRMS HIS TEACHING BY SHOWING THAT HE HAD NOT RECEIVED HIS GOSPEL FROM MEN, BUT FROM JESUS CHRIST HIMSELF, BY DIRECT REVELATION.—His theme is stated in verses 11 and 12, and its proof is given in the remainder of this chapter and the first fourteen verses of the next. Says Dr. Hackett: "He claims that his knowledge of the gospel is proved to be not of human, but of divine origin, negatively, by the fact that immediately on his conversion he entered on the full exercise of his office as an apostle, without any consultation with human advisers (1 : 11-17); that he preached the gospel for years without any intercourse, or even personal acquaintance, with the apostles; and that when at length he went to Jerusalem and saw some of their number, it was a visit of friendship merely, and had no relation whatever to his attainment of a more perfect knowledge of the Christian doctrines. (1 : 18-24.)"

Slightly different is the paraphrase of Lightfoot: "The revelation of his Son in me, the call to preach to the Gentiles, were acts of his good pleasure. Thus converted, I took no counsel of human advisers. I did not betake myself to the elder apostles, as I might naturally have done. I secluded myself in Arabia; and, when I emerged from my retirement, instead of going to Jerusalem I returned to Damascus."

11-12. THEME. **But I certify to you, brethren.** The Revised Version is better: *For*

1 "As we have said before . . . if any one preaches to you any other gospel contrary to that which ye received." (Hackett.)

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

12 after man. For neither did I receive it from [1] man, nor was I taught it, but *it came to me* through reve-

1 Or, *a man.*

I make known to you, brethren. Documentary evidence in favor of 'for' (γάρ) slightly outweighs that in favor of 'but' (δέ), and may therefore be followed. The connection of thought is accordingly this: 'If I should seek to please men when the gospel is being perverted as now, I should not be Christ's faithful bondservant, for this gospel was received by me from Christ himself and so expresses his will.' The formula 'I make known to you' shows that Paul attaches grave importance to what he is about to say. Compare 1 Cor. 12 : 3; 15 : 1; 2 Cor. 8 : 1, and the similar phrase, "I would not have you ignorant," in Rom. 1 : 13; 1 Cor. 10 : 1; 12 : 1; 2 Cor. 1 : 8; 1 Thess. 4 : 13. Observe, however, that he now addresses the members of the churches of Galatia as 'brethren.' They are not, then, in his estimation, apostates from Christ. They have not rejected the gospel of the grace of God. But they are in danger of doing this, for they are looking in the wrong direction, giving ear to dangerous error, and involved in a movement which, if continued, will separate them from God. And the whole object of his Epistle is to arrest this movement and bring them back to steadfast confidence in Christ as their sole and sufficient Saviour. So he addresses them heartily as 'brethren.' **That the gospel which was preached of me.** Compare Revised Version, *As touching the gospel which was preached by me.* Perhaps the full force of the original would be given by such a rendering as this: "in respect to the gospel which was preached as good news by me"—(τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν.) **Is not after man,** or, *that it is not after man.* That is, it is not of such a nature as it would have been if originated by man, it is not "after any human fashion or standard," it is neither in essence or object such a gospel as accords with human ideas of religion. Evidently Paul did not suppose that his gospel was a fruit of human speculation, or experience, or consciousness. Moral and religious evolution had no place in his conception of the origin of Christianity. He knew of man-made religions, and esteemed them wholly unlike the gospel—or the gospel wholly different from them.

12. For I neither received it of man, neither was I taught it. The 'I' is somewhat emphatic, perhaps because there is an unexpressed reference to the older apostles; 'for neither did I, any more than the other apostles, receive it from (a) man, for example, Peter.' Sieffert objects to this as improbable, because there has been no allusion thus far to the other apostles, and suggests that the implied reference may be to the readers of the Epistle: 'I did not (as did you) receive it from a man.' But according to Buttmann the pronoun is sometimes inserted without being emphatic; and, if that be the case here, there is no tacit reference in it to any unnamed party. 'Neither (nor) was I taught it.' Lightfoot remarks that this clause was added to explain and enforce the foregoing statement, and thus to bring out the contrast with 'by revelation': "I received it, not by *instruction* from man, but by *revelation* from Christ." But Ellicott holds that the verb 'was taught' points more to *subjective* appropriation, and 'received' to *objective.* And Sieffert finds the distinction to be simply this, that one verb defines the mode of communication while the other does not. Certainly the second verb is more definite as to manner than the first, and so gives natural progress to the course of thought. **But** (it came) **by** (*through*) **the revelation of Jesus Christ.** Omit the definite article before *revelation* as in the Revised Version, and understand that 'of Jesus Christ' means 'proceeding from Jesus Christ.' The Greek word translated 'revelation' signifies, literally, an uncovering, unveiling, disclosing. But in the New Testament it always denotes a disclosure of religious truth before unknown. This disclosure is made to the soul either by God himself or by the ascended Christ, especially through the operation of the Holy Spirit (1 Cor. 2 : 10), and is thus distinguished from other modes of instruction. (Thayer, *sub voce.*) It may be effected in part by a theophany or Christophany, but no visible manifestation is necessary to it. A partial revelation of Christian truth, before unknown, was made to Paul when Jesus appeared to him on the way to

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:
14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

13 lation of Jesus Christ. For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of
14 God, and made havock of it: and I advanced in the Jews' religion beyond many of mine own age [1]among my countrymen, being more exceedingly zealous

1 Gr. *in my race.*

Damascus; but we cannot suppose that his knowledge of the gospel was completed at once. Says Ellicott: "It is a subject of continual discussion whether the teaching of St. Paul was the result of one single illumination, or of progressive development. . . . The most natural opinion would certainly seem to be this: that as, on the one hand, we may reverently presume that all the fundamental truths of the gospel would be fully revealed to St. Paul before he commenced preaching, so, on the other hand, it might have been ordained, that (in accordance with the laws of our spiritual nature) its deepest mysteries and profoundest harmonies should be seen and felt through the practical experiences of his apostolical labors." One cannot avoid conjecturing that during the first three years of his conversion a great part of the truth which he was to preach as the only gospel was revealed to him with divine clearness and evidence.

1:2 : 14. PROOF THAT HE DID NOT RECEIVE THE GOSPEL FROM MAN.

13. For ye have heard of my conversation in time past, etc. Compare Revised Version above. Probably from his own lips when he preached the gospel to them. "The history of his past career as a persecutor formed part of his preaching. See Acts 22 : 2-21; 26 : 4-23; 1 Cor. 15 : 8-10." (Lightfoot.) So remarkable had been his spiritual life that a sketch of it would in many cases be not only appropriate, but almost necessary. **In the Jews' religion**—literally, *in Judaism*—means while he still observed the Jewish rites, and trusted in obedience to the Mosaic law for salvation. *In the Jewish religion* is perhaps the best translation. **How that beyond measure I persecuted the church of God, and wasted** (or, *made havoc of*) **it.** 'The church' may here signify, it is said, the Christian brotherhood, wherever they might be; but it may signify as well the first organized society of Christians, located at Jerusalem. To be sure, these were scattered abroad by the persecution that broke out after the stoning of Stephen (Acts 8 : 1), and some of them doubtless went as far as Damascus, preaching the word there, and probably making disciples; but as yet there was but one church. By calling it 'the church *of God*,' Paul shows how sacred an institution he now felt it to be, and how deep was his compunction for attempting to lay it waste. Not that he speaks of his effort as a wholly futile attempt; he means rather to say that he was engaged for a time in persecuting and devastating it. This is the most obvious explanation of the tense of the Greek verbs. Many were put to death; many were imprisoned. (Acts 8 : 3; 9 : 1, 2; 26 : 10; 1 Cor. 15 : 9.) And the apostle mentions this to prove that he could not have received the gospel from men before his conversion, since he was at that time a fierce persecutor of the church.

14. And (that I) **profited** (*advanced*) **in the Jews' religion above many, my equals in my own nation.** "And went forward in Judaism beyond many companions of the same age." (Hackett.) 'My equals' means 'of my own age.' He outstripped the Jewish young men of his years in knowledge of the law, and in zeal for its observance. Writing to the Philippians concerning this part of his life, he describes himself as one who was, "as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, blameless." (3 : 5, 6.) Paul must then have been a very scrupulous as well as zealous Pharisee, a pronounced ritualist, and a conspicuous adversary of the new sect that was rising in Jerusalem. **Being more exceedingly zealous of** (*for*) **the traditions of my fathers.** This clause points out the sphere in which he excelled many of his own age. The adverb (περισσοτέρως) retains its comparative sense, 'more exceedingly.' He was far more of a zealot than many of his coevals for the traditions handed down by the rabbins from the fathers; he followed them, upheld them, asserted them with almost fanatical earnestness. Compare Matt. 5 : 21; 15 : 2; Mark 7 : 3. They were prob-

15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,
16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

15 for the traditions of my fathers. But when it was the good pleasure of God, who separated me, *even* from my mother's womb, and called me through
16 his grace, to reveal his Son in me, that I might preach him among the Gentiles; immediately I

ably as sacred to him as the law of Moses; to some they appear to have been more sacred. So then it was certain that he had not been taught the Christian religion by any man before his conversion, and he now proceeds to show that he could not have been taught it in that way after his conversion. Says Lightfoot: "Then came my conversion. It was the work of God's grace. It was foreordained before I had any separate existence. It was not therefore due to any merits of my own; it did not spring from any principles of my own. The revelation of his Son in me, the call to preach to the Gentiles, were acts of his good pleasure. Thus converted, I took no counsel of human advisers. I did not betake myself to the elder apostles, as I might naturally have done. I secluded myself in Arabia, and when I emerged from my retirement, instead of going to Jerusalem, I returned to Damascus."

15, 16. But when it pleased God, who separated me, etc. The meaning of the original would be more exactly represented by the following translation: *But when he that set me apart from my mother's womb, and called me through his grace, was pleased to reveal his Son in me, that I might preach him among the Gentiles*, etc. 'Set me apart' —that is, assigned or devoted me to a special work, even the preaching of Christ to the Gentiles. Compare Rom. 1 : 1 and Acts 13 : 2. The word 'separated' in the Common and the Revised Versions is ambiguous. Paul represents himself as singled out and set apart by the will of God from his very birth to the apostleship. And the next clause, 'called me by his grace,' directs attention to another act of God—namely, the divine agency in his conversion. The same verb is used in Rom. 8 : 30: "And whom he foreordained, them he also called." This divine calling comprehends all that God does to awaken the moral nature of a sinner and bring him to repentance. In Paul's case it was the supernatural effulgence and the voice of Christ, together with the work of the Holy Spirit in his soul, which had so powerful an effect on his moral nature, and led him so quickly into the new life. The change of that moment was radical, permanent, and wholly of grace. "Observe," says Lightfoot, "how words are accumulated to tell upon the one point on which he is insisting—the sole agency of God as distinct from his own efforts." 'To reveal his Son in me'—that is, within me, in my spirit or consciousness, so that I for the first time perceived his true character and work. This prepares one for the next clause far better than does the explanation 'through me,' which is favored by Lightfoot and others, appealing to ver. 24 and 1 Tim. 1 : 16. Besides, there is great weight in Ellicott's view, that wherever the primary meaning [of the preposition ἐν] gives a sense which cannot be objected to dogmatically or exegetically, we are bound to abide by it. Both *subjectively*, by deep inward revelations, as well as *objectively*, by outward manifestations, was the great apostle prepared for the work of the ministry."

That I might preach him among the heathen (or, *Gentiles*). It was God's good pleasure to reveal his Son in the heart of Paul, in order that Paul might preach him among the Gentiles. Are we then authorized by this language to say that one of the reasons why God's grace was imparted to Paul was the extraordinary service, which, when converted, he would be qualified and employed to render in preaching to the Gentiles? It is an interesting and far-reaching question which we thus propose to the reader, without giving a categorical answer to it ourselves. **Immediately I conferred not with flesh and blood.** The adverb 'immediately,' or, *straightway* appears to modify, not only this statement, but also the two following statements. He first declares what he did not do, and then what he did do, directly after his conversion. Of course, the adverb is not to be so urged as to make it contradict the account of Luke, that Paul abode three days in Damascus before his sight was restored. Its use in other parts of the New Testament forbids so narrow an interpretation. See 3 John 14. Like many other words, it is more or less affected by

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.
18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

17 conferred not with flesh and blood: neither went I up to Jerusalem to them who were apostles before me: but I went away into Arabia; and again I returned unto Damascus.
18 Then after three years I went up to Jerusalem [1] to visit Cephas, and tarried with him fifteen days.

1 Or, *become acquainted with.*

the context.[1] For the meaning of 'flesh and blood' compare Matt. 16:17: "Flesh and blood did not reveal it unto thee." The phrase appears to be equivalent to weak human nature, viewed probably in contrast with the divine source from which Paul had received his gospel.

17. Neither went I up to Jerusalem to them which were apostles before me. There is some uncertainty about the text in this clause. The Revised Version, Westcott and Hort, and Tischendorf, Eighth Edition, have 'went up' (ἀνῆλθον) while Ellicott says that this reading "seems obviously a correction, and is rejected by all the best editors." (1859.) But he would not write thus at the present time.[2] By 'those who were apostles before me' Paul means the Twelve, or as many of them as were then at Jerusalem. As to James, the Lord's brother, nothing need be said at this point. His position will be noticed in explaining ver. 19. **But I went** (*away*) **into Arabia.** It has been commonly supposed that Paul went into some part of Arabia not far from Damascus. But this is by no means certain, and the opinion that he visited the region about Sinai is strenuously defended by Lightfoot and others. See his general note on "St. Paul's sojourn in Arabia." Whether he went into Arabia for the purpose of preaching the gospel, or for the purpose of preparing himself to do this work more effectually, after a period of solitary communion with God, no one can say. In either case he was doubtless guided by the Spirit of Christ to do as he did; and in either case he was unable during this period to receive instruction from men. As to the length of time passed in Arabia nothing is said. It could not have been more than three years (see ver. 18), and probably was not less than two. Compare the account in Acts 9:20-23. In his brief sketch of Paul's life, Luke had no occasion to speak of this sojourn in Arabia. **And returned again unto Damascus.** The little word 'again' connects his conversion with Damascus, though nothing is said of that city in the previous verses. But we know from the Acts that Paul was in that city during three days directly after Christ's appearing to him in the way, and the word 'again' here implies that he left Damascus to go into Arabia. The two records, therefore, complement and confirm each other, yet without affording the slightest evidence of any intention to do this.

18. Then, after three years, I went up to Jerusalem. The date from which he reckons the 'three years' must be the time of conversion, not the time of his return to Damascus. For the former was the great epoch of his life, while his return to Damascus was a comparatively unimportant event. Besides, it would be difficult to make out any reasonable chronology of the apostle's life if his first visit to Jerusalem took place six years after his conversion. With this view most interpreters agree—for example, Winer, Fritzsche, Rückert, Usteri, Olshausen, DeWette, Hilgenfeld, Ewald, Wieseler, Hofmann, Meyer, Sieffert, Ellicott, Lightfoot, Hackett, Conybeare and Howson, and others. This is the

[1] The compound Greek word translated 'conferred' is worthy of particular notice, though well explained in Thayer's Lexicon. προσ-ανα-τίθημι. 1. *To lay up in addition.* 2. Middle. (a) *To lay upon one's self in addition; to undertake besides.* (b) With a dative of the person *to put one's self upon another by going to him*—i. e., *to commit* or *betake one's self to another*, for the purpose of consulting him, hence *to consult, to take one into counsel* (Authorized Version, *to confer with*).

[2] In support of ἀνῆλθον Tischendorf (Eighth Ed.) appeals to ℵ A K L P with the Peschito and the Coptic, the Armenian and the Ethiopic, while in support of ἀπῆλθον he appeals to B D E F G, the Syriac, etc. The documents for one are therefore nearly equal to those for the other, and the probabilities of change from one to the other by transcribers are indecisive. For a transcriber might unintentionally have written ἀνῆλθον instead of ἀπῆλθον because the former was so often used of going to Jerusalem, or he might have written ἀπῆλθον instead of ἀνῆλθον because his eye fell at the moment on the former verb in the next clause.

19 But other of the apostles saw I none, save James the Lord's brother.
20 Now the things which I write unto you, behold, before God, I lie not.
21 Afterwards I came into the regions of Syria and Cilicia:

19 But other of the apostles saw I none, [1] save James
20 the Lord's brother. Now touching the things which I write unto you, behold, before God, I lie
21 not. Then I came into the regions of Syria and

1 Or, *but only.*

first journey of Paul to Jerusalem, narrated by Luke in Acts 9 : 26.

To see (or, *visit*) **Peter.** More exactly, *to become acquainted with Cephas.* Evidently, Cephas or Peter was a very prominent apostle in Jerusalem at that time. According to the Acts he was the principal figure among the apostles—bold, outspoken, enterprising, a natural leader of men, and so occupying the position which he was qualified to fill. Hence, although Paul was already established in the Christian faith and abundantly able to preach the gospel, it was perfectly natural for him to desire the acquaintance of Peter, and of any other apostles who might then be in the holy city. **And abode** (*tarried*) **with him fifteen days.** Too short a period for any very thorough study of Christian truth under the tuition of Peter. Paul considers this self-evident. The Galatians could not possibly believe that such knowledge as he possessed of the way of life through Christ had been gained in a fortnight from any human teacher. Besides, as we learn from the narrative of Luke, Paul was "going in and going out at Jerusalem," during those fifteen days, "preaching boldly in the name of the Lord: and he spake and disputed against the Grecian Jews; but they went about to kill him." (Acts 9 : 28.) Paul did not deem it necessary to say all this: it was enough to remind his readers of his purpose in going up to Jerusalem, and of the short time which he spent in that city.

19. But other of the apostles saw I none, save James the Lord's brother. The Seiffert-Meyer Commentary says: "Thus this James is distinguished from the circle of the Twelve, to which Peter belonged; but is, nevertheless, numbered with the apostles in the wider sense. Compare 1 Cor. 15 : 5. This explains the supplementary mention of his name. 'James the Lord's brother' was not James, son of Alpheus, as many have supposed, but a natural brother of Jesus (Matt. 13 : 35; Mark 6 : 3), a son of Mary, James the Just (Hegesippus in Eusebius 2 : 23), from birth a Nazarite, who only believed after the resurrection of Jesus (1 Cor. 15 : 7; Acts 1 : 14), but obtained very high apostolic esteem among the Jewish Christians (2 : 9), and became the honored bishop of the church at Jerusalem." This view is upheld by a majority of modern scholars; for example, by Olshausen, De Wette, Hilgenfeld, Wieseler, Lightfoot, Meyer and Sieffert.[1]

20. Now the things which I write unto you, behold, before God, I lie not. A solemn asseveration of the truth of what he has just written as to the purpose and result of his visit to Jerusalem, as far as they had any bearing upon the source of his knowledge of the gospel. He evidently makes this solemn appeal to God for the truth of his words, because his readers could have no other evidence as to the time which he then spent in Jerusalem, or as to the purpose which led him to go there. It looks as if he was aware that the Judaizers in Galatia had represented him as having received the gospel, at second hand, from Peter and other apostles, and that it was desirable for him to show the utter falsity of their representation. The Greek construction may be represented by the following version: "Now as to what I am writing to you, before God I declare that I lie not." (Ellicott.) Compare 2 Tim. 2 : 14; 4 : 1.

21. Afterwards I came into the regions

[1] "Are we to translate 'I saw no other apostle save James,' or, 'I saw no other apostle, but only James'? It will be seen that the question is not whether εἰ μὴ ('save'), retains its *exceptive* force or not, for this it seems always to do, but whether the exception refers to the whole clause or to the verb alone. That the latter is quite a possible construction will appear from Matt. 12 : 4; Luke 4 : 26, 27; Gal. 2 : 16; Rev. 21 : 27. But, on the other hand, the sense of ἕτερον ('other') naturally links it with εἰ πὴ ('save'), from which it cannot be separated without harshness, and ἕτερον ('other') carries τῶν ἀποστόλων ('the apostles') with it. It seems, then, that James is here called an apostle, though it does not, therefore, follow that he was one of the twelve." (Lightfoot.) See Thayer's "Lexicon," under εἰ μὴ, III, c. 8, β.

22 And was unknown by face unto the churches of Judea which were in Christ:
23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.
24 And they glorified God in me.

22 Cilicia. And I was still unknown by face unto the
23 churches of Judea which were in Christ: but they only heard say, He that once persecuted us now preacheth the faith of which he once made havock;
24 and they glorified God in me.

of Syria and Cilicia. According to Acts 9 : 30, Paul appears to have sailed from Cesarea to Tarsus in Cilicia, from which place he passed into Syria, preaching in the two provinces four or five years. See Hackett on Acts 9 : 30. His object in this passage is simply to direct attention to the regions where he preached as *remote* from Jerusalem, where the apostles then were; and he therefore mentions the provinces in the order of their importance. "Cilicia," says Ewald, "was constantly little better than an appendage of Syria." "It is also to be noticed that these two countries are always named in that order (see Acts 15 : 23, 41), and that order agrees with the land route from Jerusalem to Cilicia, which was the one more commonly taken. Hence, Paul may have adhered to that order in Gal. 1 : 21 from the force of association, though in this instance he went first to Cilicia, and from there made missionary excursions into Syria." (Hackett on Acts 9 : 30.) It should be added that Paul may have preached at this time more extensively in Syria than in Cilicia, and that in recalling this period of his ministry, the former province, on that account, took precedence in his mind of the latter. Thus there is no reason to suppose any contradiction between this passage and the account given by Luke. The difference between the two rather establishes our confidence in both, when properly interpreted, for it demonstrates their independence.

22. And was unknown by face unto the churches of Judea which were in Christ. By 'the churches of Judea' must be meant the churches of the province, outside of Jerusalem. For the apostle has before spoken of his brief sojourn in that city, and Luke describes, in a few powerful words, his public efforts there. Many of the churches in Jerusalem had, therefore, seen his face and heard his voice. But this was not the case with the churches of the province generally. 'By face,' or, in respect to face—that is, personal appearance, though he was known to them by report, as the next verse clearly states, and as might be safely inferred from the nature of the case. Note the plural—there were *churches* of Judea.

23. But they had heard only—or, *But they were only hearing.* This was a report which, during those years of the apostle's life of which so little is recorded, they were hearing again and again. **He which** (*that*) **persecuted us in times past**—that is, 'was our persecutor, known as such, distinguished as such beyond others.' **Now preacheth the faith which once he destroyed.** To 'preach faith' may be to preach the duty or importance or nature of subjective faith in Christ; but to 'preach *the* faith' is to preach the gospel, regarded as a message of which faith in Christ is the central and distinctive truth. Hackett explains the expression in Acts 6 : 7 as meaning "the faith-system—that is, the gospel"; and Lightfoot remarks, "It is a striking proof of the large space occupied by 'faith' in the mind of the infant church, that it should so soon have passed into a synonym of the gospel. See Acts 6 : 7." Compare, also, Jude 3. This appears to be the more obvious and correct view, though many deny that the word faith is used in the New Testament of anything but the subjective act. Certainly Paul preached the doctrine of faith in Christ; and it was those who received this doctrine and believed in Christ whom he persecuted and wasted. So 'the faith' here represents, first, the gospel, and, secondly, those who received it. The core, the heart of both, was faith in the Lord Jesus Christ.

24. And they glorified God in me—that is, they found in me occasion to praise God. "He does not say that they marveled at me, they praised me, they were struck with admiration, but he attributes all to grace. 'They glorified God,' he says, 'in me.'" (Chrysostom.)

CHAPTER II.

THEN fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

1 Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus

Ch. 2: "Again, he claims that the same thing—[that his knowledge of the gospel is not of human but of divine origin]—is proved affirmatively by the fact that, on his coming at a later period into fuller connection with the apostles, his views of truth were sanctioned by them, as perfectly coincident with their own, though they had been taught personally by our Lord (2:1-6); that he was recognized by them as standing in all respects, officially, on a level with themselves (2:7-10); and that, so far from having acted at any time in subordination to them, or having acknowledged any dependence on them, he had in one instance opposed his own authority to that of one of the most eminent among them. (2:11-13.) In the controversy at Antioch, he had not shrunk from reproving Peter himself publicly and to his face for having practically abandoned the great principle of justification by faith alone, inasmuch as he had timidly concealed for a time his real convictions, and acted as if Jewish rites must be superadded to faith in Christ as essential to salvation. (2:14-21.)" (Hackett.)

1-10. Paul's Gospel and Apostleship Recognized by James, Peter, and John at a Convention in Jerusalem, wherein the Duty of Believing Gentiles toward the Jewish Law was Considered.

1. Then fourteen years after (or, *after the space of fourteen years*[1]) **I went up again to Jerusalem with Barnabas,** etc. With which of the apostle's visits to Jerusalem, mentioned by Luke in the Acts, can this be identified? See Acts 9 : 26; 11 : 30; 15 : 1, seq.; 18 : 22; 21 : 15. Obviously with the third, if similarity of purpose is any guide to the truth. For this is the only one of the five, except the last, which Luke describes as having to do with questions allied to those mentioned by Paul in the first part of this chapter, and this Epistle was certainly written before his last visit to Jerusalem. His first and last visits may therefore be left out of the question, and our inquiry restricted to the second, third, and fourth. All that Luke says of the second visit is comprised in two verses: "And the disciples [at Antioch], every man according to his ability, determined to send relief unto the brethren that dwelt in Judea; which also they did, sending it to the elders by the hand of Barnabas and Paul." There is nothing in this which suggests, even remotely, such transactions as the apostle describes in the passage before us. Still more briefly does Luke notice the fourth visit of Paul: "And when they had landed at Cesarea, he [Paul] went up and saluted the church [at Jerusalem], and went down to Antioch."

But it may be said that the account of Luke in the fifteenth chapter of the Acts differs very greatly from the account here given by Paul. This is true, yet the two accounts relate to the same general subject, and may without difficulty be seen to complement each other. Luke's account is that of a historian desiring to present a sketch of the proceedings in so far as they affected all the churches; Paul's account is that of a man who desires to establish a single point, namely, that his teaching and authority were admitted to be Christian and apostolic by the greatest of the Twelve. Studied in this light, the two accounts will be seen to belong together.

But from what event is the period of 'fourteen years' reckoned? Obviously, from his going up to Jerusalem to make the acquaintance of Peter, as previously described. (1:18.) This *terminus a quo* is suggested by the word 'again,' and must be accepted as the one in Paul's mind, unless there are insuperable objections to it. The weightiest objections are chronological, but they do not appear to be decisive. Says Lightfoot: "As the latter visit is calculated independently to have taken place A. D. 51, the date of the first visit will according to this view be thrown back to about A. D. 38, and that of the conversion to about A. D. 36, the Jewish mode of reckoning being adopted." This seems to us a more natural interpretation than to suppose that Paul meant fourteen years after his conversion. Compare Ellicott on the passage, with

[1] Compare Mark 2: 1: Acts 24: 17.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

2 also with me. And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles, but privately before them who [1] were of repute, lest by any means I should be running,

1 Or, *are*.

Conybeare and Howson, chapter vii. 'With Barnabas' agrees with Luke's narrative in Acts 15 : 2, which represents Paul and Barnabas as sent by the church at Antioch to the apostles and elders at Jerusalem because of dissensions in respect to the necessity of circumcision to salvation. From that narrative it appears that "certain other" members of the church were sent in company with Paul and Barnabas.

And took Titus with me also. The form of expression here employed makes Paul himself the leading person in this company, for in some sense he took with him Barnabas and Titus *also*. The latter may have been included in Luke's "certain other" brethren, though Paul appears to have wished him to go, perhaps as a representative of heathen converts to the truth. For other notices of him, see 2 Cor. 2 : 13; 7 : 6, 13, seq.; 8 : 6, 16, 23; 12 : 18; 2 Tim. 4 : 10; Titus 1 : 4.

2. And I went up by revelation—that is, in accordance with 'revelation,' or, perhaps, with a revelation. This revelation may have preceded and occasioned the action of the church, or it may have followed that action, assuring Paul of his duty to go up to Jerusalem for the purpose contemplated. In either case it was natural for the historian Luke to relate the action of the brethren in respect to Paul's visit to Jerusalem, and equally natural for Paul to speak in this letter of the special revelation by which he was moved to do the same thing. **And communicated unto them that gospel which I preach among the Gentiles.** Paul made to 'them'—that is, to the Christians at Jerusalem—a careful statement of the gospel which he was preaching among the Gentiles. This was a wise proceeding, for he had reason to fear that it had been more or less misrepresented by his detractors. **But privately to them which** (*who*) **were of reputation.** This is not to be understood as explaining the previous clause, and denying that there was any public conference for the same purpose, but as calling attention to certain private meetings with the leaders of the church, by which their influence in favor of Christian truth and freedom might be gained for the public conference. "The private consultation was a wise precaution to avoid misunderstanding: the public conference was a matter of necessity to obtain recognition of the freedom of the Gentile churches." (Lightfoot.) Compare Acts 15 : 4, 6, 12, 22. **Lest by any means I should run**—(literally *be running*), **or had run in vain**—that is, 'in vain' so far as concerned establishing the freedom of the Gentile Christians from the law of Moses, without a breach with the Jewish Christians. For however true and divine his doctrine might be, if it was not understood and accepted by such men as James, Peter, and John, who were pillars of the church at Jerusalem, his work in the present and in the past would be to a great extent neutralized. Says Pfleiderer: "We may imagine in what a painful situation the apostle . . . found himself. If the party zealous for the Law should be successful with their demand that the believing Gentiles must by circumcision submit to the Jewish Law, and if it should be confirmed that in this demand they really had the parent church, together with the apostles on their side, the mission to the Gentiles was at an end, and the life-work of the apostle to the heathen was hopeless. . . . If Paul had, on the other hand, simply ignored the demands of the Judaizers, without coming to any understanding with the earlier apostles and obtaining their sanction of his Gentile mission, with its freedom from the Law, he would have severed the connection of his heathen churches with the parent church, and the Gentile church, thus isolated from the very first and degraded to a sect, would hardly have been able long to maintain its existence. The continuance or the destruction of his life work depended therefore now, to Paul's mind, on whether he succeeded in obtaining from the parent church and its leaders the acknowledgment of their Christian fellowship for his Gentile Christians as such." ("The influence of the Apostle Paul on Christianity," p. 85.) The clause before us is a very difficult one to interpret. Ellicott gives

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:
4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty

3 or had run, in vain. But not even Titus who was with me, being a Greek, was compelled to be cir-
4 cumcised: [1]and that because of the false brethren privily brought in, who came in privily to spy out

1 Or, *but* it was *because of*.

the following version: "Lest by any means I might be running, or have run, in vain." The verb 'run' represents Paul's apostolic ministry under the figure of a race. His work was performed as eagerly, and strenuously as the running of an athlete in the race course, and at this time he was not without apprehension of losing the prize for which he had striven. Unless he could gain the support of James, Peter, and John, with most of the church at Jerusalem, there was no human prospect of maintaining the liberty of the Gentile churches, without breaking wholly with the converts from Judaism. Hence his private interviews with these men, as well as his public explanation of the gospel which he preached. The verb 'run' is here used first in the present subjunctive, and in the aorist indicative. Compare 1 Thess. 3 : 5. "In the second clause the change of mood from the subjunctive (τρέχω) to the indicative (ἔδραμον) is rendered necessary by the change of tense, since the consequences of the past were no longer contingent but inevitable." (Lightfoot.)

3. But neither (*not even*) **Titus, who was with me, being a Greek, was compelled to be circumcised.** The phrase 'being a Greek' is to be understood as concessive; 'who was with me, although he was a Greek,' and therefore of course uncircumcised. The language of this sentence, especially when taken with what follows, plainly implies that his circumcision was insisted upon so strongly that refusal was difficult. Nor is this surprising. For the question to be practically settled at this time was deemed of vital importance by the Judaistic party as well as by Paul and Barnabas. Titus, an uncircumcised Greek, was there associated with Paul, and nothing could seem more indispensable to the Judaistic spirit than his circumcision. To see him there as a Greek was like Haman's seeing Mordecai at the king's gate. On the other hand, it was impossible for Paul to consent to his circumcision, even for the sake of peace, for it would be surrendering in a crucial instance the very principle for which he was contending; namely, that Gentile sinners could be saved through faith in Christ without submitting to the Mosaic law. There is no evidence in this passage, however, or in the narrative of Luke in the Acts, that any of the apostles sympathized with those who demanded the circumcision of Titus, though it is perhaps conceivable that they may have advised him to yield the point for the sake of peace. Yet we discover no hint of even this, and the later weakness of Peter must not be allowed to cast any shadow upon his action at Jerusalem. In the narrative of Luke he appears as the consistent advocate of admitting Gentiles to Christian fellowship upon their acceptance of Christ.

4. And that, because of the false brethren unawares (*privily*) **brought in.** This difficult verse is best explained by regarding it as a continuation of the preceding sentence, from which it should be separated by a comma only. Some interpreters hold that it was added in order to show why the pressure to have Titus circumcised was ineffectual. That pressure was occasioned by the presence of certain false brethren, who were more Jewish than Christian, and whose aim and spirit were thoroughly hostile to the principles which Paul was there to sustain. And Paul's language is thought to imply that he might have consented to the circumcision of Titus, if it had been called for by the scruples of 'the weaker brethren,' instead of the bigotry of *false* brethren. But is this at all probable? Can we suppose that, after what had occurred at Antioch (Acts 15 : 1, seq.), Paul would have consented to pacify weak consciences by the circumcision of Titus? Or that in this Epistle to the Galatians he would have intimated the possibility of such consent? The circumstances of his visit to Jerusalem and of his writing this letter alike forbid the thought. It seems better, therefore, to suppose that the apostle added these words to point out the occasion of this unsuccessful attempt to secure the circumcision of Gentiles—the occasion of this entire transaction, especially as it was illustrated in the case of Titus. Not even

which we have in Christ Jesus, that they might bring us into bondage:

our liberty which we have in Christ Jesus, that

Titus, who was present with me (to say nothing of others less conspicuous, or of the Gentiles in general), was compelled by the voice of the church to be circumcised, and that on account of the false brethren, etc. The whole controversy, he means to say, was occasioned by these brethren. It was a desire to satisfy them which led to the proposal to circumcise Titus. It was their character and aim which led Paul and Barnabas to withstand them in Antioch and later in Jerusalem. And it was precisely these, their spirit and aim, which weakened their influence in the church, and rendered it possible, humanly speaking, for the friends of Christian liberty to prevail.

The only other view which suits the connection is this, that the conjunction (δέ) should be translated 'but,' and the ellipsis be supplied as follows: 'but (this came to pass) on account of the false brethren surreptitiously introduced.' That is, the entire transaction, embracing the effort to have Titus circumcised, and the relinquishment of that effort as impracticable or wrong, was occasioned by the presence and influence of the false brethren, etc. It is difficult to decide between this and the preceding interpretation. Either of them is consistent with the language and the situation, but neither of them is obvious. The passage is confessedly obscure, and scholars have thus far labored in vain to reach a perfectly satisfactory interpretation of it.

"Three ideas," remarks Jowett, "seem to be struggling for expression in these ambiguous clauses [ver. 3-5]: (1) Titus was not circumcised; (2) though an attempt was made by the false brethren to compel him; (3) which as a matter of principle we thought it so much the more our duty to resist." "What part was taken in the discussion by the apostles of the circumcision? . . . On the whole it seems probable that they recommended St. Paul to yield the point, as a charitable concession to the prejudices of the Jewish converts; but convinced at length by his representations that such a concession, at such a time, would be fatal, they withdrew their counsel, and gave him their support." (Lightfoot.) As previously remarked, this conjecture as to the first advice of the apostles has no proper foundation in the language of Paul or of Luke, and should not be received with any great confidence. The Greek word (παρεισάκτους) translated 'brought in privily' might be rendered 'insidiously brought in.' Possibly it has the active sense, 'who have stolen in.' The figure is that of spies, let in or stealing in. If the word is used here in the passive sense, there must have been Christians in the church at Jerusalem, and perhaps elsewhere, who facilitated the entrance of these false brethren, knowing more of their views and spirit than were openly avowed.

Who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage. They were Pharisees in disguise, coming into the church to bring it under the law of Moses, as interpreted by Rabbinic tradition, or, as Paul often calls it, the law of works. Their interest was in the law rather than in the gospel, and they crept into the church for the purpose of upholding ritualism and resisting the progress of spiritual freedom, for the purpose of bringing the Christians back to Judaism. This finishes the apostle's brief but vigorous characterization of the extreme Judaists whom he found in the church at Jerusalem, and we have no reason to pronounce it harsh or untrue in any particular.

Notice, on the other hand, his view of the Christian's state when united with Christ. It is one of liberty. His service of Christ springs from love and gratitude, not from fear. He is not under law, as a means of acceptance with God, but under grace. 'Freedom' is here freedom from obligation to obey the law of Moses as a means of salvation.[1]

[1] On the use of ἵνα with the future, Lightfoot says: "It is found several times in the New Testament with the future, and sometimes even with the indicative present, as in 4 : 17. This, though not a classical usage, is justified by similar constructions of ὅπως, ὅφρα in classical writers." Ellicott is more doubtful, saying: "Although this reading is confirmed by a decided preponderance of uncial authority [A B C D E (with ℵ)], and the improbability of a correction very great, still the instances of ἵνα with the future are so very few, that we are not justified in saying more than this, that the future *appears* used to convey the idea of *duration*, or perhaps, rather, of issue, *sequence*, more distinctly than the more usual aorist subjunctive."

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.
6 But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me; God accepteth no man's person: for they who seemed *to be somewhat* in conference added nothing to me:

5 they might bring us into bondage; to whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might con-
6 tinue with you. But from those who [1] were reputed to be somewhat ([2] whatsoever they were, it maketh no matter to me: God accepteth not man's person)—they, I say, who were of repute imparted nothing to

1 Or, *are*.....2 Or, *what they once were.*

5. To whom we gave place by subjection, no, not for an hour. A more literal rendering would be: 'To whom we yielded not even for an hour by the subjection' demanded of us.[1] **That the truth of the gospel might continue with you.** The controlling motive in the minds of Paul and Barnabas was a desire to have the good news of salvation by grace, without the deeds of the Law, remain in their possession as a permanent blessing.

6. But of those who seemed to be somewhat—or, as in the Revised Version, *But from those who were reputed to be somewhat.* Here the sentence breaks off, the apostle turning aside from the thought which he has begun to express, to make, by way of parenthesis, the remarks of the next two clauses, and then resuming his opening thought in a different construction. If, then, we learn his first thought from the last clause of the verse, he began to say: 'But from those reputed to be somewhat nothing was communicated to me,' or 'added to my knowledge of the gospel.' Yet he turns away from this thought when it is but half expressed to remark concerning 'those reputed to be somewhat,' **whatsoever they were, it maketh no matter** (*difference*) **to me,** or, in other words, is a matter of no account to me. Yet another rendering of this clause is possible: "What they formerly were makes no difference with me." In this case the word translated 'formerly' (ποτέ) is an adverb of time, as it is said to be in every other passage of the New Testament where it occurs. If so understood here, Paul means to say that their former connection with Jesus as his disciples is really of no consequence to him, for God does not grant his favor on account of any outward advantage of one man over another. And if so understood, the words clearly imply that the assailants of Paul's apostolic authority extolled the other apostles because they once enjoyed the personal teaching of Christ and depreciated Paul because he never had it. **God accepteth no man's** (Revised Version, *not man's*) **person.** The latter rendering is equivalent to saying: No outward differences between men affect God's treatment of them. He looks at them as they are and accepts them for what they are worth. Wordly distinctions count for nothing with him. The circumstance that James, Peter, and John were acquainted with Jesus and instructed by him, during his earthly life, gives them no advantage in the sight of God over one who had received the same knowledge of Christ by revelation. The expression 'to be somewhat' is not in itself depreciatory, though it may be made so by the context. Sieffert imagines that it here betrays "a certain irritation in respect to his adversaries who would not admit his equality with the original apostles, as if 'the being somewhat' belonged especially to them." And Lightfoot remarks that "the exact shade of meaning which it bears must always be determined by the context. Here it is depreciatory, not indeed of the Twelve themselves, but of the extravagant and exclusive claims set up for them by the Judaizers."

For they who seemed, etc. (or, as Revised Version, *They, I say, who were of repute imparted nothing to me*). The order of the Greek words makes the pronoun 'me' at the beginning of the phrase emphatic: 'to me, I say, they who were of repute imparted nothing'—that is, nothing which pertains to the gospel, no knowledge in respect to Christ or the way of life which I did not have before. Indeed, the verb probably signifies to make a communication to, and Paul denies that they communicated any religious truth to him. It seems, therefore, that his communications to them were so full and clear that they did not make any attempt to instruct him.

[1] Dr Hackett translates: "To whom we yielded the subjection (εἴξαμεν τῇ ὑποταγῇ), no, not for an hour," and adds: "Our translators make the τῇ ὑποταγῇ almost a tautological repetition of εἴξαμεν. It is *the subjection* demanded in this matter of circumcision which is meant."

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter;
8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles;)
9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

7 me: but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even
8 as Peter with *the gospel* of the circumcision (for he who wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles);
9 and when they perceived the grace that was given unto me, James and Cephas and John, they who [1]were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision;

1 Or, *are*.

It is, perhaps, worthy of notice that the Greek expression here used (οἱ δοκοῦντες) may signify either 'they who *were* of repute' or 'they who *are* of repute.' Lightfoot greatly prefers the present tense, thinking that Paul has in mind the reputation enjoyed by them among the Jewish Christians at the time when he wrote this letter. For they were now lauded by the men who were aiming to pervert the gospel among the Galatians as well as honored by the church at Jerusalem. In either case, the meaning of the passage is pertinent and forcible, and with either translation it agrees with all that is known concerning the history of the early churches.[1]

7. But contrariwise, when they saw, etc., the remainder of the verse better, as in the Revised Version, *that I had been entrusted with the gospel of the uncircumcision even as Peter with the gospel of the circumcision.* Thus Paul resumes his interrupted thought and states in another form what he had begun to say in the first clause of the preceding verse; namely, that instead of correcting his doctrine, or of imparting to him any new truth, they had seen in his communication to them evidence of his having been commissioned to preach the glad tidings to the uncircumcised, and evidence as clear as they had of Peter's commission to preach the same glad tidings to the circumcised. For the word 'circumcision' stands for circumcised, the abstract for the concrete, and the word 'uncircumcision' for uncircumcised, in like manner.

8. For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles. In this parenthetic sentence Paul assigns the reason why his communication was so convincing to those who heard it, and why they did not attempt to instruct him in regard to the gospel or concerning his work among the Gentiles. God, who had been with Peter, and had wrought for him, to make his ministry among the Jews effectual, had wrought as manifestly for Paul, to make effectual his mission and message to the heathen. Apostolic gifts had been imparted to both in perhaps equal measure. The Greek word employed is suggestive in the first place of spiritual influence, energizing the inward life, increasing faith, zeal, and courage. Indirectly it embraces also the outward signs and workings of that faith, everything, indeed, including miracles, by which God wrought for the apostles, and made their ministry effectual.

9. And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me. The word translated 'saw' in ver. 7, refers, according to Ellicott, "to the mental impression produced, when the nature and success of St. Paul's preaching was brought before them"; and the word here translated 'perceived' refers to "the result of the actual information they derived from him." According to Lightfoot, the former word "describes the *apprehension* of the outward tokens of his commission, as evinced by his successful labors; the latter, the *conviction* arrived at in consequence, that the grace of God was with him. See 4 : 8, 9." **They gave to me and Barnabas the right hands of fellowship.** In this verse James outranks Peter, though just before Peter is made the representative apostle of the circumcision. The prominence of James in this public expression of fellowship is explained by the fact that he was the pastor of the church at Jerusalem, and seems to have pre-

[1] According to the Revised Version the conjunction (γάρ) which introduces this clause is not causal but explicative; Boise says: "intensive and explicative"; and the best translation of it is 'I say.' See the article in Thayer's New Testament Lexicon under the word γάρ.

10 Only *they would* that we should remember the poor; the same which I also was forward to do.
11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.
12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

10 only *they would* that we should remember the poor; which very thing I was also zealous to do.
11 But when Cephas came to Antioch, I resisted
12 him to the face, because he stood condemned. For before that certain came from James, he did eat with the Gentiles: but when they came, he drew back and separated himself, fearing them that

sided at the public conferences. He would, therefore, naturally take precedence of Peter and John on this occasion, in the formal recognition of Paul as the chief apostle to the Gentiles. It is also noticeable that, in describing this visit to Jerusalem, Paul does not call James 'the brother of the Lord,' as he did in describing his first visit to Jerusalem (1:19); for James, the brother of John, was no longer alive, and the only James now prominent and likely to be thought of by his readers, was the brother of the Lord, known far and wide as the bishop at Jerusalem. Such apparently incidental agreement of language with historical fact is a striking proof of the authenticity of this letter. **That we should go unto the heathen** (*Gentiles*), **and they unto the circumcision**—that is, to the end, with the understanding that, 'we, to the Gentiles; and they, to the circumcision.' Whether the full expression would be 'should go,' or 'should be apostles,' is not perfectly certain. Of the main thought there can be no doubt. Paul and Barnabas were to give themselves chiefly to work for and among the Gentiles; James and Cephas and John were—at least, for the present—to give themselves to Christian labor for the Jews. But the understanding (it may be presumed) was not that either the one or the other should confine himself strictly to Gentiles, on the one hand, or to Jews, on the other. Neither is it to be supposed that this was an arrangement for life. It suited the existing state of the work, and might be expected to continue until new circumstances called for some modification of it.

10. Only they would that we should remember the poor, the same which I also was forward to do (*which very thing I was also zealous to do*)—that is, Paul, independently of their desire or request, was eager to render assistance, through the help of Gentile churches to the poor saints in Judea. See Rom. 15:27; 1 Cor. 16:1, seq.; 2 Cor. 7:1, seq.; Acts 11:30, seq.; 24:17. The desire of the 'pillar apostles' that Paul and Barnabas should remember the poverty of the Jewish Christians, and render them charitable aid in time of need, shows their friendly feeling; for they would not have asked alms from any but friends.

11-21. Paul's Reproof of Peter at Antioch for his Inconsistent Conduct.

11. But when Peter (*Cephas*) **was come** (*came*) **to Antioch, I withstood** (*resisted*) **him to the face, because he was to be blamed** (*stood condemned*)—literally, *was condemned;* whether by the course which he had allowed himself to take, or by the judgment of the church, we cannot certainly affirm, but are inclined to the former view. Of the fact, however, that he had been and was condemned, there can be no doubt, as it is certified to us by the inspired apostle. And no one can be rightfully condemned who has not done wrong. The expression, 'resisted him to the face,' accords with all that is known of the openness, the courage, and the decision of Paul. Peter was, in some respects, the first of the apostles, a natural leader of men, a path breaker in evangelical work, and one highly esteemed by his brethren. It was, therefore, no easy task to oppose him face to face, because his conduct was inconsistent and disastrous. Yet Paul declares that he did this, and we have every reason to believe his statement strictly true. In the next verse he justifies his declaration that Peter was condemned as follows:

12. For before that certain came from James, he did eat with the Gentiles; but when they were come (*came*),[1] **he withdrew** (*drew back*) **and separated himself, fearing them which** (*that*) **were of the circumcision.** By such conduct, whatever he may have thought of it himself, or what-

[1] Several early documents (viz., ℵ B D* F G, with Origen and a few cursives) read, "but when he (that is, James) came"—ὅτε δὲ ἦλθεν; but this is a reading which even Westcott and Hort pronounces "unquestionably wrong," though supported by ℵ B, a combination which is usually very strong, yet, in the present case, weakened by the 'Western' documents D* G.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.
14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the

13 were of the circumcision. And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimula-
14 tion. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before *them* all, If thou, being

ever the people may have said of it, Peter was condemned. The expression 'certain from James' may signify that the persons in question were sent by him to Antioch, or that they came from the church of which he was the bishop, and professed to represent his opinion. But from all we know of his steadiness of mind, it would be unjust to suspect him of authorizing the course pursued by these Judaists. 'Did eat with the Gentiles'—that is to say, was eating with them, or was in the habit of eating with them; the verb being in the imperfect tense. The Greek verbs rendered, 'drew back and separated himself,' describe his action in progress and at completion. He seems to have broken off his free intercourse with Gentiles somewhat gradually and reluctantly, but at last the separation was the same as that between ordinary Jews and Gentiles. Yet observe that he did not do this of his own accord—he did it rather through his fear of losing the good will and confidence of the Jewish brethren, represented by those who had come there from Jerusalem, and who doubtless had said a great deal about the Jewish manner of life for which James is reported to have been conspicuous. "It is remarkable," says Prof. Jowett, "and may be considered as a proof of the truth of the history, that his conduct, however unintelligible, is in keeping with Peter's character. We recognize in it the lineaments of him who confessed Christ first, and first denied him; who began by refusing that Christ should wash his feet, and then said, "not my feet only, but my hands and my head"; who cut off the ear of the servant of the high priest, when they came to take Jesus, and then forsook him and fled. Boldness and timidity—first boldness, then timidity—were the characteristics of his nature." But the matter did not end with Peter's withdrawal. Others followed his example.

13. And the other Jews (*the rest of the Jews*) **dissembled likewise with him: insomuch that Barnabas also** (or, *even Barnabas*) **was carried away with their dissimulation.** Thus the weight of Peter's example, added to the urgency of their kinsmen from the mother church, led the other Christian Jews of Antioch to separate themselves from the Gentiles, though they, as well as Peter, did this against their better judgment. There is no evidence that Peter solicited them to take this course. It is even possible that he yielded with many a protest to the Judaizing faction. But that he yielded at all, was a fact that could be used with tremendous effect by zealots for the law, and for a brief period it seemed as if a great wave of Jewish ritualism were about to sweep away the old landmarks of the church, as if the form of godliness were to take the place of its power, and pretense get the upper hand of sincerity. The second part of the verse shows how powerful was the Judaistic current. 'Even Barnabas,' the fast friend and enlightened companion of Paul, was carried away by it. He was the last man to be moved in that direction, and the circumstance that even he was swept along with the rest, though reluctantly, shows that a crisis had been reached in the church. But by the good providence of God there was on the ground a 'Hebrew of the Hebrews' whose grasp of principles, and foresight of consequences, and courage in asserting the truth, were equal to the emergency. It was for him to wrest the victory from those who must have thought themselves to be already in full possession of the field.

14. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter (*Cephas*) **before them all.** Lightfoot explains the first part of this verse by saying, "they diverge from the straight path of the gospel truth." "The preposition translated 'according to' (πρὸς) here denotes not the goal to be attained, but the line of direction to be observed." The reasons why Paul took occasion to reprove Peter before the whole church were doubtless these: that Peter's offense was in some sense public, that its bad influence could be averted in no other way, and that many had dissembled with him and needed reproof as well as he. Both Jews and Gentiles

manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?
15 We *who are* Jews by nature, and not sinners of the Gentiles,
16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.

a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live
15 as do the Jews? We being Jews by nature, and
16 not sinners of the Gentiles, yet knowing that a man is not justified by [1]the works of the law, but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified.

1 Or, *works of law.*

must be made to see that not even this great apostle's example could be safely followed when it was inconsistent with the gospel. If the remedy applied by Paul was drastic, it was without doubt needed and effectual. Having the consciences of believing Jews and Gentiles in Antioch on his side, a public method of dealing with the matter was safe and wise; at any rate, it was in keeping with his own character as revealed to us by the New Testament.

We now come to the address itself, which appears to be rehearsed by the apostle in a condensed form, but with substantial accuracy. A few years, it is true (possibly six or seven), had passed since he made it, but the occasion was so exigent and the effect of his words so important that they must have been often recalled by him with thankfulness to God for the grace which enabled him to speak them. Moreover, we are justified in believing that the Spirit of inspiration co-operated with natural circumstances in making his memory faithful. **If thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?** This direct appeal to the inconsistency of Peter's conduct could only be met by confessing that he had done wrong in living as do the Gentiles, or by confessing that he was wrong in refusing to live thus, when his refusal would sanction the efforts of the Judaizing party, and would by so much tend to compel the Gentile believers to live as Jews, for the sake of unity and peace. When Paul speaks of Peter as living (present tense) like the Gentiles, he refers to his recent and well-known practice; and he is able to do this with all the more confidence because the principles of Peter would require him to live "ethnically" whenever his apostolic work called for it. It is easy to imagine the consternation which stole into the hearts of 'certain from James,' when they heard these words and recollected Peter's visit to Cornelius, his account of the sheet let down from heaven, his speech at the so-called council, and his intercourse with the Gentile converts before their own arrival in Antioch. Perhaps they began at that moment to see that they had not counted the cost when they undertook to overturn Paul's work in Antioch. His bold and strong words must at least have gone to the conscience of Peter. But Peter was of so true and noble a spirit that he could bear reproof and listen to argument as well.

After this *argumentum ad hominem*, Paul courteously associates himself with Peter, when it would have been just as easy for him to have continued his address in the second person singular. A little below, with the same spirit of courtesy, he passes to the first person singular. (Ver. 18.)

15-16. We who are (literally, *we being*) **Jews by nature, and not sinners of the Gentiles, (*yet*) knowing that a man is not justified by the works of the law, but (*save*) by (*through*) faith in Jesus Christ, even we believed in Jesus Christ, that we might be justified by the faith of (*in*) Christ, and not by the works of the law: for (*because*) by the works of the law no flesh shall be justified.** The first clause is concessive: 'Although we were Jews by birth, and not heathen-born sinners'; the second is causal, 'yet because we knew that a man is not justified by the works of the law, but only through faith'; the third is declarative, 'even we believed on Christ Jesus'; the fourth is final, to the end 'that we might be justified by the faith in Christ, and not by the works of the law'; and the fifth confirmatory, 'because by the works of the law shall no flesh (or, sinful man) be justified.' There seems at first sight to be some needless repetition in this verse, but, strictly speaking, there is none; the fullness of statement in every

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.
18 For if I build again the things which I destroyed, I make myself a transgressor.
19 For I through the law am dead to the law, that I might live unto God.

17 But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a min-
18 ister of sin? God forbid. For if I build up again those things which I destroyed, I prove myself a
19 transgressor. For I through [1]the law died unto

1 Or, *law.*

clause is emphatic. It is, however, to be observed that the last sentence, 'because by the deeds of the law shall no flesh be justified,' is inserted as an Old Testament proof of the preceding clause. It is probably a free citation of Ps. 143 : 2, which reads thus: "And enter not into judgment with thy servant; for in thy sight shall no man living be justified." Paul introduces the words, 'by the deeds of the law,' on the assumption that when God is said in the Old Testament to 'enter into judgment' with any one, the law must be the standard, obedience to the whole law the only ground of justification, and disobedience to any part of it a sufficient ground for condemnation. To keep the law is to keep the whole of it; to break the law is to disobey any command of it. It may also be remarked that the meaning of the apostle in the sentence, 'a man is not justified by the works of the law, but (ἐὰν μή) through faith,' is correctly represented in English by translating the Greek (ἐὰν μή, seq.) 'but only' through faith in Jesus Christ. The whole statement may then be reproduced as follows: 'Although we were Jews by birth, and not heathen-born sinners, yet because we knew that a man is not justified by the works of the law, but only through faith in Jesus Christ, even we, I say, believed on Christ Jesus, in order that we might be justified by faith in Christ, and not by works which the law requires; because by the works of the law (as it is written) shall no flesh be justified.' Compare Rom. 3 : 20. Thus Paul assumes, as a fact which Peter will admit, that both of them had turned away in despair from legal works as a condition of acceptance with God, and had put their trust in Christ alone. Let us now see what use he makes of this unquestionable fact.

17. But if, while we seek (*sought*) **to be justified by** (*in*) **Christ, we ourselves also are** (*were*) **found sinners, is therefore Christ the** (*a*) **minister of sin? God forbid!** It cannot for a moment be supposed, argues Paul, that in and by our seeking to be justified by Christ, without the works of the law, we also ourselves, as these sticklers for the law affirm, were found in the way of sin and on a plane with the Gentiles, for then it would follow that Christ is 'a minister' and promoter of sin; a conclusion abhorrent to every believer! We did not then break the law and commit sin by looking to Christ alone for acceptance with God, although in doing this we ceased to keep the law as a means of justification. Just the opposite of this is true. **For if I build** (*up*) **again the things which I destroyed, I make** (*prove*) **myself a transgressor.** In this verse the apostle substitutes, with great delicacy of feeling, the first person singular for the first person plural. For the act supposed was precisely that for which Peter stood condemned. What he had been doing by his example was a building up again of legal observances, which he had before destroyed by testifying that they were no longer obligatory on Christians as the ground of justification, and were means of condemnation rather than of justification. The true purpose of the law was to convince men of sin and drive them away from itself to Christ. Hence those who turn back to legal works as a condition of forgiveness and life, transgress the very nature and purpose of the law. This thought is explained and justified by the next verse. Apart from that verse, we might be in doubt respecting the import of this, but with it the meaning of this is perfectly clear.

19. For I through the law am dead (*died*) **to the law, that I might live unto God.** The emphatic words are 'through the law.' "It was the law itself, doing its appointed work, by which I was slain to the law—that is, driven from it and made utterly dead to it as a means of salvation. It refused me hope; it said, 'To rely upon me is to perish; thou hast sinned, and the soul that sinneth shall die; trust me not, but flee to the mercy of God in Christ.' Thus by the proper action of the law I was made to relinquish all my confidence in it as a means of justification

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

20 [1]the law, that I might live unto God. I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave him-

1 Or, *law.*

before God. By its own impulsion I turned from it and ceased to have any life-relation to it, but in this very act I turned to Christ in faith, to the end that I might enter upon a new and true life, a life which is closely related to God, is sustained by his grace, and is consecrated to his service." This appears to be the import of the apostle's language in the present verse, and it fully explains and confirms the preceding verse.

Paul has now reached the core of the gospel, as understood and preached by him; and so he must needs dwell upon it a moment longer. For surely this, if anything, will reach the heart of his brother Cephas, and prevail upon him to give up the attempt to build again what he has once destroyed.

20. I am (*have been*) **crucified with Christ.** Nothing is deeper in the writings of Paul than his conception of the believer's union with Christ. He dies to the law and to sin by trusting in Christ. His legal standing and his spiritual condition are reversed in a moment by that act and the union which depends upon it. In the preceding verse, and also in this, the reference is chiefly to the former, yet the latter is doubtless involved. Paul's crucifixion with Christ was first realized at his conversion, but the continuance of that crucifixion had been experienced by him all along from that hour to the present. Essentially the same thought is repeated by the apostle in his letter to the Romans: "Knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer live in bondage to sin; for he that hath died is justified from sin." (6:6.) Compare also Rom. 6:8; Gal. 5:24; 6:14: Col. 2:20, and Rom. 6:4; Col. 2:12. Translate: *And it is no longer I that live, but Christ liveth in me.* That is, I have no longer a separate existence, for Christ is the life of my life. He is its source, its animating principle, its object. "For to me to live is Christ." (Phil. 1:21.) "When Christ, who is our life, shall be manifested," etc. (Col. 3:4.) "I am the vine, ye are the branches." (John 15:5.) "I in them, and thou in me, that they may be perfected into one." (John 17:23.) There must be something very real and wonderful to justify such language: a union of Christ with his people which can only be described by saying that his life pervades their life, giving it power and purity and peace not its own. **And the life which I now live in the flesh.** The word 'flesh' is here equivalent to body, and life in the body is conceived to be a life exposed to weakness and temptation—a life of toil, of conflict, and perhaps of persecution—a life which will fail of the highest good, unless it be to him who is empowered by the Divine Spirit in the inner man, and looks "not at the things which are seen, but at the things which are not seen." (2 Cor. 4:18.) Such a man was the apostle. He was in the flesh, but not the servant of it; for he said, "I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected." (1 Cor. 9:27.) **I live by** (*in*) **the faith of** (*which is in*) **the Son of God, who loved me, and gave himself** (*up*) **for me.** Faith was the element in which Paul was living and breathing, and that faith had for its object the Son of God. In him the apostle trusted, and not in his own righteousness; in the Son of God, and not in legal observances, or holy resolutions, or perfected character. He expected salvation as a free gift through a Divine Saviour. The last clause, 'who loved me and gave himself up for me,' is a pathetic and grateful recognition of Christ's voluntary death for the redemption of sinners, and of the holy impulse which moved him to so great a sacrifice. At the same time it shows how tender and personal was the relation of Jesus to the apostle, if we accept the apostle's view of that relation. Blessed must this sorely-tried servant of Christ have been when he uttered this sentence, and believed that it would be as dear to the heart of Peter as to his own! And having said this, he closes with a declaration and a reason for it; both of which relate to the controversy about Jewish observances as a condition of acceptance with God.

21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

21 self up for me. I do not make void the grace of God: for if righteousness is through [1] the law, then Christ died for nought.

1 Or, *law*.

21. I do not frustrate (*make void*) **the grace of God**—as do those who insist upon obedience to the Jewish Law as a condition of salvation; **for if righteousness come by** (*is through*) **the law, then Christ is dead in vain** (*died for nought*). Evidently Paul assumes that a falling back upon legal works for justification or righteousness is radically inconsistent with justification through faith in Christ. It must be one thing or the other: a combination of the two is out of the question. If a man can be justified by the law, he needs no Saviour. If he needs Christ at all, it is because he is condemed by the law. Observe how closely the death of Christ and the grace of God are here connected. To reject one is to reject the other. Indeed, the death of Christ is esteemed by the apostle the grandest expression of God's grace, and anything which proclaims this death unnecessary is a thorough denial of God's grace in human salvation. There is much reason to believe that Peter was convinced of his mistake by this address of Paul, and that he never fell into the same again. And, though we may regret his timid yielding to Jewish zealots at this time, we cannot be too thankful that Paul was on the ground to maintain the truth in its purity. The narrative has always been troublesome to Roman Catholics, because it shows so clearly the weakness of Peter and his being subject to correction by Paul. To talk of him as prince of the apostles and head of all the church in presence of this piece of history requires vast assurance. Hence, this is by no means a favorite passage with Roman Catholic writers, and some of them have made desperate attempts to discover in it some other meaning than it obviously contains. But its meaning is indubitable. Peter did in this case, as once before, yield to fear, and do what he could not approve. This must be conceded, though with reluctance, by Romanist and Protestant: with reluctance by the Romanist, because it disagrees with his doctrine of the rectoral supremacy of Peter in the college of the apostles and in the whole militant church; and with reluctance by the Protestant also, because it seems incompatible with the highest apostolic inspiration. To reconcile this episode in Peter's life with the Papal theory of his being the vicar of Christ on earth seems impossible, but a few things may be said of its bearing on the doctrine of apostolical inspiration.

First, the circumstance may be recalled, that in the articles of pacification, adopted at Jerusalem a few weeks before, nothing was said in respect to the intercourse of Jewish converts with Gentiles. The Holy Spirit seems to have waited for certain events to take place before revealing to Jewish believers the impropriety and danger to Christian life which a permanent observance of the Mosaic ritual involved. He foresaw that the destruction of the temple would at no distant day fill their minds with serious questions as to the duty or possibility of preserving intact their ancestral customs. And there is reason to suppose that not much instruction was given them respecting the evils of their caste system of religious life till they were providentially qualified to receive it kindly. Even Paul, who was perfectly aware of the danger of clinging to legal rites as a condition of acceptance with God, was willing to live as a Jew with Jews for the sake of gaining them for Christ. He knew, indeed, as did Peter and Barnabas also, that it was right for Jews to mingle freely with Gentiles in the service of Jesus, but it does not appear that he or they had been led by the Spirit of God to protest against the course of James and of many others in keeping the law. This must be duly considered in forming an estimate of Peter's conduct.

Secondly, Peter is not represented as saying anything in justification of his conduct, or against free social intercourse on the part of Jews with Gentiles. He seems to have yielded to pressure in so far as his action was concerned, but he may have hoped to gain the Judaizers by temporary concessions. He may have said to them: "I go with you, because my mission is to you rather than to the Gentiles, but I do not admit the correctness of

CHAPTER III.

O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

1 O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified.

your position, or concede that it was wrong for me to eat with Gentiles; and I expect that you will soon look at the matter as I do!" Such a course may have seemed to Cephas almost necessary, at least for a time, and the far-reaching consequences of it may have been overlooked by him until Paul brought them to mind.

Thirdly, from this instance, as well as from the history of the ancient prophets in Israel, it is evident that divine inspiration was never meant to insure a perfect life to its possessor. There is but one such life described in the New Testament, and none in the Old. Somewhere, then, a line must be drawn between teaching and conduct, and it must be conceded that a man may be enabled to deliver a true message from God, though his knowledge and his life are imperfect.

Fourthly, it is worth while to remember that God's providence is a factor of history. A man was then present in Antioch by the will of God who could meet the emergency in such a way that even Peter's dissimulation was overruled for good. Humanly considered, it was just the place and the time for this occurrence. A great and hitherto unsettled question could now be answered in such a manner as to satisfy the Gentiles, if not the Jews. It was thus answered in strict agreement with the spirit and genius of Christianity. If the divine hand is ever discernible in human affairs, it is in this sad but important transaction at Antioch. And it was a transaction, the recital of which could not fail to impress upon the Galatians the high authority of Paul as a Christian teacher, and the perfect clearness and truth of his gospel. It introduced, therefore, in a most effective manner the argument which he was about to make in support of the doctrine of salvation by the grace of God through faith in Christ.

Ch. 3: In support of his gospel, that justification is of grace through faith, Paul now appeals:

I. TO THEIR EXPERIENCE OF THE GRACE OF GOD THROUGH FAITH IN CHRIST CRUCIFIED. (1–5.)—"Having thus, in the first two chapters, vindicated his authority as an apostle, or, in other words, shown that the gospel which he preached must be true, because he was taught it by direct revelation, Paul proceeds in the next place to argue the truth of this gospel, from a consideration of the system, both as viewed in itself and as attested by the appropriate external marks of its divine character. A summary of the argument as developed in this connection is the following: The gratuitous system of justification as contained in the gospel must be the true one in opposition to that of merit or works; first, because the Holy Spirit accompanies its reception as a witness that those who embrace it are the children of God (ver. 2-4); second, because it has been sanctioned by miracles (ver. 5); third, because it accords with the manner in which Abraham was justified (ver. 6, 7); fourth, because it fulfills the predictions of the Old Testament, which declare that Christ was to be the medium through which spiritual blessing should be conferred on mankind (ver. 8, 9); fifth, because it agrees with the entire teaching of the Old Testament in regard to the justifying power of faith (ver. 11); and, finally, because it is the only system adapted to men as sinners."

"In confirmation of this last point, it is shown that on the ground of obedience justification is impossible, because the obedience which the law demands must be perfect; and as no individual renders this, it is evident that as many as are of the law are under the curse. Under these circumstances, therefore, Christ gave himself as a ransom to redeem us from the curse of the law, being made himself a curse for us, and thus providing a way of salvation which is applicable to all, Gentiles as well as Jews, on condition of faith. (Ver. 10, 12-14.)" (Hackett.)

1. O foolish Galatians, who hath bewitched you, etc. By these words Paul resumes his direct appeal to the Galatians. Having vindicated his claim to be an apostle, instructed by Christ himself through revelation, and recognized as their peer by the elder

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?
3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

2 fied? This only would I learn from you, Received ye the Spirit by [1] the works of the law, or by the [2] hear-
3 ing of faith? Are ye so foolish? having begun in

1 Or, *works of law*.....2 Or, *message*.

apostles, he is brought, by the repetition of his protest and argument against Peter's course in Antioch, to the deepest ground of his opposition to the Judaistic error, which is, that it nullifies the grace of God by virtually pronouncing Christ's death unnecessary. So irrational does this appear to the deeply moved apostle, that he cannot refrain from great plainness of speech in addressing the Galatians. Their course suggests the influence of such fascination as is popularly attributed to "the evil eye." It is a surprising, unaccountable course, especially when the apostle recalls the clearness with which he had portrayed to them the atoning death of Christ.[1]

Before whose eyes Jesus Christ hath been evidently (*was openly*) **set forth crucified?**—that is, was portrayed as crucified. The word translated 'was openly set forth' (προεγράφη) is used to remind them of the clear and vivid manner in which Paul had delineated the death of Christ; and the word 'crucified' (ἐσταυρωμένος), placed for the sake of emphasis at the end of the sentence, is used to recall the dreadful character of that death. The language of this clause is interesting as giving a hint of the "matter and manner" of Paul's preaching. In Galatia, as well as in Corinth, the substance of his message was, 'Jesus Christ, and him crucified.' See 1 Cor. 1 : 23, seq. And his manner, it cannot be doubted, was bold, earnest, impassioned, and often tender. (Acts 20 : 31.) The question of this verse, indicating so much surprise and sorrow, is followed by other questions which show the reasons for his surprise at the irrationality of their conduct. They bring out the inconsistency and folly of it in striking language.

2. This only would I learn of (*from*) **you.** As if the answer to the single question he was about to propose would be conclusive of the whole matter. **Received ye the Spirit by** (*the*) **works of** (*the*) **law or by** (*the*) **hearing of faith?** The preposition translated 'by' signifies *out of, as a result of*, or, *by means of*. In this place it is properly rendered 'by,' in the sense of, *by means of*. The noun which is translated 'hearing' is also used to denote *organ of hearing*, or ear, and *what is heard*, whether it be instruction or rumor. Hence, it is an open question whether Paul describes them as having received the Holy Spirit by hearkening to the good news with faith, or by means of preaching, which related to faith as the condition of justification. In either case the emphasis falls upon faith as contrasted with works. And as he appeals to their own experience, it is almost certain that the works of the Holy Spirit had been so marked at the time of their conversion—and, probably, afterward—as to be easily perceived by them and distinguished from everything else in their inner life. It is likewise probable that many of them had been endowed with special gifts by the Spirit of God, as those of prophecy, speaking with tongues, or miracles. Of course, the apostle conceives of but one answer as possible to the question proposed. They had received the Spirit by listening with faith to the gospel of Christ. This was certain to him, and, in his opinion, certain to them as well.

3. Are ye so foolish? Namely, as the next question is about to suggest. In the New Testament, the adverb 'so' (οὕτως) often points to what follows. **Having begun in the Spirit, are ye now made perfect by the flesh?** Compare 2 Cor. 8 : 6; Phil. 1 : 6. Perhaps the middle sense of the verb is preferable, 'Are ye now making an end in the flesh?' "Having made a beginning in Christianity, are ye now making an end in Judaism?" (Boise.) One becomes a Christian, not by natural birth, but by spiritual birth. "That which is born of the flesh is flesh, and that

[1] The words 'that ye should not obey the truth' must be rejected as forming no part of the original text. They are wanting in ℵ A B D* F G P, and some of the best cursives. Lightfoot conjectures that they were added from Gal. 5 : 7. They are omitted by Tischendorf, Tregelles, Westcott and Hort, and the Revised Version.

4 Have ye suffered so many things in vain? if *it be* yet in vain.
5 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doth he it* by the works of the law, or by the hearing of faith?

4 the Spirit, [1] are ye now perfected in the flesh? Did ye suffer so many things in vain? if it be indeed in
5 vain. He therefore who supplieth to you the Spirit, and worketh [2] miracles [3] among you, *doeth he it* by [4] the works of the law, or by the [5] hearing of faith?

1 Or, *do ye now make an end in the flesh?*....2 Gr. *powers*....3 Or, *in*....4 Or, *works of law*....5 Or, *message.*

which is born of the Spirit is spirit." (John 3:6.) 'In the Spirit' refers to the element in which the new life of the Christian has its beginning now, as well as in the first age. But the Jewish rites, which the Galatians were urged to observe as necessary to salvation, were carnal ordinances, intended to be superseded by the heart worship of a more spiritual economy.

4. Have ye suffered so many things in vain?—or, according to the Revised Version, '*Did ye suffer?*' etc. Just what sufferings for Christ's sake these Galatian disciples may have borne we do not know. But the pertinency and force of the apostle's question depend upon their severity. Light sufferings would not have suggested such an appeal. Their liberty in Christ must have been purchased at no small cost of afflictions. And the apostle calls upon them to consider the question whether they are ready to look upon their endurance of wrong in the past as useless. Had they been following a "will o' the wisp" into all manner of distress ever since they received the gospel and put their trust in Christ? The pertinence of this question would be more obvious still if a large part of their sufferings had been due to Jewish enmity against Christians—an enmity which they would not have provoked if they had kept the Jewish law.

Many give to the word translated 'have suffered' the meaning '*have experienced*,' and understand 'many things' to signify blessings. This interpretation suits the context perfectly; and the verb certainly has this meaning sometimes in classical Greek. But, aside from this passage, it never has that meaning in the New Testament, and hence we hesitate to fall back upon it here. **If it be yet** (or, *indeed*) **in vain**—'As your attitude toward Judaism seems now to affirm!' Yet there is also suggested by this clause a half-hidden hope that the fruit of their sufferings will not be lost by their actual adoption of the Judaistic error. Paul leaves the path open to a return to the way of life which they had formerly entered with joy in the Lord. The meaning of this clause is admitted to be obscure, but that which we have stated is more obvious than any other, and it agrees with the course of thought in this part of the apostle's argument. Lightfoot's note is striking.[1]

5. He therefore that ministereth to you the Spirit, or *that supplieth to you the Spirit.* The apostle now returns to the thought of ver. 2 and 3, from which he has deviated for an instant that he might refer to their heroic sufferings on account of fidelity to the truth. But even that deviation was merely formal, if we suppose that he regarded, and expected his readers to regard, their endurance of sufferings as a fruit of the Spirit's work in their hearts, giving them strength to bear affliction with joy. According to this view, the conjunction 'therefore' is resumptive, or, perhaps more exactly, as Ellicott remarks of the original word (οὖν), "*continuative* and *retrospective* rather than illative." Every interpreter knows that in the Gospel of John the same word (οὖν) is frequently translated 'then' instead of 'therefore,' because the sentences introduced by it do not appear to be in any obvious sense inferences from that which precedes them. So here the sense would be clearly expressed by translating: 'He then who is supplying to you the Spirit,' etc. **And worketh miracles among you** (or, *in you*). The ambiguity of the last words cannot be certainly removed by anything in the preceding language or in the context. They may signify 'in you' or 'among you,' though there is a slight presumption in favor of the former, as giving the ordinary meaning of the preposition, if the sense of the passage thus rendered is equally satisfactory. For

[1] 'If it be really in vain.' It is hard to believe this; the apostle hopes better things of his converts. Εἴ γε leaves a loophole for doubt, and καὶ widens this, implying an unwillingness to believe on the part of the speaker. The alternative rendering, 'If it is only in vain, and not worse than in vain,' seems harsh and improbable.

6 Even as Abraham believed God, and it was accounted to him for righteousness.
7 Know ye therefore that they which are of faith, the same are the children of Abraham.

6 Even as Abraham believed God, and it was reckoned
7 unto him for righteousness. [1] Know therefore that they who are of faith, the same are sons of Abraham.

1 Or, *Ye perceive.*

'worketh miracles in you,' see 1 Cor. 12 : 28 and Matt. 14 : 2. Thus understood, Paul must refer to spiritual gifts, such as speaking with tongues, interpretation of tongues, discerning of spirits, propheysing, and the like, which were bestowed by the Holy Spirit according to his own will. Yet bodily cures of an extraordinary character in answer to prayer might perhaps be described in these terms. If, however, the versions are correct in translating the words 'among you,' the principal reference may be to miracles in the world of sense, though others would not of necessity be excluded. At all events, the apostle here appeals to miracles as unquestionable facts in the history of the Galatian churches, and founds upon them an argument against the Judaistic teaching, that men could not be acceptable to God through faith in Christ, without obeying the Jewish Law.

Doeth he it by the works of the law, or by the hearing of faith? The subject of the whole sentence is without any doubt God, and the manifest assumption of the apostle is, that the gift of the Holy Spirit to the Galatians, and his marvelous working in them, had depended in no degree on their obedience to the Jewish Law, but altogether on their faith in Christ. Indeed, there is no evidence that they had yet observed the Jewish rites to any considerable extent, or, if any of them had done this, Paul was certain that they could not ascribe this working of the Holy Spirit in them or among them to their legal works. Hence he presses the question boldly as one that must receive an answer which would refute all possible arguments for keeping the law as a condition of justification with God.

2. CONFIRMATION OF THIS VIEW BY AN APPEAL TO THE BIBLE ACCOUNT OF ABRAHAM'S JUSTIFICATION. (6–9.)

6. Even as Abraham believed God, and it was accounted (*reckoned*) **to him for righteousness.** The answer of the previous question is left to be supplied by the reader. It must be: 'surely of faith,' and with this in mind the apostle adds: 'Even as Abraham believed God,' etc. The phraselogy of the quotation is borrowed from the Septuagint Version of Gen. 15 : 6, which, however, fairly reproduces the sense of the Hebrew original. That original is translated in the Canterbury Revision: "And he believed in the Lord, and he counted it to him for righteousness." The same passage is quoted by the apostle in his Epistle to the Romans (4 : 3) with the important comment: "Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness." (Ver. 4 and 5.) Clearly, then, according to Paul, Abraham's faith was accepted by God, in place of righteousness, or a perfect life, as a condition of justification. "Because of this faith in Christ," says Martin Luther, "God seeth not my doubting of his good-will toward me, my distrust, heaviness of spirit, and other sins which are yet in me. For as long as I live in the flesh, sin is truly in me. But because I am covered under the shadow of Christ's wings, as is the chicken under the wing of the hen, and dwell without fear under that most ample and large heaven of the forgiveness of sins, which is spread over me, God covereth and pardoneth the remnant of sin in me—that is to say, because of that faith wherewith I began to lay hold upon Christ, he accepteth my imperfect righteousness even for perfect righteousness, and counteth my sin for no sin, which notwithstanding is sin indeed."

7. Know ye therefore that they which are of faith, the same are the children of Abraham. With equal propriety the verse may be rendered: *Ye know therefore that they who are of faith, these are sons of Abraham.* The word 'these' is emphatic, these and no others. Though the imperative 'know' is more animated than the indicative 'ye know' of perceive, it seems less natural in a passage so argumentative as this has now become. The readers are presumed to see that only persons of the same religious spirit as Abraham can be properly called his sons. Compare the same apostle's words in Rom. 4:11, seq., and the Saviour's words in John 8:8, 39. Lightfoot explains

8 And the Scripture, forseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.
9 So then they which be of faith are blessed with faithful Abraham.

8 And the scripture, foreseeing that God [1] would justify the [2] Gentiles by faith, preached the gospel beforehand unto Abraham, *saying*, In thee shall all the
9 nations be blessed. So then they who are of faith

1 Gr. *justifieth*.....2 Gr. *nations*.

the phrase 'who are of faith' (οἱ ἐκ πίστεως) as meaning, "they whose starting-point, whose fundamental principle is faith," and Sieffert-Meyer says that it "designates the believers according to their specific peculiarity genetically. Faith is that from which their spiritual condition springs. Compare Rom. 2:8; 3:26; 4:14; John 18:37."

8. And the Scripture, foreseeing that God would justify the heathen through faith, *the Gentiles by faith.* 'The Scripture' is here personified as having divine foresight, doubtless because it is conceived of as being the word, and therefore, virtually, the intelligence of God. Compare Rom. 4:3, 9, 17; John 7:38, where it is spoken of as saying that which God says in and by it. The verb 'would justify' is in the present tense to denote the rule of action fixed in the mind of God and followed by him. And the words 'by faith' are emphatic, containing the principal thought of the participial clause. **Preached before the gospel unto Abraham.** See Revised Version. Of course, it was God, whose words were subsequently recorded and are preserved in Scripture, who did this. In the personification, the Scripture is simply said to do what God, the Supreme Author of it, really did. **Saying, In thee shall all** (*the*) **nations be blessed.** "That promise was an evangel before the evangel." (Sieffert.) It is to be found in Gen. 12:3, according to the Septuagint, though the apostle has substituted 'all the nations' for 'all the families of the earth.' In Gen. 18:18 the same promise is repeated with reference to Abraham: "And all the nations of the earth shall be blessed in him." The precise sense of 'in thee' cannot be easily fixed. Lightfoot says: "'In thee,' as their spiritual father"; but we ask, In what sense is Abraham the spiritual father of believing Gentiles? Ellicott says a little more: "'In thee' as the spiritual father of all the faithful, —the preposition with its usual force specifying Abraham as the *substratum*, *foundation*, on which, and in which, the blessing rests. Compare 1 Cor. 7:14." But this seems to put Abraham very nearly in the place which Paul everywhere else assigns to Christ. Sieffert remarks: "'In thee,' that is, in this fact, that thou art blessed, is contained (as a consequence) the being blessed of all the heathen, in so far, namely, as all the heathen were to attain through faith to justification and through justification to the reception of the Holy Spirit, but in the blessing of Abraham, the father of all believers (Rom. 4), the connection of faith and justification was revealed and established for all future time." This is better. Jowett thinks that 'in thee' is equivalent to "in thee as their type," or "in thy faith," adding that "the general meaning is as follows: It was not a mere accident that it was said, 'In thee shall all the Gentiles be blessed'; but because Abraham was justified by faith, as the Gentiles were to be justified by faith." It may then be sufficient to say that Abraham was the primary and palmary example of justification by faith, in whom were made known to mankind the principle and condition on which all men in subsequent ages were to find acceptance with God. Therefore all who resemble him in faith are called his sons, and their justification is conceived of as but a repetition or amplification of his. There does not appear to be any explicit reference to Christ in the word 'thee'; that reference is to be found in the added words of ver. 16, "thy seed."

9. So then they which (*that*) **be of faith are blessed with faithful Abraham.** Here, by way of general conclusion, Paul affirms that believers are blessed with the believing Abraham. 'With Abraham' the apostle now writes, not 'in him'; by which the joint participation in the blessing of God on the same terms is simply and strongly affirmed. The spiritual attitude toward God which was acceptable in the case of Abraham is acceptable in every man, whether Jew or Gentile. Compare Rom. 4:23.

Paul has now appealed, (*a*) to the early ex-

10 For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

10 are blessed with the faithful Abraham. For as many as are of [1] the works of the law are under a curse: for it is written, Cursed is every one who continueth not in all things that are written in the book of the

1 Or, *works of law.*

perience which the Galatians enjoyed of the Holy Spirit's work in their hearts, (*b*) to the great sufferings which they had been enabled to bear for Christ's sake, and (*c*) to the extraordinary spiritual gifts which they had received—all coming to them through faith in Christ, without the performance of legal works,—as proof that not such works, but rather faith, is the condition of acceptance with God. This truth he has also confirmed by showing through the testimony of Scripture (*a*) that Abraham was justified by faith, and (*b*) that all the nations are to be partakers of the grace of God on the same terms with him. His next step is to prove from the Holy Scriptures:

3. THAT NO SINNER CAN BE JUSTIFIED AND BLESSED BY GOD ON THE GROUND OF HIS OBEDIENCE TO THE LAW. (10-12.)—Lightfoot's summary or paraphrase is excellent: "Having shown by *positive* proof that justification is of faith, he strengthens his position by the *negative* argument derived from the impossibility of maintaining its opposite, justification by law. This negative argument is twofold: *First*, it is impossible to fulfill the requirements of the law, and the non-fulfillment lays us under a curse (ver. 10); *secondly*, supposing the fulfillment possible, still the spirit of the law is antagonistic to faith, which is elsewhere spoken of as the source of life. (ver. 11, 12.)" Compare the analysis of Hackett before the notes on ver. 1.

10. For as many as are of the works of the law are under the (*a*) curse. This is introduced by 'for,' because it is meant to be a confirmation of the conclusion just stated, that men are justified through faith. The general premise admitted by all Christians was that men may be justified. The special premise here assumed is that this must be effected in one of two opposite ways, through faith or through obedience to law. Having produced evidence from the experience of the Galatian believers, and from the word of God, that men have been from of old until now justified through faith, he confirms his position that this is the way, and indeed the *only* way, by showing from the same divine word that they cannot be justified by obedience to the law. Compare Rom. 4:15. By those who 'are of works of law' are meant those "whose character is founded on works of law." Their spirit is the legal spirit, a spirit which is fostered by legal observances when these are looked upon as the ground of acceptance with God. The exact shade of thought intended here is probably "those who depend on them for justification." (Boise.) **For it is written, Cursed is every one that continueth not in all things which are written in the book of the law, to do them.** See Deut. 27:26. Quoted freely from the Septuagint which, in turn, is a free translation of the Hebrew. For the Hebrew reads: "Cursed be he that confirmeth not the words of this law to do them"; the Septuagint, "Cursed be every man that continueth not in all the words of this law to do them"; and Paul, as above, inserts the words, 'in the book of,' and substitutes 'the things written in' for 'the words of.' But these changes do not affect the sense of the passage. They merely serve to bring out more distinctly the meaning contained in the briefer original. The word 'cursed' signifies "condemned and suffering God's just displeasure." The effect of that condemnation was not, in the case of the chosen people, reserved altogether to a future state. It often took the form of temporal calamities. Yet under the clearer light of the Saviour's teaching we learn that it will eventuate in eternal ruin. The final clause, 'to do them,' describes the way in which one must 'confirm' or 'continue in' all the requirements of the law, in order to escape condemnation. Perfect obedience, obedience in all things, is demanded. Transgression in one point is sin. James refers to the same fact: "For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all." (2:10.) Paul's statement, then, means that all who depend upon works of the law for justification are condemned; for every one who fails to obey that law perfectly is condemned, and every man has failed and will fail to obey it thus.

11 But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.
12 And the law is not of faith: but, The man that doeth them shall live in them.

11 law to do them. Now that no man is justified [1] by the law in the sight of God, is evident: for, The
12 righteous shall live by faith; and the law is not of faith; but, He that doeth them shall live in them.

1 Gr. *in.*

Hence justification by legal works is impossible, and as many as rely upon them for it are under a curse. To make this doubly certain he presents the matter in another light, as follows:

11. But (*now*) **that no man is justified by the law in the sight of God, it is evident: for, The just** (*righteous*) **shall live by faith.** Compare Rom. 1:17; 3:21, seq.; Heb. 10:38. The cogency of this reasoning depends on the assumption that justification by legal works cannot blend with or be co-ordinate with justification by faith. The methods differ radically; one excludes the other. And this is the more evident after what is said in the preceding verse, which really shows that the only persons to be justified are sinners. 'By the law' might be rendered 'in the law,' that is, in its sphere and domain, where it determines the standing of every one. 'The righteous shall live by faith.' See Hab. 2:4. Another rendering which is adopted by many scholars, connects 'faith' with the adjective 'righteous' instead of the verb 'shall live,' thus: 'He, who is righteous by faith, shall live.' This rendering suits the argument of Paul better than the ordinary one, but it is not so natural a translation of the original text. For that appears to mean: 'The righteous man will live through his steadfast trust' (in God). "The word rendered 'faith'," says Cook, in the "Bible Commentary," "has the fundamental sense of steadfastness, hence trustworthiness, faithfulness in the discharge of all duties, especially of promises; as a personal quality, truth in deed and word, and in man's relation to God, firm belief and reliance on the divine promise, the special sense in this passage; whatever may betide others who "will not believe" (Hab. 1:5), the righteous who believes and trusts will live. That the word is properly rendered 'faith,' taken in the full, true sense of trustful faith, is clear from the usage of the word in the palmary text: "And he believed the Lord, and he counted it to him for righteousness." (Gen. 15:6.) That such reliance or faith is meant in our passage is evident; it is demanded by a clause in the preceding verse: "wait for it." (Hab. 2:3.)

And the law is not of faith. That is, according to the apostle, faith is not the working principle of the law, the idea from which it proceeds and upon which it depends for its efficacy. Compare Rom. 10:5. **But, the man that doeth** (or, *hath done*) **them shall live in them.** An abbreviated quotation of Lev. 18:5: "Ye shall keep my statutes, and my judgments, which if a man do, he shall live in them." Hence obedience is the condition of true life under the law. Doing, not believing, is the central idea of the legal system. He that has done what the law requires shall have life in and by the works which he has performed. By epitomizing the words of Leviticus so freely, Paul shows that he believed the Galatians to be familiar with this part of the Old Testament. It is possible that he had himself used it for a similar purpose when with them, and equally possible that it was frequently used by the Judaizing teachers who had come among them since his last visit. To infer from the apostle's free manner of citing the Old Testament in this instance that the Galatians were known by him to be well acquainted with the entire Old Testament would be going too far; yet a similar usage meets us in the Epistle to the Romans, and it is perfectly safe to conclude that he was in the habit of appealing to the Old Testament in his preaching, and that the churches founded by him, as well as those founded by the apostles of the circumcision, were taught to search the Scriptures to see 'whether these things were so.' (Acts 17:11.) A good example for all to follow! No part of the Bible has become antiquated and useless, and no class of men is excused from the direct examination of the sacred record. It was given to the people originally, and was adapted to their capacity. It is suited to them now, for their intelligence is not inferior to that of men in the apostolic age.

Having shown that all who rely upon legal

13 Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed *is* every one that hangeth on a tree:
14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

13 Christ redeemed us from the curse of the law, having become a curse for us: for it is written, Cursed is
14 every one that hangeth on a tree: that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.

works for justification before God are under a curse, the apostle now explains how it is—

4. THAT SOME THROUGH THE EXERCISE OF FAITH HAVE BEEN DELIVERED FROM THAT CURSE. (13, 14.)

13. Christ hath redeemed us from the curse of the law, being made (*having become*) **a curse for us.** The sense would be truly expressed if the last clause were translated 'by becoming a curse for us.' For the participle shows how the redemption was effected, rather than something which preceded that redemption. And the word 'redeemed' signifies, literally, 'bought out from,' in this case from the curse or condemnation of the violated law. It is most frequently applied to the act of ransoming one from slavery. The particular way in which 'Christ hath redeemed us,' by becoming a curse for us, is explained by the following quotation. And the sense in which he became a curse for us is explained in some measure by the apostle's language in 2 Cor. 5:21: "Him who knew no sin he made to be sin in our behalf, that we might become the righteousness of God in him." He suffered death, as though he were a sinner, in behalf of those who were sinners. He bore the punishment due to them for their sins. The noun 'curse' is more forcible than the adjective 'cursed.' Besides, in the Jewish ritual "the victim is regarded as bearing the sins of those for whom atonement is made. The curse is transferred from them to it. It becomes in a certain sense the impersonation of the sin and of the curse. This idea is very prominent in the scapegoat." (Lightfoot.) **For it is written**—or, 'because it has been written.' That is to say, in the Sacred Scriptures. When this formula is used in the New Testament it always refers to something which stands written in the Old Testament. So high was the character of that volume, so absolutely unique its position and authority, that it alone was suggested when anything was spoken of as written, unless some qualifying statement was added. **Cursed is every one that hangeth on a tree.** This expression is taken from the Septuagint of Deut. 21:23, with an omission of the words 'by God,' thus: "For every one hanged upon a tree is cursed by God." The Hebrew of Deut. 21:22, 23, is thus translated in the Revised Version: "And if a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree; his body shall not remain all night upon the tree, but thou shalt bury him the same day: for he that is hanged is accursed by God." Hanging was a public exposure after death in the case of great criminals, which added to the ignominy and shame of their punishment. Jesus Christ, then, suffered death in a form prescribed for the worst criminals, and was treated after a manner which signified that the curse of God rested on him. His body was not allowed to remain upon the cross over night, but was treated as something accursed. The clause is a parenthesis, and the next verse is to be connected with the first part of this; namely, 'Christ redeemed us from the curse of the law by becoming a curse for us.'

14. That the blessing of Abraham might come on the Gentiles through (*in*) **Jesus Christ.** That blessing, as before shown, was obtained through faith, and not by obedience to the law—a thought which was now burnt into the minds of the Galatians. **That we might receive the promise of the Spirit through faith.** The 'we' is here comprehensive of all, whether Jews or Gentiles, who have true faith in Christ. For this blessing, the fulfillment of the promise of the Holy Spirit, or the promised Spirit, was bestowed on believing Gentiles as well as believing Jews, and it is scarcely natural to suppose that the apostle here thinks of Jews only, especially as he began his argument with the Galatians by appealing to the Spirit's work in them, when and after they believed. "The Holy Spirit is the divine power of that life in which the blessing promised to Abraham consists; he founds it, regulates its development, and pledges its completion; therefore he is called the Spirit of life. (Rom. 8:2.)" (Sieffert.) 'Through faith'—faith is the organ by which the Spirit is received. From these

15 Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.
16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

15 Brethren, I speak after the manner of men: Though it be but a man's covenant, yet when it hath been confirmed, no one maketh it void, or addeth
16 thereto. Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is

verses (13, 14) it appears that Paul regarded the vicarious death of Christ as necessary, in order to the fulfillment of the promise to Abraham. Human salvation depends upon the death of the Redeemer as a propitiatory sacrifice, and has always depended on that death.

Paul next proceeds to show—

5. That the Promise to Abraham Cannot have been Annulled or Changed by the Law which was Given Long Afterward. (15–18.) Compare Rom. 4 : 13, 14, 16.

15. Brethren, I speak after the manner of men. Observe the cordial address, 'brethren.' The feelings of love and kindness are deep in the apostle's heart, and they now find expression. 'After the manner of men'—that is to say, 'I am about to use an illustration from man's way of dealing with man.' **Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.** There seems to be no absolute necessity for the insertion of 'but' in the first clause, and therefore, as it represents no word in the original, it may be better to omit it, thus: 'A covenant which has been ratified, though a man's, yet no one sets aside or adds to it.' The word 'man's' is emphatic, in contrast with the word 'God's,' understood. That is, when a contract between different men is once ratified or confirmed, it cannot be changed by setting it aside altogether, or by adding new stipulations. It is fixed and sacred.

16. Now to Abraham and his seed were the promises made. See Revised Version and Gen. 13 : 15; 22 : 17, 18. It is the words 'and his seed' which Paul uses in the following exposition. His argument has been freely criticised as Rabbinical, and by Baur as "plainly arbitrary and incorrect." But it is our duty to hesitate long before charging the apostle with unsound interpretation or doctrine. Very likely his thought is deeper than we perceive, and worthy of admiration, rather than of contempt. Certainly he was correct in looking upon these promises as having more reference to the seed of Abraham than to Abraham himself. Let his exposition then receive close attention, and just, if not generous, treatment!

He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. On this verse Dr. Hackett says: "The apostle does not refer here to any particular passage in the Old Testament which contains these words . . .; but avails himself of this compendious mode of speaking as a convenient formula for summing up the entire teaching of the Scriptures on this subject. It will be noticed that the singular and the plural differ in this, that 'seed' (*σπέρμα*) denotes a unity of genus or class with a plurality of parts (as, for example, the wheat is one, though the kernels are many), and 'seeds' (*σπέρματα*) a plurality of classes, as wheat, barley, rye. Compare 'seed' (זֶרַע) in 1 Sam. 8 : 15. It is, therefore, as if Paul had said: "Search the Scriptures from Genesis to Malachi; the promises all run in one strain; they make no mention of a plurality of seeds, such as a natural and spiritual seed, at the same time; they speak of a single seed only, the believing race, those who are like Abraham in his faith (see Rom. 4 : 12), whether Jews or Gentiles; and as this restriction of the language to the one seed limits and exhausts the promises as to any share in the blessings of Abraham's justification, there are no promises of this nature for other seeds, such as Abraham's natural descendants, merely as such, or Jews by adoption, in virtue of their submission to Jewish rites." It may be observed: (1) That the promises made to Abraham were made also to his spiritual 'seed,' the collective noun denoting one body of posterity, not several bodies. Compare ver. 7, 9, 14, above. (2) That Christ was the glory of Abraham's seed, the One whose trust in God was absolute, and in whom pre-eminently all the nations were to be blessed. (3) That Christ is the unifying power in all true believers. In him they are 'one' person' (*εἷς*). See ver. 28. Indeed, it has been said that Paul was fully justified in regarding all the promises as made to Christ, because Christ was the principle of spiritual life in Abraham and in all who, like

17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

17 Christ. Now this I say; A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to

him, believe. To Christ, dwelling by his Spirit in the faithful of every age, were the promises really made. Compare the notes of Ellicott, Lightfoot, Cook, Beet, on this passage; also Balentine in "Bibliotheca Sacra," 1885, page 568, and on the other side of the question Bauer, Meyer, and others. The argument of the apostle is not without difficulty, but there is no ground for the charge that it is fallacious. Much rather should we suppose that it rests upon a deeper view of the unity of believers with Christ than is commonly entertained. To this fact Paul often refers in language of startling force.

17. Now this I say—in other words, 'This is my meaning, the principal thought which I have to express in connection with my remark concerning a man's covenant.' The conjunction 'now' (δέ) is resumptive; for the apostle's argument had been interrupted momentarily by the explanation of 'his seed,' in ver. 16. **The covenant that was confirmed before of** (*by*) **God in Christ, the law, which was** (*came*) **four hundred and thirty years after, cannot disannul** (or, *annul*) **that it should make the promise of none effect** —that is, if human covenants once ratified are sacred and cannot be abrogated or essentially modified afterward, much less can the law, which was given long after the covenant had been established by God himself with Abraham, annul the promise contained in that covenant. Whatever else may have been the design of the law, it cannot have been intended to set aside, or to modify by new terms, the promise of justification through faith. "The gifts and the calling of God are without repentance." (Rom. 11 : 29.)

But though the bearing of this verse on Paul's argument is very clear, objection has been made to it as containing an erroneous chronological statement. For the words, 'which came four hundred and thirty years after,' are said to imply that the whole period, from the first giving of the promise to Abraham to the giving of the law, was only four hundred and thirty years; while Exod. 12 : 40, 41, where, and where only the same period is mentioned, shows that the sojourn of the Israelites in Egypt was four hundred and thirty years. Compare the language of Stephen in Acts 7 : 6, and Hackett's note on the same. The sojourn in Egypt is there spoken of in round numbers as four hundred years. But, according to the best computation, two hundred and fifteen years elapsed between the time when the promise was first given and the time when Jacob and his sons went down into Egypt at the invitation of Joseph; so that the law came more than six hundred years after the promise. What shall be said of this discrepancy? This, in the first place, that Paul's reasoning is not affected in the slightest degree by the length of the period. The law was given long after the promise—whether four hundred and thirty years or six hundred and forty-five years, more or less, is of no consequence. It was enough for him to refer to the period in such terms as would bring it distinctly before the minds of his readers. He is not fixing points of chronology, but recalling a well-known period. Accordingly—

1. Paul may have followed the Septuagint, which contains an addition to the Hebrew text of Exod. 12 : 40, making it read, 'in the land of Egypt *and in the land of Canaan*,' and may have done this because the Greek version was sufficiently accurate for his purpose and was generally used by the Galatians. His object was not to teach them Biblical chronology, but to remind them of the fact that the law was given long after the promise, and could not be supposed to destroy or change the latter.

2. He may have followed the Hebrew text, making the *close*, instead of the *beginning* of the patriarchal age, the starting point in his reckoning; for the promise was repeated to Isaac and Jacob, and was, therefore, contemporaneous with the whole patriarchal period. With this would agree the plural, 'promises,' in ver. 16, if this plural relates to a repetition of essentially the same promise, which is certainly probable.

3. He may have followed the Septuagint Version, because it was correct in sense. In support of this view, which limits the actual sojourn of Israel in Egypt to two hundred

18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.
19 Wherefore then *serveth* the law? It was added

18 make the promise of none effect. For if the inheritance is of the law, it is no more of promise: but God
19 hath granted it to Abraham by promise. What then is the law? it was added because of transgressions,

and fifteen years, appeal is made to Exod. 6 : 20 and Num. 26 : 59; for, according to these passages, "Amram, grandson of Levi, marries his father's sister, Jochebed." And, as it appears probable by a comparison of dates that Levi was born when Jacob was about eighty-seven, Levi would have been forty-three when he came into Egypt; there he lives ninety-four years. (Exod. 6 : 16.) Assuming, then, that Jochebed was born in the last year of Levi's life,—which is by no means probable,—she must have been at least two hundred and fifty-six years old when Moses was born, if the sojourn in Egypt be four hundred and thirty years." (Ellicott.) If there are no missing links in the genealogy of Exod. 6 : 20 and of Num. 26 : 59, the sojourn of the Israelites in Egypt could not have lasted more than about two hundred and fifteen years. But the most obvious interpretation of a genealogical table is not always trustworthy; for unimportant names are frequently omitted from such a table. On the whole, then, either the first or the second explanation is preferable to the third; but in no case can the truthfulness of Paul's language be impeached.

18. For if the inheritance be (*is*) of the law, it is no more of promise: but God gave (*hath given*) it to Abraham by promise. 'For' makes this confirmatory of the preceding words, 'so as to make the promise of none effect.' It would be better, perhaps, in this instance, to insert no article before the word 'law': 'If the inheritance is of law, it is no more of promise,' as it was before the law was given. Yet the reference may be to the law of Moses. 'Hath given.' The original word means hath freely given. Once more, therefore, the apostle insists that true heirship is a free gift. It cannot be earned by obedience to the law. Justification is by grace through faith.

The apostle now proceeds to point out—

6. THE OBJECT FOR WHICH THE LAW WAS GIVEN; NAMELY, TO AWAKEN IN MEN A CONSCIOUSNESS OF SIN, AND THUS LEAD THEM TO FAITH IN CHRIST. (3 : 19–24.)

"But if the law have no value as a means of enabling us to establish a claim to the Divine favor, what end, the objector may ask, was it designed to answer? (3 : 19.) In reply to this question, the apostle explains the great object of the law to be to prepare men for the reception of the gospel by awakening them to a consciousness of their sins and convincing them of their need of the deliverance from guilt and condemnation, which the redemption of Christ affords. (3 : 20-22.) We may suppose that while Paul would describe this as the office of law in general, and one, therefore, which it is adapted still to perform as a means of bringing men to Christ, he means to affirm it here more especially of the Mosaic Economy, that great embodiment of the legal principle which was established to prepare the way for another and better system; and then, as to its outward forms, its rites and symbols, was destined to come to an end. (3 : 23-25.) Under this more perfect system which is realized in Christ, those who were only the natural descendants of Abraham become by faith his spiritual seed; those who were servants, groaning under the bondage of sin and the law, become free. (3 : 26-29.) Those who were children in a state of minority and pupilage, are advanced to the dignity of sons and heirs of God, and receive the seal of their adoption as such in the presence of the Spirit of God in their hearts. (4 : 1-7.)" (Hackett.)

19. Wherefore then serveth the law? —that is to say, *What is the object of the law?* The same meaning would be gained by translating the question, '*Why then the law?*' If men cannot be justified by means of it, what good end does it serve, or why was it given? The question which the apostle asks is one that could hardly fail to arise in the minds of the Galatians. Having been taught to accept the Old Testament as a divine revelation, and the law given by Moses as coming really from God, it was impossible for them to believe that it had no holy purpose to serve. And if their teacher had now proved that no man could be saved by obedience to it, they would naturally insist upon his pointing out the reason for its existence, the good end which it was meant to accomplish. The apostle an-

because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.
20 Now a mediator is not a *mediator* of one, but God is one.

till the seed should come to whom the promise hath been made; *and it was* ordained through angels by
20 the hand of a mediator. Now a mediator is not *a*

swers: **It was added because of** (*the*) **transgressions.** The word translated 'because of' signifies, primarily, *for the sake of*, and it is best to retain that meaning here. Thayer's "Lexicon" explains the phrase "for the sake of transgressions" as meaning, "*to create transgressions*—that is, that sins might take on the character of transgressions, and thereby the consciousness of sin be intensified and the desire for redemption aroused." This interpretation is favored by the language of Paul in Rom. 5 : 20; 7 : 7–9, and by his discussion below. See ver. 22 and 24. It is the office of the law to awaken in men the consciousness of sin, in order that they may feel the need of a Saviour; for such is the nature of sinful men, as even heathen writers have confessed, that they are provoked by just restraint, and are sure to covet what is forbidden. Hence, conscious transgression is increased by a clear revelation of the law which it breaks, and the soul is made, at the same time, distinctly aware of its perverse self-will and inclination to wrong doing. It is, then, perfectly plain that actual transgression is often occasioned by law; and therefore the *proximate* purpose of law may be to multiply transgressions, though, in case of the divine law, its *ultimate* purpose is certainly to prepare the way for salvation through Christ. This is plainly asserted by the apostle in the sequel. **Till the seed should come to whom the promise was** (*hath been*) **made** (literally, *given*). According to ver. 16, 'the seed' must be Christ; and it is implied that the functions of the law were to become far less important after his coming. Indeed, the ritual parts of it were to be annulled and the moral parts assigned to their true place in the New Economy. Hence, all that was strictly dictinctive in the law of Moses was to pass away. **And it was ordained by** (*through*) **angels in** (or, *by*) **the hand of a mediator.** The law was thus given. *Being ordained*, or, *having been ordained*, would be a literal version of the Greek, but less readable English than the one adopted by the Revisers. "By the hand of a mediator"; namely, Moses, who received the law and made it known to the people. Though nothing is said in the book of Exodus concerning the ministration of angels at the giving of the law, their presence is referred to in Deut. 33 : 2, and their service in Acts 7 : 53 and Heb. 2 : 2. But it is useless to conjecture what precisely their service was. This only is implied by the argument here, as well as by the course of thought in Heb. 2 : 2, that the ministry of angels must be supposed to have diminished, rather than to have increased the intrinsic grandeur of the occasion and the importance of the law. A direct communication from God himself would have served to enhance the dignity and sacredness of that which was communicated. This will become more evident from our study of the next verse.

20. Now a mediator is not (*a mediator*) **of one; but God is one.** This language is confessedly dark. A great truth is hinted, rather than fully expressed. 'A mediator' (for the definite article in the Greek here marks the noun as generic), it is said in the first clause, does not belong to one; and this implies that he belongs to two, and that a covenant established between two, through the service of a mediator, must, from the nature of the case, depend for its fulfillment upon both. Thus was it, the apostle suggests, in the giving of the law through Moses. The blessing of it was conditioned upon its being honored by the people as well as by God. 'But God is one,' and in giving the promise he acted without a mediator, and made the fulfillment of his promise independent of human works. Says Sieffert: "The thought of ver. 20 in its historical application is the following: The law is inferior to the promise, because the mediator of it does not belong to God alone, but to him and the people of Israel at the same time, and this can only mean what was intimated in ver. 15–18, that the law, as a covenant relation, mediately established between God and the people, and depending for its validity upon the conduct of the people, can only represent the conditioned will of God, but cannot, as the promise given

21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.
22 But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.
23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

21 *mediator* of one; but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been of the law.
22 Howbeit the scripture shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.
23 But before faith came, we were kept in ward under the law, shut up unto the faith which should

directly by himself, be an adequate expression of his absolute will, of his eternally valid purpose of salvation."[1]

21. Is the law then against the promises of God? God forbid! (*Let it not be!*) The connection between this verse and the preceding may be thus stated: "Having shown that the law is inferior to the promises, must we go a step further and conclude that it works against them, that it does anything to prevent their fulfillment or to render them less necessary to human salvation? Let such a thought never enter the mind! It is incredible. For, in the *first* place, it does not supersede the promise and render its fulfillment useless, for it cannot give spiritual life, justification, peace with God. (Ver. 21.) And, in the *second* place, it prepares men for the grace which was promised through Christ by awakening in their hearts a sense of sin, and leading them to the Saviour. **For if there had been a law given which could have given life** (*make alive*), **verily righteousness should** (*would*) **have been of the law.** In this way, and in this alone, could the law work against the fulfillment of the promises. But, as before proved, it has no power to deliver men from sin and death. Its purpose is far humbler, though exceedingly important; and this purposed work of the law the apostle at once proceeds to explain.

22. But the Scripture hath concluded (*shut up*) **all** (*things*) **under sin, that the promise by faith of** (*in*) **Jesus Christ might be given to them that believe.** By 'the Scripture' must be meant the Old Testament, and especially the law which it reveals, a law which shows every man to be a transgressor, having the guilt of sin resting upon him. The neuter, rendered 'all things,' is evidently used for the sake of emphasis in place of "all men." The object of God in giving the law was to bring men to a clearer and more pungent consciousness of sin, by making it take the form of definite transgressions. In other words, it was to make them understand their real inner life, their alienation from himself, and their need of his grace. In the last clause, 'the promise' is equivalent to *the fulfillment of the promise*, and 'by faith in Jesus Christ,' to *on condition of faith in Jesus Christ;* while the special importance of faith is shown by the double reference to it in the words, 'by faith in Jesus Christ,' and in the final expression, 'to them that believe.' Looking at salvation from the human side, it depends not upon works of obedience to the law, but upon faith in Jesus Christ, the Saviour of lost men. Even the law itself was intended to compel men to distrust the possibility of justification before God on the ground of obedience, and to trust alone in the mercy of God through the sacrifice of Jesus Christ. Thus the law is not 'against the promises,' but subservient to them.

23. But before faith (or, better, *the faith*) **came, we were kept** (*kept in ward*) **under the law, shut up unto the faith which should afterwards be revealed.** 'The faith' here means the system of doctrine of which faith is a distinguishing feature—the faith system. Compare Jude 3: "I was con-

[1] More than three hundred different explanations of the thought intended by this verse are said to have been given. The statement seems incredible, but human ingenuity is boundless. In the last edition of Meyer's "Commentary," Sieffert reduces 'the weightiest modern explanations' to three classes: 1. Those which find in the first half of the verse a tacit reference to the Mosaic Law, and a proof of its inferiority to the promise in the fact that a Mediator naturally implies *two* parties. 2. Those which find a tacit reference to the Mosaic Law in the first clause, with a proof of its inferiority to the promise in the fact that a mediator appertains, not to one, but to *many*. Thus Moses acted for the whole people. 3. Those which are too capricious and diverse to be brought under any one point of view.

Under each of these heads several expositors are named, and the special features of their interpretations criticised. Sieffert's explanation belongs to the first class.

24 Wherefore the law was our schoolmaster *to bring*
us unto Christ, that we might be justified by faith.
25 But after that faith is come, we are no longer under
a schoolmaster.
26 For ye are all the children of God by faith in
Christ Jesus.

24 afterwards be revealed. So that the law is become
our tutor *to bring us* unto Christ, that we might be
25 justified by faith. But now that faith is come, we
26 are no longer under a tutor. For ye are all sons of

strained to write unto you exhorting you to contend earnestly for the faith which was delivered once for all to the saints," where 'the faith' cannot easily be understood of subjective trust or belief: it must rather signify the Christian truth delivered to men and received by faith. For a believing spirit was not given once for all to the saints; it was the gospel to be believed which was thus given. So here 'the faith which should afterwards be revealed' cannot be subjective faith, but must be the gospel. Compare Acts 6 : 7; Jude 3. The pronoun 'we' appears to represent the Jewish Christians who, before the gospel came, proclaiming the way of life through faith in Christ, were guarded under the law, lest they might escape from its control. 'Shut up unto the faith about to be revealed.' In this clause, 'the faith' evidently means what is believed by Christians, not "the form in which the truth is subjectively appropriated" (Weiss, as quoted by Thayer)—that is, in brief, the gospel itself. Says Lightfoot: "The use of . . . faith in these verses (22, 23, 25) links together its extreme senses, passing from the one to the other: 1. Faith, the subjective state of the Christian; 2. *The* faith, the gospel, the objective teaching, the system of which 'faith' is the leading feature."

24. Wherefore the law was (*hath been*) **our schoolmaster** (*tutor*) **to bring us unto Christ, that we might be justified by faith.** The strict supervision and moral training of the law were a preparation for the freedom under Christ. Its office was similar to that of a pedagogue, or tutor, who has the care and control of children, watching them, restraining them, and often subjecting them to rigid discipline. "Among the Greek and Latin writers the idea of guardianship, and also of *strictness* and *severity*, is distinctly prominent." (Ellicott.) 'Unto Christ,' or for Christ, the preposition marking Christ as the object or end for which the law was a tutor. The law accomplished its pedagogic work by awakening a sense of sin, and thus preparing those under it to welcome the redemption purchased by Christ.

25. But after that faith, etc. (or, *now that the faith has come*) **we are no longer under a tutor.** If we understand 'the faith' to be, as in ver. 23, the message of faith, or the gospel, the coming of the gospel is here said by Paul to have changed the religious condition of Jewish believers, so that they were no longer under tutelage, but in a state of freedom. "Now, when faith is come, the schoolmaster, with his heavy and grievous office, is constrained to give place. . . . The law terrifieth and tormenteth us no more. . . . For Christ, taking upon him our flesh, came once into the world: he abolished the law with all its effects, and delivered from eternal death all those who receive his benefit by faith. If, therefore, ye look unto Christ, and that which he hath done, there is now no law. . . . And, since the law is gone, we are not kept under the tyranny thereof any more; but we live in joy and safety under Christ, who now sweetly reigneth in us by his Spirit." (Luther.) This, however, according to Luther, is the ideal view. There is another side to the Christian life in its present imperfect state. "According to the spirit, we serve with Paul, the 'law of God: but according to the flesh the law of sin.' . . . As long as we live in the flesh, which is not without sin, the law oftentimes returneth and doeth his office, in one more, and in another less, as their faith is strong or weak, and yet not to their destruction, but to their salvation. For this is the exercise of the law in the saints—namely, the continual mortification of the flesh, of reason, and of our own strength, and the daily renewing of our inward man."

Having thus explained the change in the religious condition of those Jews who had accepted the grace of God in Christ Jesus—

THE APOSTLE TURNS TO THE GALATIANS AND DESCRIBES THEIR RELATION TO GOD THROUGH FAITH.

26. For ye are all the children (*sons*) **of God, through faith in Christ Jesus**—literally, 'through *the* faith in Christ Jesus,' the faith which has been so often referred to in this discussion, and which has in Jesus Christ

27 For as many of you as have been baptized into Christ have put on Christ.
28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.
29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

27 God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on
28 Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one *man* in Christ Jesus.
29 And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.

its object and resting place. "He saith not, ye are the children of God because ye are circumcised, because ye have heard the law and have done the works thereof (as the Jews do imagine and the false apostles teach), but by faith in Jesus Christ. . . . What tongue, either of men or angels, can sufficiently extol and magnify the great mercy of God toward us, that we, who are miserable sinners, and by nature the children of wrath, should be called to his grace and glory, to be made the children and heirs of God, fellow-heirs with the Son of God, and lords over heaven and earth, and that by means of our faith only which is in Christ Jesus." (Luther.)

27. For as many of you as have been (*were*) **baptized into Christ have** (*did*) **put on Christ.** 'For' shows that this verse was written to confirm the preceding statement, to show that all believers in Christ, the Son of God, are so united with him as to be, in consequence of that union, also themselves sons of God. To express this, baptism must have represented the beginning of true faith in the soul. And the words, 'did put on Christ,' describe the act of baptism as their own act. They do not agree with the idea that baptism was intended to produce faith in any one who did not wish to be a servant of Christ, or to implant the germ of it in infants. All who were baptized did by that act avowedly put on Christ, did ritually and solemnly and publicly confess their having entered upon a new spiritual life of faith in the Son of God. Ellicott explains 'into Christ' as meaning, in this place, "into communion with him, and incorporation in his mystical body." He also says that "from the instances which Wettstein has collected on Rom. 13, 14, it would appear that 'to put on one' is a strong expression, denoting the complete assumption of the nature, etc., of another." See Col. 3 : 9, 10.

28. There is (*can be*) **neither Jew nor Greek, there is** (*can be*) **neither bond nor free, there is** (*can be*) **neither male nor female: for ye all are one** (*man*) **in Christ Jesus.** See Revised Version. Lightfoot's paraphrase is excellent: "In Christ ye are all sons, all free. Every barrier is swept away. No special claims, no special liabilities exist in him; none *can* exist. The conventional distinctions of religious caste or of social rank, even the natural distinction of sex, are banished hence. One heart beats in all: one mind guides all: one life is lived by all: ye are all *one man*, for ye are members of Christ." The unity here affirmed relates to spiritual life and standing before God. It is, therefore, perfectly consistent with diversity of offices, duties, gifts—whether in the church or in the world. See the apostle's discussion in 1 Corinthians chapters 12 and 14. **There is**—or, *can be* (ἔνι). For the origin and meaning of the Greek word, see Thayer's "New Testament Lexicon," *sub voce;* Winer's "New Testament Grammar," page 80; and Ellicott, Lightfoot, and others on this passage. Compare Col. 3 : 11 and James 1 : 17, where the same word occurs. Thayer defines it, "*is in, is among, is present, has place*" for the New Testament; but says that in profane authors it often signifies "*can be, is possible, is lawful.*" Lightfoot explains its meaning here as "*there is no room for, place for.*"

29. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise—that is, if you belong to the person of Christ, then, being one with him, the Seed to whom the promise was given, are ye Abraham's seed, heirs according to promise.

CHAPTER IV.

NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;
2 But is under tutors and governors until the time appointed of the father.
3 Even so we, when we were children, were in bondage under the elements of the world:

1 But I say that so long as the heir is a child, he differeth nothing from a bondservant, though he is
2 lord of all; but is under guardians and stewards
3 until the term appointed of the father. So we also, when we were children, were held in bondage under

CH. 4: THE APOSTLE DESCRIBES THE RELATION OF CHRISTIANS TO GOD AS THAT OF SONS AND HEIRS, INSTEAD OF MINORS OR BONDSERVANTS. (1–7.)—Dr. Hackett, as we have seen (3:18), understands these verses to teach that "those who were children in a state of minority and pupilage, are advanced to the dignity of sons and heirs of God, and receive the seal of their adoption as such in the presence of the Spirit of God in their hearts."

1. Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all. Compare the Revised Version, which is more exact. The apostle now explains his conclusion that "if we are Christ's, then are we . . . heirs according to promise." (3:29.) The word translated 'child' is often applied to one who is but an infant, not having learned to speak; but it is also applied to one who is older, and here to one who has not reached his majority, so as to be able to speak for himself in business affairs. The English word 'infant' has by derivation the same primary sense, and in common use it signifies a babe, but in legal documents it often signifies a minor. 'Differeth nothing,' or in no respect, 'from a bondservant'—that is, his legal status is substantially that of a slave. He is subject to those who are placed over him by his father. This is assumed to be customary by the language of the verse, and there is no reason to call in question the correctness of this assumption. Doubtless there were points of difference between the ordinary treatment of minors and the ordinary treatment of slaves, but both were under the legal control of others. 'Though he be lord of all.' By nature and in his own right he is lord, while his present condition is like that of a servant.

2. But is under tutors and governors (better, *overseers and stewards*) **until the time** (Revised Version, *term*) **appointed of the father.** The distinction between 'overseers' and 'stewards' (ἐπιτρόπους καὶ οἰκονόμους) appears to be this—that the duties of the latter were commonly restricted to the care of the household, while the duties of the former were not thus restricted, but might include the care and training of children. 'Until the time appointed by the father.' The Greek (τῆς προθεσμίας) means *the before-appointed* day or hour, the word day (ἡμέρα), or hour (ὥρα) being understood. Yet the expression 'the term appointed' is sufficiently accurate, because the day or hour fixed was the terminus of a period. It is said that among the Hebrews, Greeks, and Romans, the age at which children ceased to be minors was fixed by law or custom, so that a father had nothing to do with that matter in making his last will and testament. He could select the guardians for his children, but could not appoint the day when the children should become of age. Some interpreters have supposed that a different custom prevailed in Galatia, "but this view," says Lightfoot, "seems to rest on a mistaken interpretation of a passage of Gaius —I, § 55." But is there any need of supposing that Paul has in mind the case of an heir whose father is dead? While both were living the father had supreme authority over the son, and often committed the son to the care of overseers, and the management of his estate to stewards. See Matt. 21 : 38; Luke 16 : 31. It is better, then, to assume that the apostle had in view the condition of children whose father was still alive.

3. Even so we, when we were children, were in bondage under the elements (*rudiments*) **of the world.** Does the 'we' refer to all Christians, whether Jews or Gentiles by birth, or to Jewish Christians alone? Lightfoot, Beet, Boise, and Sieffert hold that it means all Christians, especially in view of the following context, but Ellicott thinks that the primary reference is to converted Jews, as the previous context suggests, while there is a secondary reference to converted Gentiles, as the following verses show. Certainty on this

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,
5 To redeem them that were under the law, that we might receive the adoption of sons.

4 the [1]rudiments of the world: but when the fulness of the time came, God sent forth his Son, born of a
5 woman, born under the law, that he might redeem them that were under the law, that we might re-

2 Or, *elements.*

point is beyond our reach, but we incline to the opinion that Paul has in mind Christians without regard to nationality. This is favored by the last part of the verse, 'were held in bondage under the rudiments of the world.' What, then, is meant by 'the rudiments of the world' (*τὰ στοιχεῖα τοῦ κόσμου*)? The word translated rudiments signifies: (1) The elements of speech, the letters of the alphabet. (2) The elements, or a, b, c, of any art, science, discipline, or religion. See Heb. 5 : 12, 13; Gal. 4 : 9; Col. 2 : 8, 20. (3) The elements of the physical universe. (2 Peter 3 : 10, 12.) (4) The heavenly bodies. The word is used in only the second and third senses by New Testament writers. Here it must denote the crude, elementary ideas of religion which were known to the heathen as well as to the Jews, which were in fact the possession of the world of mankind, and which were embodied in ritual acts testifying of sin, but bringing no peace to conscience. The burdensome rites of Judaism, as they were taught and practiced by many in Paul's day, were just as powerless before God as were the superstitious forms of idolatry. Neither of them brought the freedom of sonship to God. Both of them kept the souls of their devotees in bondage and fear. And this was the condition of all who clung to mere legalism before the advent of Christ.

4. But when the fulness of the time was come (or, *came*). This language answers to 'the time appointed by the father' in ver. 2, and according to Meyer signifies "the moment through which the period of time which was to pass before the Saviour came was made full." But why so long a period was fixed by the wisdom of God before the advent of his Son, no one has been able to explain. Some have thought it was precisely adapted to the moral or religious preparation which the world, and especially the chosen people, needed for the coming of Christ. Others have thought that it was fixed at the hour "when human nature, having gone through every form of wickedness, was in need of healing." Theophylact says that Christ came "in the hour of supremest need"; and Chrysostom, that when "men were specially near destruction, then they were saved." No reverent Christian can doubt that he came at the best moment possible. But the apostle simply affirms that when the pre-Messianic period was completed, **God sent forth his Son, made** (*born*) **of a woman, made** (*born*) **under the law.** 'Forth'—that is, away from his presence, or, more accurately, from 'the glory which he had with the Father before the world was.' (John 17 : 5; compare 1 : 1 and 1 John 1 : 2.) The apostle starts with the incarnation, though his words may embrace Christ's appearance among men. Many interpreters look upon this passage as one of a few in the New Testament which teach the proper Sonship of the Word (Λόγος) to the Father before the incarnation. This may have been in the apostle's mind, but I do not see that it *must* have been. Could he not have said, "God sent forth Jesus Christ, born of a woman, born under the law," though he did not intend to say that Jesus Christ as such was pre-existent? And if so, could he not write, 'God sent forth his Son, born of a woman, born under the law,' though he did not intend to say that the Word was, strictly speaking, Son before the incarnation? Compare his language in Phil. 2 : 6, where the pronoun "who," in the clause "who being in the form of God," represents "Jesus Christ," the only possible antecedent. As Jesus Christ, by virtue of his higher nature, existed, before his humiliation, in the form of God, so God's Son, the same Jesus Christ, by virtue of his higher nature, was sent forth from glory, etc.

There is surely nothing absurd in this interpretation. The clauses, 'born of a woman, born under the law,' describe certain great features of the incarnation. The former calls attention to his genuine humanity. He was a veritable man. His human nature was derived from the common stock. He partook with his brethren of flesh and blood. But he was also a Jew, 'born under the law' and subject to all its requirements.

5. To redeem (*that he might redeem*)

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
7 Wherefore thou art no more a servant, but a son: and if a son, then an heir of God through Christ.

6 ceive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our
7 hearts, crying, Abba, Father. So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.

them that were under the law, that we might receive the adoption of sons. 'Them that were under the law'—literally, 'those under law,' meaning, doubtless, the law of Moses. Yet the Jewish law was not different in principle from any other revelation of God's law. All men are naturally under law, and by it are condemned as transgressors, unless they have been ransomed by the blood of Christ. For all are guilty of doing what they knew to be wrong, and when their consciences are awake, if at no other time, they see themselves to be under condemnation. Hence, their frantic efforts to appease imaginary gods, and the hopelessness with which they look into the future. Seeing no prospect of deliverance from the bondage and curse of the law, as it is revealed to them, they long for annihilation, or, at least, for the rest of existence without feeling. In the last clause, 'that we might receive the adoption of sons,' the 'we' embraces all Christians, whether Jews or Gentiles. And adoption is the divine act of assigning to believers in Christ the position and privileges of sons. "It is a favorite thought with the apostle that the Christian is the adopted son of God. He is not merely a proselyte brought from another nation to share the privileges of the Jewish people; he is made a member of the family of Christ. The custom of adoption was familiar both to the Greek and the Roman law, and is used by the apostle, who was the Roman citizen of a Greek city, like some other legal notions (Rom. 7:1; Gal. 3:15; 4:1) to express the relations of God and man." (Jowett.) Whether the preposition in the Greek word for 'that we might receive' (*ἀπολάβωμεν*) signifies that the adoption of sons was looked upon by Paul as a good received in fulfillment of a promise, or as a good received back again after being lost, or merely as a good received from another, cannot easily be decided; but the last explanation is open to fewer objections than either of the preceding. For the adoption of sons is not here spoken of as promised, and it includes far more than Adam had before the fall. See Ellicott and Meyer, and compare the use of the same verb in Luke 16:25.[1]

6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Union with Christ, sonship to God, and inworking of the Holy Spirit are inseparable blessings, and the apostle here points out their logical order and relation. The Galatians had been endued with the Holy Spirit (3:2, seq.), because they were sons of God by adoption. It is this Spirit that cries from their hearts through their lips, 'Abba, Father.' In other words, it is this Spirit who gives them filial love and confidence, so that they call upon God as their Father in heaven. Observe, however, that the language of Paul recognizes the Holy Spirit as pertaining to 'his Son,' Jesus Christ. Compare John 15:26; 16:7; Rom. 8:9; Phil. 1:19; Acts 17:7; 1 Peter 1:10, 11; 2 Cor. 3:17, 18. Hence the *filioque*, the 'proceeding' of the Holy Spirit from the Son, as well as from the Father, is manifestly the teaching of the divine word. But the procession spoken of or implied in these passages cannot properly be understood of an eternal process within the Trinity, but must be referred to the action of the Spirit in renewing and sanctifying men, or in revealing to them religious truth.

7. Wherefore (or, *so that*) **thou art no more** (*longer*) **a servant, but a son; and if a son, then** (or, *also*) **an heir of** (*through*) **God.** By changing the address from 'ye' to 'thou,' Paul renders his words more personal and impressive. For 'thou' means every separate Christian among the Galatians. In the last clause of ver. 5 it is 'we'; in ver. 6 it is 'ye'; and now in ver. 7 it is 'thou.' Notice the reiteration and expansion of the same thought in Rom. 8:14–17: "For as many as

[1] The compound verb *ἀπολαμβάνειν* occurs in the following passages: Luke 15:27; 16:25; 18:30; 23:41; Rom. 1:27; Col. 3:24; 2 John 8. And it seems to me that the word signifies to *receive from* some person or place, without any implication in itself that what is received is pay or punishment, or had been promised or possessed before. These things depend on the context, not on the verb.

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.
9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

8 Howbeit at that time, not knowing God, ye were
9 in bondage to them that by nature are no gods: but now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly [1]rudiments, whereunto ye desire to

1 Or, *elements*.

are led by the Spirit of God, they are the sons of God. For ye received not the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together (*with him*)." What more is it possible for Christians to have?

But why does the apostle say (for this is the correct reading), 'an heir *through* God,' when we might rather expect him to say 'an heir of God'? Probably because he was thinking at this moment of God as the one by whom every heir to himself, save Christ, had been adopted, because he was thinking more of the privilege and glory of being made a son by God's own gracious act than of the blessedness that would result from the relation thus established. To think of either is enough to break the heart with joy.

THE FOLLY OF THE GALATIANS IN RETURNING TO THE BONDAGE OF LEGALISM. (8–11.)—"In view of this superiority of the Christian Dispensation to the Jewish, Paul then remonstrates with the Galatians on their folly and ingratitude in turning back to the beggarly elements of the past. (4:8-11.) He adds his most earnest entreaty that they would return and trust again with him in Christ; he strengthens this appeal by a touching allusion to their former affection for him, and distinctly apprises them that in becoming alienated from him they had been made the dupes of artful men, whose pretended zeal for the law originated in a selfish regard for their own ease and reputation. (4:12-20.)" (Hackett.)

8. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. See the Revised Version. 'Did service' should be rendered, 'did bondservice,' or 'were in bondage,' for this is the proper meaning of the word, and besides it carries forward the representation of bondage emphasized in the preceding context. It properly characterizes the service. From this verse it may be inferred that nearly all the Galatian Christians had been idolaters. Indeed, the whole Epistle makes upon one the impression that its readers were converts from heathenism. They had been in bondage to those that by nature were not gods, though they were called gods and were served with fear. The word 'howbeit' is a somewhat vague word, used in this place to avoid the employment of 'but' in two successive clauses. The original (ἀλλὰ) is, however, best represented by the ordinary equivalent 'but.'

9. But now, after that ye have known God, or rather are known of God. The word translated 'have known' differs from that translated 'knew' in ver. 8, and may be rendered, 'have come to know' or 'have recognized.' See Revised Version.[1]

'Or rather are known of God'—that is, by God. This clause appears to have been inserted by the apostle, lest perchance the Galatians might assign undue importance to their recognition and knowledge of God, while God's recognition of them was infinitely more important, as well as more perfect. Compare 1 Cor. 8 : 2 and 13 : 12. Or if the idea of 'approbation' is involved in the word as here used, how instantly does God's knowledge of them fill the mind and expel every thought of their knowledge of him! The latter is the more probable explanation. **How turn ye again to the weak and beggarly elements,**

[1] The note of Lightfoot on the two words is instructive. "Thus γινώσκειν will be used in preference to εἰδέναι: 1. Where there is reference to some earlier state of ignorance, or to some prior facts on which the knowledge is based. 2. Where the ideas of 'thoroughness, familiarity,' or of 'approbation,' are involved: these ideas arising out of the stress which γινώσκειν lays on the *process* of reception. Both words occur very frequently in the First Epistle of St. John, and a comparison of the passages where they are used brings out this distinction of meaning clearly."

10 Ye observe days, and months, and times, and years.
11 I am afraid of you, lest I have bestowed upon you labour in vain.
12 Brethren, I beseech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all.

10 be in bondage over again? Ye observe days, and
11 months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labour upon you in vain.
12 I beseech you, brethren, become as I *am*, for I also

whereunto ye desire again to be in bondage? The Revised Version reads 'back again,' instead of 'again,' in the first clause of this question. The apostle here speaks as if the process were already begun, as if they were now perpetrating the folly described by him. 'The elements' of religion possessed by the Galatians before their conversion are characterized as 'weak,' because they had no power to deliver men from condemnation; and 'beggarly' or 'poor,' because they utterly failed to enrich the soul with any real good. And in neither of these respects would the legal observances of Judaism prove to be any better than those of paganism. The Greek words employed (πάλιν ἄνωθεν) are inadequately rendered by 'again' in the Common Version. 'Over again' in the Revised Version is an improvement, especially if Lightfoot is correct in pronouncing them "a strong expression to describe the completeness of their *relapse*." But it is better to regard the second word (ἄνωθεν) as signifying 'afresh' or 'anew,' and the two words as meaning that their proposed form of legal religion was a fresh start on an old way, a resumption *de novo* of a religious life which they had known and relinquished. Compare the use of the second word (ἄνωθεν) in John 3 : 3.

10. Ye observe days, and months, and times (*seasons*), **and years.** This may be read as a question: "Do days do ye scrupulously observe and months, and seasons, and years?" But with that change the meaning would remain essentially the same. The Galatians seem to have begun to keep some of the Jewish sacred times, perhaps the Jewish Sabbath, thus committing themselves in principle to the keeping of all the rest. The word 'days' probably refers to the weekly sabbaths and other set days observed by the Jews. See Col. 3 : 16 and Rom. 14 : 5, seq. There is no ground for believing that Paul embraced the Lord's Day in this category. The word 'months' is commonly supposed to signify in this place *new moons*—that is, the first day of every month. See Num. 10 : 10; 28 : 11; Isa. 1 : 13; Hosea 2: 11; 1 Chron. 23 : 31; Ps. 81 : 3. 'Seasons' must mean the periods allotted to the annual festivals, such as the Passover, the Pentecost, the Feast of the Ingathering, etc.; and 'years,' the seventh sabbatic year, together with the fiftieth or Jubilee. Meyer and Sieffert maintain the opinion that 'months' does not signify new moons, but rather periods of a full month, and that certain months of every year were esteemed specially sacred. This, however, is less probable than the view given above. For if any months were specially sacred, it must have been because of the religious festivals observed in them, and these festivals are doubtless meant by the word 'seasons.' To suppose them twice mentioned is unnatural. Dr. Boise takes the enumeration to be of a general nature, thus: "Days—years: a general expression (which we should not attempt to define too particularly) with reference to the Jewish observance of times and seasons."

11. I am afraid of you, lest I have bestowed upon you labour in vain. Revised Version: *lest by any means.* This fear reveals the danger to which they were exposed and the deep interest which the apostle felt in their welfare. They were on the point of turning away from the true and full gospel which they had received, to a religion of works that would prove their ruin. Should they really do what they were solicited to do, it would be a renunciation of confidence in Christ as their Saviour, and a virtual rejection of the gospel.

PERSONAL APPEAL TO THE GALATIANS. (12–20.) See Hackett's analysis before ver. 8, seq.

12. Brethren, I beseech you, be as I am; for I am as ye are. Says Dr. Hackett: "A more correct translation . . . would be: 'Become as I am, for I also have become as ye are, brethren, I beseech you.' The passage has been treated as needlessly obscure. We have the key which unlocks the meaning in 1 Cor. 9 : 20, 21. "Unto the Jews," Paul says there, "I became as a Jew, that I might gain the Jews; . . . to them that are without law (I became) as without law, that I might gain them that are without law"

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

13 *am become* as ye *are*. Ye did me no wrong: but ye know that because of an infirmity of the flesh I

(ἀνόμους). Meyer's translation fulfills every linguistic and logical condition of the sentence, and represents the view of the best scholars: '*Werdet wie ich;* denn auch ich bin wie ihr geworden.' "Become ye as I; for I also have become as ye." We merely repeat 'have become' (ἐγενόμην) in the second clause from become (γίνεσθε) in the first, and supply the substantive verb. For 'I also' (κἀγώ), equivalent to *I on my part*, compare 1 Cor. 11 : 1. The sense, then, is: "Become in your relinquishment of Jewish rites as I am in that respect; *for I also*, who am a Jew, and consequently attached to such rites by every tie of natural sympathy, have forsaken them, and *become as you* are—that is, have placed myself upon the Gentile ground, which is that of the non-observance of the Jewish Law. It is but reasonable, therefore, that I should ask you (δέομαι ὑμῶν) to concur with me, and thus be simply true to your own natural position, when I, against every bias of birth and education, have cast aside the forms of Judaism, and assimilated to the Gentiles." The other possible explanation would be: "Become as I am, because I also was (once) as ye are (in your present status)—that is, I was under the Jewish Law and was trusting in obedience to it for justification before God, as you now propose to do." But this does not suit the connection as well as the first explanation. **Ye have not injured me at all.** Revised Version: *Ye did me no wrong.* Paul, however grieved with their distrust of his Lord, had no reason to complain of any wrong done to himself. Far from it. He remembered with joy the reception which they gave to him and to his message when he was first among them. They had welcomed him with an open and cordial spirit, with impulsive generosity and confidence.

13. Ye know how through infirmity of the flesh I preached the gospel unto you at the first. The Revised Version is more accurate: *But ye know that because of an infirmity of the flesh I preached the gospel unto you the first time.* Literally: 'the former time,' for he had preached among them at two different times, as we have seen. (1 : 9.) This verse preserves to us a singularly interesting fact respecting the apostle's ministry. Preaching the gospel in Galatia was not included in the plan for his second missionary journey. But owing to a bodily disease, which is probably alluded to in 2 Cor. 12 : 7, seq., he was constrained to remain for a time in that province where he preached the gospel with great success. We find it impossible to identify his 'infirmity of the flesh' with any particular form of disease, though it was evidently painful and humiliating. Perhaps it was all the more so, because he could often obtain miraculous healing for others, though not, in this case, for himself. "The thorn in the flesh, a messenger of Satan," was not removed, even at his thrice-repeated prayer, but such grace was given him that 'his strength was made perfect in weakness,' and he was able 'to glory in his infirmities.' It is not indeed demonstrable that he refers to the same infirmity here and in 2 Cor. 12, but it seems exceedingly probable. The two letters were written about the same time, and the language used in both might naturally be applied to one and the same disease.

A few interpreters have urged with much zeal the opinion that it was a disease affecting the eyes, and have appealed to the blindness produced by the light from heaven at his conversion (Acts 9 : 3, 8) as favorable to this opinion. But that blindness, however caused, was healed by miracle (Acts 9 : 17, 18), and it is scarcely probable that this divine cure was imperfect. They have also discovered in Acts 13 : 9; 14 : 9; 21 : 3 a slight indication of imperfect sight, though the same expression is frequently used of those who are not presumed to have weak eyes or a dim sight (see Luke 4 : 20; 22 : 56; Acts 1 : 10; 3 : 4; 6 : 15; 7 : 55; 10 : 4; 11 : 6), and cannot be relied upon as evidence that the apostle's vision was impaired. Reference has also been made in support of this hypothesis to Gal. 4 : 15; 6 : 11, on the ground that *ophthalmia* would account for what is said in both places; but it will appear upon examination that there is no need of this hypothesis to account for the language of either passage. Hence the arguments in support of the conjecture that Paul's "thorn in the flesh" was a painful inflammation and weakness of eyes "seem to melt away under the light of careful examination." (Lightfoot.)

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.
15 Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.
16 Am I therefore become your enemy, because I tell you the truth?

14 preached the gospel unto you the [1]first time: and that which was a temptation to you in my flesh ye despised not, nor [2]rejected; but received me as an
15 angel of God, *even* as Christ Jesus. Where then is that gratulation [3]of yourselves? for I bear you witness, that, if possible, ye would have plucked out
16 your eyes and given them to me. So then am I be-

1 Gr. *former*.....2 Gr. *spat out*.....3 Or, *of yours*.

The conjecture of Lightfoot, supported by a parallel account concerning a malady with which Alfred the Great was afflicted, "that it was of the nature of epilepsy," must not be accepted as more than a conjecture, though it is very ingeniously defended. See note on "St. Paul's Infirmity in the Flesh," p. 169, seq.

14. And my temptation which was in my flesh ye despised not, nor rejected. Revised Version is better: *And that which was a temptation to you in my flesh, ye despised not, nor rejected.* A more literal rendering would be: 'Your trial in my flesh ye despised not, nor spurned' (or loathed). The reading '*your* trial' is much better supported than '*my* trial.'[1] So the apostle's disease appears to have been of such a nature as to test their candor and regard for him, of such a nature that he feared it would destroy confidence and excite disgust. Yet it did not. **But received me as an angel of God, even as Christ Jesus.** That is, they listened to him as if he were a messenger of God to them, as if he were Christ Jesus himself. He could not have been received with more respect; they welcomed his message as divine and himself as Christ's ambassador to them. The apostle recalls their treatment of himself and of his 'good news' with the most cordial gratitude. This is characteristic of him, and in this he is an example which every Christian should seek to follow.

15. Where is then the blessedness ye spake of? The text of this clause is uncertain. If we adhere to the best supported reading, the sense is this: 'Where then is your self-felicitation? Your boasting of happiness, in view of my presence and preaching among you? Has it vanished so soon? Have you no longer any heart to congratulate yourselves on having the gospel ministered to you, or on having been accepted in Christ and made heirs of God?' But if the other reading be preferred, the sense will naturally be: "Of what sort, then, was your self-felicitation? your calling yourselves happy, because of my ministry of the gospel among you? How shallow and vain it must have been! Or, how strange and inexplicable in the light of your present course!' The former reading and explanation are preferable, we think, to the latter.[2] **For I bear you record that, if it had been possible, ye would have plucked out your own eyes and have given them to me.** Here the Revised Version is more accurate: *For I bear you witness, that, if possible, ye would have plucked out your eyes and given them to me.* The emphasis belongs to the word 'eyes,' not to the pronoun 'your,' and therefore 'own' should not be added in translating the Greek. The 'eyes' are mentioned because of their preciousness. Compare Ps. 17 : 8; Zech. 2 : 8. Paul means to say that the Galatians were at that time ready to do anything in their power for him. Their love was then ardent and apparently free from any tincture of selfishness or suspicion. Notwithstanding his infirmity in the flesh those were blessed days to the apostle, and he feels that a reference to them must touch the hearts of his Galatian children.

16. Am I therefore become your ene-

[1] Lachmann, Tischendorf, Westcott and Hort, and the Canterbury Revisers insert 'your' in the text with ℵ* A B D* F G, and the Vulgate and Coptic Versions. Besides, as the more difficult reading, it would not have been likely to take the place of an easier one.

[2] The reading *ποῦ οὖν* is supported by the earliest MSS. ℵ A B C F G P, and is accepted by Tischendorf, Tregelles, Lachmann, Westcott and Hort, Sieffert. Lightfoot and Meyer suppose that the original text was *τίς οὖν*, since it is easy to see how *ποῦ* could be substituted for *τίς*, "especially as several of the Greek commentators who read *τίς* explain it by *ποῦ*," while it is hard to account for the displacing of *ποῦ* by *τίς*. Perhaps the great preponderance of manuscript authority should be considered decisive in favor of the easier reading in such a case as this. Yet if it were necessary to adopt the more difficult reading *τίς οὖν*, the meaning might still be (as Lightfoot insists), "What has become of your rejoicing? Where has it vanished (understanding *ἐστί*)?"

17 They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them.
18 But *it is* good to be zealously affected always in *a* good *thing*, and not only when I am present with you.
19 My little children, of whom I travail in birth again until Christ be formed in you,

17 come your enemy, [1] by telling you the truth? They zealously seek you in no good way; nay, they desire
18 to shut you out, that ye may seek them. But it is good to be zealously sought in a good matter at all times, and not only when I am present with you.
19 My little children, of whom I am again in travail

1 Or, *by dealing truly with you.*

my, because I tell you the truth? Compare the Revised Version: *So then am I become your enemy?* etc. The apostle discerns in them a change of feeling toward himself as well as toward the gospel which he had always preached, such a change that they treated him as if he were an enemy rather than their spiritual father. 'Because I tell you the truth' is a present or imperfect participle (ἀληθεύων), and might be translated 'by speaking to you the truth,' or even 'by dealing truly with you.' The former is generally preferred, as the apostle had dealt with them as a preacher and teacher, and as speaking truth is the ordinary sense of the word. "To what period does the participle refer? Certainly not (*a*) to the present Epistle, as the apostle could not now know what the effect [of it] would be (Schott); nor (*b*) to the *first* visit, when the state of feeling (ver. 15) was so very different, but (*c*) to the *second* (Acts 18 : 23), when Judaism had probably made rapid advances." (Ellicott.) That visit took place not long after the scene at Antioch, described in 2 : 11–21.

17. They zealously affect you, but not well; yea, they would exclude you, that ye may affect them. The Revised Version substitutes 'seek' for 'affect,' 'in no good way' for 'not well,' and 'nay' for 'yea.' There appears to be no sufficient reason for rendering the Greek word (ἀλλά) either 'yea' or 'nay,' for the usual translation 'but' fulfills every claim of the context, thus: *They zealously seek you in no good way, but they desire to shut you out, that ye may seek them.* The word translated 'zealously seek' evidently signifies 'pay court to.' But from what do the Judaists desire to exclude their Galatian adherents? Probably "from other teachers who do not belong to their clique, as Paul and those agreeing with him" (Sieffert), or "from Paul and that sounder portion of the church with which he in thought associates himself." (Ellicott.) We prefer the former, because the word 'them' in the clause 'that ye may seek them' probably refers to them in their role as teachers, and suggests that those from whom the Judaists wished to exclude their followers were also teachers.

18. But it is good to be zealously affected always in a good thing, and not only when I am with you. If we have correctly explained ver. 17, the Revised Version should also be followed in this: *But it is good to be zealously sought in a good matter at all times, and not only when I am present with you.* Thus Paul approves of their being sought in a good cause, or, better still, in a good way (Ellicott); for they had been sought most earnestly by himself when he was present with them, and they were even now sought by him when he was not present in person, but was making his appeal by letter. According to Sieffert-Meyer the sense is as follows: 'While those Judaists do not seek you in a good way, it is nevertheless good that one be sought in a good cause, and therefore good that ye should be sought by me in good at all times, and not merely when I am with you in person.' No other explanation of the verse is so satisfactory as this. The obvious meaning of the Common Version is very different; namely, that Paul approves of their being zealous themselves in a good cause at all times, and not merely when they are stimulated by his presence. This is unsatisfactory, (1) because it assigns to the verb 'to be zealously affected' a sense which it cannot have in the preceding verse, and (2) because the words 'good' and 'in a good thing' naturally connects this verse with the first clause of ver. 17, and not with the last. Ellicott's translation brings out very clearly the thought of ver. 17, 18: "They pay you court in no honest way; yea, they desire to exclude you, that ye may pay THEM court. But it is good to be courted in honesty AT ALL TIMES, and not only when I am present with you."

19. My little children, of whom I travail in birth again until Christ be formed in you. The Revised Version says: 'I am again in travail' for 'I travail in birth again.' Paul compares his deep solicitude and painful anxiety for the Galatians to the feelings of a

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.
21 Tell me, ye that desire to be under the law, do ye not hear the law?

20 until Christ be formed in you—yea, I could wish to be present with you now, and to change my voice; for I am perplexed about you.
21 Tell me, ye that desire to be under the law, do ye

mother in travail. He had once before experienced a similar anxiety in their behalf, namely, at the time of their conversion. Now he experiences the same again, as he waits for their return to Christ. This return he speaks of as if it were a new birth. Yet it would be pressing his words unduly to find in them the doctrine of a "second conversion," in the modern sense of the expression. They had indeed turned away from the simplicity of the faith, and had begun to look upon legal works as necessary to salvation. At the same time, as we may safely conclude, the ardor of their love to Christ had diminished. In such circumstances their return to him would be the renewal of their Christian life; and he would then be formed in them, the hope of glory. There is a wonderful tenderness and faith expressed by these words of the great apostle, especially if we ascribe to him in this passage the use of John's endearing word, 'little children.' But there is some reason to doubt whether he wrote this word. It may be due to an error of transcription.[1] Yet the singular fitness of the affectionate diminutive to the context pleads in its support, as well as the possibility that a transcriber may have thought the word 'children' Pauline, and the word 'little children' Johannine. Westcott and Hort, Ellicott, Lightfoot, Sieffert-Meyer, and a majority of scholars retain the diminutive.

20. I desire to be present with you now, and to change my voice; for I stand in doubt of you. The Revision reads: "*Yea, I could wish to be present with you now, and to change my voice; for I am perplexed about you.*" Ellicott translates: "I could indeed wish," etc.—that is, if it were possible, and this represents appropriately what is implied by the imperfect tense of the verb. He feels that they cannot understand him as they would, if he were there speaking to them *viva voce*. If he were with them, he could use more gentleness and less severity. His tone could be changed. And the reason why he could wish this is expressed in the last clause, "because I am perplexed about you." Literally, '*in* you,' which is not good English, though the preposition '*in*' points to the object or sphere in which his perplexity takes its rise.

CONCLUSION OF THE ARGUMENT BY A BIBLICAL ALLEGORY. (21–31.)—"This second part of the discussion he closes by employing the history of Abraham and his family as an allegory or illustration of the two systems which he has been considering. The subjoined are the main points of the comparison which he institutes here. Judaism, or the legal system, of which Hagar, who was a bondwoman, may be considered as a type, imposes a spiritual bondage on those who adhere to it; whereas Christianity, which is a Free Dispensation, and hence fitly represented by Sarah, who was a freewoman, liberates men from this bondage, and makes them the children of God. Again, as Ishmael was born in a mere natural way, so the Jews are a mere natural seed; but Christians, who obtain justification in conformity with the promise made to Abraham, are the true promised seed, even as Isaac was. Further, as in the typical history, Ishmael persecuted Isaac, the child of promise, so it is not to be accounted strange that, under the gospel, the natural seed, that is, the Jews, should persecute the spiritual seed, that is, Christians. And, finally, as Isaac was acknowledged as the true heir, but Ishmael was set aside, so must it be as to the difference which exists between Jews and believers. The former, or, in other words, those who depend on their own merit for obtaining the favor of God, will be rejected; while those who seek it by faith shall realize the blessing. (4:21-23.)" (Hackett.)

21. Tell me, ye that desire to be under the law, do ye not hear the law? The word law appears to be used in the first clause of the Mosaic Code, and in the second of the Pentateuch in which that code was written. Those addressed are supposed to be inclined to accept the doctrine of the Judaizing teachers, and to rely upon obedience to the law as

[1] For a number of the best uncials have childen (τέκνα), instead of 'little children' (τεκνία)—*e. g.*, ℵ* B D* F G, while the less important uncials ℵ^{c} A C D$^{b.c}$ E K L P, have 'little children' (τεκνία).

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman.
23 But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise.
24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.
25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

22 not hear the law? For it is written, that Abraham had two sons, one by the handmaid, and one by the
23 freewoman. Howbeit the *son* by the handmaid is born after the flesh; but the *son* by the freewoman
24 *is born* through promise. Which things contain an allegory: for these *women* are two covenants; one from mount Sinai, bearing children unto bondage,
25 which is Hagar. [1] Now this Hagar is mount Sinai, in Arabia, and answereth to the Jerusalem that now is: for she is in bondage with her children.

1 Many ancient authorities read *For Sinai is a mountain in Arabia.*

well as upon the work of Christ as a ground of acceptance with God. Whether 'do ye not hear the law?' means 'do ye not hear it read in your meeting?' or 'do ye not hearken to it, giving ear to what it really says?' is perhaps doubtful. The question, however, is quite as striking, if understood in the former way. In that case, the apostle expresses by it his surprise that they can wish to be under the law after having even heard it read, to say nothing of having penetrated by earnest attention its deeper meaning. In either case, however, the sense is pertinent.

22. For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. Compare Genesis, chapters 16 and 21. The Revised Version is more literal: 'One by the handmaid, and one by the free woman,' the word 'handmaid' being regarded as synonymous with the word 'bondmaid.'

23. But he (*who was*) **of the bondwoman was born after the flesh; but he of the free woman was by promise.** Here the Common Version translates 'bondwoman,' instead of 'bondmaid,' in the preceding verse. Uniformity of rendering would have been better. Again, the Revisers have supplied the word 'the son,' instead of 'who was,' and of 'he,' which is an improvement: 'Howbeit the son by the handmaid is born after the flesh, but the son by the free woman (is born) through promise.' The birth of Ishmael had in it nothing indicative of divine intervention, nothing contrary to the course of nature; but that of Isaac was due to the promise of God, and was brought to pass by virtue of that promise, against the ordinary course of nature.

24. Which things are an allegory—or, according to the Revised Version, *contain an allegory*, which seems to be a just interpretation of the original word. For that word signifies to express one thing under the figure of another. "An allegory," says Hesychius, "suggests something besides what is heard." The expression 'which things' refers not only to the facts of the birth of the two sons, but also to the principal features of the narrative as a whole and in general. **For these are the two covenants**—rather, *these women are, or represent, two covenants.* The 'for' makes this sentence explanatory of the preceding statement. 'Which things contain an allegory; for these women mean two covenants.' Compare Matt. 13: 39; 26: 26–28; Gen. 40: 26, 27. **The one from the Mount Sinai, which gendereth to bondage, which is Agar.** 'The' before Mount Sinai is wrongly inserted by the translators, and the Revised Version is, on the whole, better: *One from Mount Sinai, bearing children unto bondage, which is Hagar.* "The Sinaitic Covenant is allegorically identical with Hagar." (Sieffert-Meyer.)

25. For this Agar is mount Sinai in Arabia. A very difficult sentence, translated as follows in the Bible Union Revision: "(for the word Hagar is Mount Sinai in Arabia)." The article before Hagar in the Greek text is not *feminine*, as it must have been if the reference were to the bondmaid of Abraham, but *neuter*, as if pointing to the word itself, or to its meaning and use in Arabia. The noun Hagar, Paul says, is equivalent in Arabia, or among the Arabs, to the name Mount Sinai. "Paul informs us," says Dr. Hackett, "in Gal. 4: 25, that one of the names of Sinai in Arabia was Hagar. No other writer mentions such a name, and the apostle may be supposed to have learned the fact during his visit to that country. (Gal. 1: 17.) This contact between the two passages is certainly remarkable." "'I went into Arabia,' says St. Paul, in describing his conversion to the Gentiles. It is useless to speculate, yet when, in a later chapter of the same epistle, the words fall upon our own ears, 'This Hagar is mount Sinai in Arabia,' it is difficult to re-

26 But Jerusalem which is above is free, which is the mother of us all.
27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband.
28 Now we, brethren, as Isaac was, are the children of promise.

26 But the Jerusalem that is above is free, which is
27 our mother. For it is written,
Rejoice, thou barren that bearest not;
Break forth and cry, thou that travailest not:
For more are the children of the desolate than
of her who hath the husband.
28 Now [1] we, brethren, as Isaac was, are children of

[1] Many ancient authorities read *ye*.

sist the thought that he, too, may have stood upon the rocks of Sinai, and heard from Arab lips the often repeated 'Hagar,'—'rock,'—suggesting the double meaning to which the text alludes." (Stanley, "Sinai and Palestine," p. 50.)[1] **And answereth to** (*the*) **Jerusalem which now is**—or *the present Jerusalem.* 'Answereth'—*is in the* row or rank with, *stands in the same category with.* But what is the subject of this verb? Is it 'one' (covenant) from Mount Sinai, or Mount Sinai where the covenant was established, or Hagar the bondwoman who is figuratively identical with the covenant and with Sinai? The next clause is an argument in favor of holding the subject of this verb to be Hagar. **For she is in bondage.** The Revised Version of that clause is correct; namely, *for she is in bondage with her children.* The present Jerusalem with her children are the Jewish people in bondage to the law, just as Hagar was in bondage with her children.[2]

26. But (*the*) **Jerusalem which is above is free.** We insert the article from the Greek text before Jerusalem, in order that the contrast between 'the Jerusalem which now is' and 'the Jerusalem which is above' may be fully preserved. In his Epistle to the Philippians, Paul declares that "our citizenship is in heaven" (3:20); in the Epistle to the Hebrews it is written: "but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem" (12:22); and in the Book of Revelation it is said: "I will write upon him the name . . . of the city of my God, the new Jerusalem, which cometh down out of heaven from my God." (3:12.) Compare 21:2. 'The Jerusalem above' is therefore a figurative expression, equivalent to the heavenly Jerusalem or the new Jerusalem, conceived of as the home of believers in Christ. **Which is the mother of us all**—more accurately: *which is our mother;* for the word 'all' is an addition to the original text. In the Hebrew idiom, a city is spoken of as the mother of her citizens. Her condition is theirs, and their condition is hers. They are born in her, and are often called in a collective sense her 'daughter.' (Isa. 52:2; 62:11; Jer. 4:31; 6:3; Micah 4:5.)

27. For it is written, Rejoice, thou barren, that bearest not: break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband. Addressed to confirm the preceding statement that the free Jerusalem is our mother. The last clause is translated as follows in the Revised Version: "for more are the children of the desolate than of her which hath the husband"; and by the Bible Union Version: "because many are the children of the desolate, rather than of her who has the husband." Hence the meaning must be either that, while both have children, those of the former are 'many' but those of the latter are not; or that, while both have children, those of the former are many, even more than those of the latter. The words are quoted from the Greek Version of Isaiah 54:1, a passage whose Messianic character was generally admitted. It is the Jerusalem above, the New Covenant, represented in the allegory by Sarah, that is to be so fruitful.

28. Now we, brethren, as Isaac was,

[1] Yet the text is doubtful. Instead of τὸ γὰρ (ℵ C F G K L P), τὸ δὲ is found in several of the best MSS. But the meaning of the sentence is about the same whichever conjunction is preferred. Tischendorf has the former, Westcott and Hort the latter. Again, Ἄγαρ is read before Σινᾶ in A B D E K L P, but is wanting in ℵ C F G and the later Fathers. On internal as well as external grounds, it seems necessary to consider this word a part of the text as it came from the hand of Paul. For the MSS. in favor of the insertion are decidedly superior to those in favor of the omission of Ἄγαρ, and the reading is also a more difficult one.

[2] The reading 'for,' instead of 'and,' is required by the best MSS. (ℵ A B C D * F G P) and several of the early revisions (Sahidic, Memphitic, Syriac Peschito), and with this reading the natural subject of the verb is 'the present Jerusalem.'

29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.
30 Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman.
31 So then, brethren, we are not children of the bondwoman, but of the free.

29 promise. But as then he that was born after the flesh persecuted him *that was born* after the Spirit,
30 even so it is now. Howbeit what saith the Scripture? Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son
31 of the freewoman. Wherefore, brethren, we are not children of a handmaid, but of the freewoman.

are the children of promise. A more precise rendering of the Greek text would omit 'the' before 'children.' And it is also noteworthy that 'promise' is rendered emphatic by the position which is given it in the sentence. The Bible Union Revision follows another text, and translates the verse: 'But ye, brethren, after the manner of Isaac, are children of promise.'[1] The essential meaning of the verse is the same whichever pronoun is correct. There is, however, some reason on the ground of textual authority to prefer 'ye,' and this direct application of the thought to the Galatians must be pronounced very natural and forcible.

29. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. The language of this verse probably refers in the first instance to Gen. 21:9, where Sarah is said to have seen Ishmael 'mocking,' or, literally, *laughing*. Perhaps the laughter was mocking laughter. "As Abraham had laughed for joy concerning Isaac, and Sarah had laughed incredulously, so now Ishmael laughed in derision, and probably in a persecuting and tyrannical spirit." (Bp. Harold Browne, in the "Bible Commentary.") Compare Gen. 21:6 and Ezek. 23:32. The tense of the verb 'persecuted' (ἐδίωκεν) represents the action as in progress or continuous, not as completed; and it is conceivable that Paul regarded the event described in Gen. 21:9 as only the first manifestation of a hostility which had been characteristic of the Ishmaelite line ever since. Compare Ps. 83:7; 1 Chron. 5:10, 19. 'Born after the flesh' means born in a natural manner; 'born after the Spirit' means born in a supernatural manner—that is, in accordance with a promise given and fulfilled by the Spirit of God. It is plain that Paul looked upon the extraordinary birth of Isaac as having its counterpart in the regeneration of men by the Spirit of God.

30. Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. The words of Sarah quoted in this verse are called 'the Scripture,' or what 'the Scripture saith,' as if they were a disclosure of the divine will. (Gen. 21:9.) And this they certainly were; for, though grievous to Abraham (see ver. 11), they were distinctly approved by Jehovah (ver. 12): "In all that Sarah saith unto thee, hearken unto her voice; for in Isaac shall thy seed be called." The import of this in Paul's discussion is very plain. Not only are those who simply trust in Christ without the works of the law accepted and justified by God, but those who rely upon legal ordinances and service for divine favor are rejected. The law must give place to the gospel; Judaism must be severed from Christianity. Those who are insisting with fanatical zeal upon the necessity of circumcision to salvation, are Ishmaelites, not Israelites, sons of the bondwoman and not sons of the freewoman. Yet at this very time the Judaizing party in the churches of Palestine was preternaturally active and apparently successful. How absolute was the apostle's confidence in the truth of his gospel!

31. So then, brethren, we are not children of the bondwoman, but of the free. A better text is followed by the Revisers: *Wherefore* (διό, instead of ἄρα), *brethren, we are not children of a* (not 'the') *handmaid* (*bondwoman*), *but of the freewoman*. 'A bondwoman' is equivalent to *any* bondwoman, because there are many legal systems by which men are kept in bondage. '*The* freewoman,' because there is but one covenant of promise, represented in the allegory by Sarah. How

[1] This text is supported by excellent manuscripts (B D * F G 6. 17. 61. 67 ** and others), though not by the most important early versions. Lachmann, Tischendorf, Tregelles, Sieffert-Meyer, Ellicott, Lightfoot, Boise, and many others accept the reading 'ye,' but Westcott and Hort, with the Canterbury Revisers, prefer 'we.' It is difficult to decide between these readings, but the occurrence of the first person plural in verses 26 and 31 may have led transcribers to change the 'ye' into 'we' in this intervening verse.

CHAPTER V.

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

1 For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage.

highly did the apostle prize the freedom of Christian life and hope!

Here may be found the last step in Paul's argument for the gospel as revealing a perfect way of life. The remainder of his Epistle is more practical than argumentative or controversial. But it is no less instructive on that account: it is full of thought, some of which is complementary to what has been already written.

Ch. 5: "The apostle here exhorts the Galatians to maintain their liberty in Christ, because the surrender of it would deprive them of all benefit from the gospel, and render them debtors to keep the whole law in order to be saved. (1–6.) He reminds them of the sad contrast between their present state and the commencement of their Christian career; cautions them against the danger even of incipient error, and reminds them how absurd it was to appeal to his own example in excuse for their perversion of the rite of circumcision. (7–12.) He expresses the wish that those who were misleading them might be cut off from all connection with them, and be accounted as outcasts and heretics. (12.) He then turns to warn them against an abuse of their Christian liberty, enjoins upon them an observance of the law as a rule of duty, the essence of which is love, and the requirement of which in that respect they would be enabled to fulfill by following the dictates of the Spirit. (13–18.) To enable them to judge whether they are actuated by the Spirit, or an opposite principle, he enumerates, first, some of the works of the flesh, and then the characteristic fruits of the Spirit. (19–26.)" (Hackett.)

1–6. THE GALATIANS EXHORTED TO MAINTAIN THEIR FREE CHRISTIAN STATUS, AND NOT BY CIRCUMCISION TO BIND THEMSELVES TO KEEP THE WHOLE LAW.

1. Stand fast therefore in the liberty wherewith Christ hath made us free, etc. This translation follows a Greek text, not so well supported by manuscript authority as the text followed in the Revised Version: *With freedom did Christ set us free; stand fast therefore*, etc. Still better is the marginal rendering, 'For freedom,' etc.[1] And the word 'freedom' is emphatic. For *freedom*, and not for pupilage or any inferior state, did Christ set us free. His deliverance of us from bondage to the law was for the purpose of establishing us in the family of God as sons and heirs. Yet none of these translations, except the first, preserves the article before 'freedom,' though it belongs to the original text. Paul evidently refers to the liberty of which he has been speaking in the previous chapter—that is, Christian liberty, and his meaning would be more exactly expressed by retaining the article and inserting an explanatory phrase: 'For the freedom' [of sons and heirs] 'did Christ set us free.' The same result might be secured by translating the article *this:* 'For this freedom did Christ set us free.' But it is, perhaps, better to forego perfect clearness of statement than to purchase it by an addition to the original text, or by a free rendering of the article. To introduce his exhortation, the apostle gathers up into a single sentence the result of his discussion, giving the place of emphasis to the word 'freedom': 'With (or, for) the freedom (just spoken of) did Christ set us free; stand fast, therefore, and be not entangled again in a yoke of bondage.'[2] 'Entangled,' or, *ensnared*, is sometimes used with reference to a

[1] *Fur die Freiheit hat uns Christus befreit*, is Weizsäcker's translation. Compare Buttmann (Thayer's), pp. 178, 179.

[2] The text of the first clause is by no means certain, yet the reading approved by the Revised Version, Westcott and Hort, Tischendorf, Meyer, Schaff, and others, is sustained by a clear preponderance of testimony. It differs from the Textus Receptus by placing οὖν after στήκετε instead of ἐλευθερίᾳ, by having no relative ᾗ, and by reading ἡμᾶς χριστὸς instead of χριστὸς ἡμᾶς. The οὖν is not found in the first clause after ἐλευθερίᾳ in ℵ A B C* D E F G P and many cursives, or in the Vulgate, Memphitic, Sahidic, Armenian, Gothic, or Syriac (Peschito) Versions. Only C^{c} K L and many cursives have it. Nearly the same manuscripts and versions have this conjunction after στήκετε. The relative ᾗ is wanting in ℵ A B C D* P and present in D$^{b\,et\,c}$ K L and many cursives. It is easy to see how this relative might be inserted by a transcriber for the sake of rendering the language of the apostle more perspicuous.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.
3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.
4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

2 Behold, I Paul say unto you, that, if ye receive
3 circumcision, Christ will profit you nothing. Yea, I testify again to every man that receiveth circum-
4 cision, that he is a debtor to do the whole law. Ye are [1]severed from Christ, ye who would be justified

1 Gr., *brought to nought.*

net in which one is caught and held; and here a yoke of religious bondage is evidently conceived as something in which the Galatians were liable to be caught and held captive. Formerly they had been in bondage to the superstitious fears and rites of heathenism; now they were in danger of accepting the no less useless and burdensome ritual of Judaism. They were moving in the wrong direction, away from spiritual liberty into spiritual slavery, and the apostle's heart is deeply moved with anxiety to preserve them from so great a calamity.

2. Behold, I Paul say unto you, that if ye be circumcised, Christ shall (*will*) **profit you nothing.** In their circumstances, submission to circumcision would involve a relinquishment of their faith in Christ, a virtual confession that he was not an all-sufficient Saviour, "the way and the truth and the life," and a return to works of law as being the only ground of acceptance with God. It may be assumed that they would not entertain the thought of being circumcised, unless they were led to suppose they could not be saved without it, and so were led to trust in obedience to the law for salvation; and Paul saw that, if they were to do this, they would be in a more hopeless condition than they were before hearing the gospel. By the words, 'I Paul,' the apostle assumes a right to speak with authority, and shows that he expects his authority to have some weight with those addressed.

3. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Observe the changes in the Revised Version—'yea' instead of 'for,' and 'receiveth circumcision' instead of 'is circumcised.' In both cases the Revision is an improvement. The apostle is speaking to the point. Every Galatian Christian who allows himself to be circumcised undertakes by that act to obey the whole Jewish Law, moral and ceremonial. For that law in its origin and purpose is a unit, and he that confesses his obligation to obey one part of it admits his obligation to obey every part of it. He that trusts for salvation in his obedience to any requirement of the law, makes his salvation depend on obedience to every requirement of the law. "For whosoever shall keep the whole law, and yet stumble in one point, is become guilty of all." James 2 : 10, Revised Version; compare Gal. 3 : 10. The adverb 'again' implies his utterance of the same truth before, probably when he was last with them (1 : 9); if not at that time, then in this Epistle. See 3 : 10.

4. Christ is become of no effect unto you, whosoever of you are justified by the law. It is difficult to make a satisfactory translation of the first clause. The Revised Version reads: 'Ye are severed from Christ.' The Bible Union Version: 'Ye are separated from Christ.' Dr. Davidson: "Ye were separated from Christ." It is better, however, to render the Greek verb in this clause by the English perfect tense: 'Ye have been separated from Christ'—that is, your separation from Christ is a completed act in the case of those of you who are seeking to be justified in law. There is no article before the original word for 'law,' and though the Jewish Law be meant, it is thought of as standing for all divine law; and the meaning is this, that one who is now resorting to law for justification has thereby severed his connection with Christ. Hence, Paul employs the tense of completed action in the next clause: **Ye are fallen from grace.** And this is as much as to say, by your first movement toward the legal system, toward a reliance upon works of law for acceptance with God, you have surrendered in principle your confidence in Christ as the ground of hope. The apostle has in view their standing before God as fixed by a logical interpretation of their conduct. By that conduct they turn away from salvation through grace, and sink back into the condition of men who are seeking to work out a righteousness of their own. What Christ himself may yet do for them in his great mercy is not said, but the

5 For we through the Spirit wait for the hope of righteousness by faith.
6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.
7 Ye did run well; who did hinder you that ye should not obey the truth?

5 by the law; ye are fallen away from grace. For we through the Spirit by faith wait for the hope of
6 righteousness. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but
7 faith [1]working through love. Ye were running well; who did hinder you that ye should not obey

1 Or, *wrought.*

attitude which they are taking toward his work for them is faithfully shown. Hence, the apostle is not teaching in this passage the modern doctrine of "falling from grace," whatever may be the bearing of the entire Epistle on the truth of that doctrine.

5. For we through the Spirit wait for the hope of righteousness by faith. The connective 'for' make this verse confirmatory of the preceding statement. (Ver. 4.) The fact that true Christians await in faith the fulfillment of their hope is an evidence that one who is turning to legal works for salvation has fallen away from the method of grace. 'The hope' cannot here mean the feeling of hope, because Christians are not 'waiting for' that; they already possess it. It must rather signify that which is hoped for, the object of hope. But this hoped-for good is in some way defined by the words 'of righteousness.' What then does the word righteousness here signify? It may either denote a perfect moral character as that which is hoped for, or it may denote acceptance with God through Christ, which is the pledge of that which is hoped for, that is, eternal life. In other words, it may signify either righteousness or justification. And as the latter meaning is suggested by the whole previous argument, as well as by the sense of the corresponding verb in the foregoing verse, we adopt it here. Thus this verse teaches that eternal life, for which Christians wait in hope, belongs to justification and will eventually flow from it; that this justification and hope are dependent on faith in Christ; and that this faith itself is due to the work of the Holy Spirit: an exceedingly rich cluster of truths, every one of which is a protest against the Judaistic movement among the Galatians.

6. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love. Union with Christ is the only condition of acceptance with God. Obedience to the Jewish Law has no power to help one who is in fellowship with Christ; heathenism has as little. Faith is the one indispensable thing, and faith, if genuine, works by love; that is to say, it exerts itself, puts forth its energy by means of love to Christ, to Christians, and to men. Faith, indeed, has great power, and through the channel of love it lays hold of God and man. "It is as much as to say," remarks Luther, "he that will be a true Christian indeed, . . . must be a true believer. Now he believeth not truly if works of charity follow not his faith. . . . Paul, therefore, in this place sets forth the whole life of a Christian man; namely, that inwardly it consisteth in faith toward God, who hath no need of our works; and outwardly in our charity or good works toward men, whom our faith profiteth nothing."

This verse is often alleged in proof of Paul's radical agreement with James. For the faith which he describes as the root of the new life is an energetic working principle; it is not only a hand opened to receive, but also a hand opened to give; if it has boundless capacity for trust, it has equal capacity for love. The passage has also been alleged in proof of the slight importance of any outward rites, even though appointed by Christ. But without reason; for the apostle makes no reference to Christian duties or ordinances, and love, without which faith is dead, insists upon obedience to the commands of the Master who is loved. Ritual observances as expressions of faith must not be confounded with ritual observances as works of righteousness on which the soul relies for justification.

7-12. HE DEPLORES THEIR LEANING TOWARDS JUDAISM, BUT HAS CONFIDENCE THAT THEY YET ABIDE IN THE TRUTH, AND WILL CAST OUT THE LEAVEN OF FALSE TEACHERS.

7. Ye did run well: who did hinder you that ye should not obey the truth? The imperfect tense of the Greek verb 'to run' is more exactly rendered in the Revised Version: *Ye were running well.* As Paul looks back over their Christian course pre-

8 This persuasion *cometh* not of him that calleth you.
9 A little leaven leaveneth the whole lump.
10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

8 the truth? This persuasion *came* not of him who
9 calleth you. A little leaven leaveneth the whole
10 lump. I have confidence to you-ward in the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever

vious to the arrival of Judaizing teachers among them, he can speak of it with praise. They were doing their work bravely. They were mindful of the truth which he had preached to them, and were seeking to grow in the grace and the knowledge of Christ. But a change was now manifest. They were no longer pressing forward in the way of life. And so he asks with some surprise and perhaps indignation: 'Who is it that has cut off your way and arrested your progress (compare 1 Thess. 2 : 18; Rom. 12 : 22; 1 Peter 3 : 7), so that ye should not hearken to the true gospel?' Some one's persuasion had evidently been more effective with them than that of the truth itself, as preached by Paul, and by others who accepted his views of the gospel.

8. This persuasion cometh not of him that calleth you. A literal translation would read: *The persuasion is not from him that calleth you.* That is, the persuasion to which I have just referred, and to which you have hearkened, instead of hearkening to the truth, is not from God who calls you from darkness to light. The word 'persuasion' may be either active or passive; it may signify the act of persuading, or the result of that act, being persuaded. Here it is commonly and correctly supposed to be active, especially because of its connection with 'him that calleth.' How dangerous this 'persuasion' might be the apostle now shows by an illustration.

9. A little leaven leaveneth the whole lump. What is represented here by 'a little leaven'? Many answer, false teaching; and others, false teachers. The former insist that the influence of erroneous teaching is more like the influence of leaven than is the influence of false teachers. But the latter insist that the context directs the mind to a small company of teachers, and that their work would diffuse itself through the churches as leaven diffuses its energy through the whole mass. We incline to the latter view, but do not see that the meaning of the passage would be essentially different if the former were intended. The latter, however, throws a little more emphasis on the *personal* element, and we think it highly probable that the zeal of the Judaizers, even more than the plausibility of their teaching, was effective in spreading their influence.

10. I have confidence in you through the Lord, that ye will be none otherwise minded. Better: *I have confidence in regard to you in the Lord*, etc. The pronoun 'I' is emphatic: I myself, whatever others may say or think, have confidence in you. 'In the Lord' is added by the apostle because the source of his confidence as to the future belief of the Galatians is in Christ. The second clause, 'that ye will be none otherwise minded,' seems to mean that ye will think and feel as I have expressed myself in regard to this matter. In saying this he may have had in mind the context from ver. 7 to ver. 9 inclusive, which shows that the Judaists had led the Galatians away from the truth in a dangerous manner, or he may have had in mind the proverb just quoted, believing that they would agree with him as to the danger suggested by it. In either case, he is confident that his Galatian brethren, forewarned and instructed, will agree with his view and, resisting the teachers of error, regain their trust in Christ alone for salvation. **But he that troubleth you shall bear his judgment, whosoever he be.** Literally, 'the judgment' which his sin merits. The word 'troubleth' signifies to disturb the mind or the community. Both these evils were no doubt occasioned by the new teaching which contradicted that of the apostle. Even the ardent, impulsive, unstable Galatians were not likely to be carried over to Jewish legalism without a sharp struggle in the minds of individuals or without loud controversy in the churches. 'Shall bear his judgment' is a clear recognition of divine government and justice. The teacher of false doctrine, however conspicuous he may be, will not escape retribution. The ringleader of this proselyting raid is accountable to God, and at his tribunal will surely be made to bear a heavy burden of displeasure. Yet there may be no reference to any particular leader. The singular may perhaps be used merely for

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.
12 I would they were even cut off which trouble you.
13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

11 he be. But I, brethren, if I still preach circumcision, why am I still persecuted? then hath the
12 stumblingblock of the cross been done away. I would that they who unsettle you would even [1] go beyond circumcision.
13 For ye, brethren, were called for freedom; only *use* not your freedom for an occasion to the flesh, but through love be servants one to another.

1 Or, *mutilate themselves.*

emphasis, and the application be to every one who was engaged in pressing circumcision on the Galatians.

11. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. Or (Revised Version), *But I, brethren, if I still preach circumcision, why am I still persecuted? then hath the stumbling-block of the cross been done away.* The connection of this verse with the preceding is obscure. But it may be supposed that Paul was reminded by his strong language concerning Judaists, that he had been himself accused by them of conceding the necessity of circumcision, for example, in the case of Timothy, and that he now proposes by one decisive argument to prove the absurdity of the charge. 'But as to myself, brethren, if it is circumcision that I still preach, as I certainly did before my conversion, why am I notwithstanding this persecuted?' For to my persecutors the only stumbling-block pertaining to the cross, or to the gospel, is its dispensing with obedience to the law as a means of justification; and if I so preach it as to include in it obedience to the law as necessary to acceptance with God, the stumbling-block is removed, and their hostility to me becomes inexplicable.

12. I would that they were even cut off which trouble you. The Greek interpreters all understand this of self-mutilation. "Would that they who unsettle you would even mutilate themselves." (Davidson.) So understood, the language is an instance of just sarcasm. Let those zealots for a fleshly rite who resort to desperate misrepresentation in defense of it, go the whole figure and make themselves eunuchs, like the priests of Cybele. "Circumcision under the law and to the Jews, was the token of a covenant. To the Galatians, under the Gospel Dispensation, it had no such significance. It was merely a bodily mutilation, as such differing rather in degree than in kind from the terrible practices of the heathen priests." (Lightfoot.)

13-15. PAUL EXHORTS THEM NOT TO ABUSE THEIR CHRISTIAN FREEDOM BY NEGLECTING TO OBEY THE LAW OF LOVE.

13. For, brethren, ye have been called unto liberty. By the word 'for' this statement is made to justify the sharp language of the previous verse. 'I cannot, as you perceive, look upon these Judaistic "subverters," who are creating dissension and bringing you under a yoke of bondage, without deep indignation; for ye were called by the grace of God unto freedom in Christ his Son.' Yet, while justifying all he had said against the advocates of circumcision and the Jewish Law, the apostle feels the need of cautioning the brethren in Galatia against an abuse of their Christian liberty. Perhaps he knew that some had already begun to turn their liberty into license; and, therefore, he adds, **only use not liberty for an occasion to the flesh.** Whether 'use' should be supplied in English to bring out the full sense of the Greek, or some other verb, like *make*, is somewhat doubtful; but looking at the Greek sentence, we prefer 'make' (ποιεῖτε): 'Make not your freedom into an occasion for the flesh'—meaning by 'the flesh' the entire sinful nature of man. Thus the apostle "at once hastens, with more than usual earnestness, to trace out the ineffaceable distinction between true spiritual freedom and a carnal and antinomian license." (Ellicott.) That 'the flesh' here means the whole sinful nature of man is evident from the following paragraph. (Ver. 16-26.) **But by love serve one another.** An exhortation of deep and far-reaching import, reminding us of a wonderful scene at the close of our Lord's ministry, when he taught his disciples to render the humblest service to one another. See John 13 : 4-16. The word translated 'serve,' signifies to render bondservice; and as it is in the present tense, it denotes continuous serving; so that the Revised Ver-

14 For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.
15 But if ye bite and devour one another, take heed that ye be not consumed one of another.
16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.
17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

14 For the whole law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thy-
15 self. But if ye bite and devour one another, take heed that ye be not consumed one of another.
16 But I say, Walk by the Spirit, and ye shall not
17 fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye

sion gives the sense correctly, 'Through love be servants one to another.' 'You can do the humblest work with the utmost freedom of spirit, if you do it for the benefit of your brethren and under the blessed influence of love.' No man ever perceived the beauty and energy of love with a more distinct vision than the writer of this Epistle.

14. For all the law is fulfilled in one word—that is, by observing one precept. The Greek verb is in the perfect tense, and therefore the apostle teaches that whoever has done what is required by the single command which he has in mind, has obeyed the whole law. Of course, he does not intend to affirm that any one has done this, but only that doing this involves doing the rest. **Even in this; thou shalt love thy neighbour as thyself.** See Lev. 19 : 18; Matt. 22 : 39; Luke 10 : 27; Rom. 13 : 9, 10. To obey this command one must have perfect love to his neighbor, and such love cannot exist in a heart that is not filled with supreme love to God. The excellence of the gospel is seen in this, that by it love to God and man is implanted in the heart as it never is by the claims of law; so that by driving men from itself to Christ, for pardon and peace, the law gets an honor and love that it can obtain in no other way. As a rule, for those who have begun to love God, the law is not only holy, but also good; while as a means of salvation for sinners it is powerless. Compare Rom. 7 : 12; Gal. 3 : 21.

15. But if ye bite and devour one another, etc. "He says not simply *bite*, which indicates sudden anger, but *devour*, which implies continuance in an evil mind." Again, "Strife and contention are destruction to those who introduce them, as well as to those who welcome them." (Chrysostom.) The more sacred and intimate the fellowship disturbed, the more difficult is it to restore harmony. "A brother offended is harder to be won than a strong city; and such contentions are like the bars of a castle." (Prov. 18 : 19, Rev. Ver.) But there is some reason to believe that Paul, by his prompt and powerful defense of the gospel, together with his earnest delineation of a true Christian life in contrast with a life of sin, arrested the influx of error and restored the churches to harmony in the truth.

16-26. CONTRAST BETWEEN A LIFE CONTROLLED BY THE FLESH AND A LIFE CONTROLLED BY THE SPIRIT: THE FORMER UNCHRISTIAN, THE LATTER CHRISTIAN.

16. This I say then—more exactly, *Now I say* (Revised Version), or, *mean.* **Walk in the Spirit.** Better, *Walk by the Spirit* —that is, under the guiding impulse of the Holy Spirit, and so in conformity with his will. **And ye shall not fulfil the lust of the flesh.** The double negative in the Greek may be properly rendered, as in the Revised Version, *ye shall by no means fulfil the lust of the flesh.* The word 'flesh' does not here signify the bodily part of man, to the exclusion of his spirit, but his sinful nature—that is, his entire nature before conversion, and whatever is sinful in his nature after conversion. According to Thayer's "Lexicon," it "denotes mere human nature, the earthly nature of man apart from divine influence, and, therefore, prone to sin and opposed to God." The word translated 'lust' signifies 'desire,' 'longing,' 'craving,' and especially, 'desire for what is forbidden.' Compare Rom. 7 : 7, 8; James 1 : 14, 15. When, as in this place, the context shows that it is used in the latter sense, it may properly be translated 'lust,' although the reader must bear in mind that it has no special reference to sensual craving.

17. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other. A confirmation of the foregoing statement. The desire of man's heart before conversion, and of his remaining evil nature after conversion, is opposed to every impulse of the Spirit, and in acting against the work

18 But if ye be led of the Spirit, ye are not under the law.
19 Now the works of the flesh are manifest, which are *these*, Adultery, fornication, uncleanness, lasciviousness,

18 may not do the things that ye would. But if ye are
19 led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are *these*, for-

of the Holy Spirit, may be said to oppose the Spirit himself. Hence the apostle adds the sentence, 'and these are contrary the one to the other.' According to the better textual documents (ℵ* B D* E F G against ℵ° A C° K L P), the true reading is 'for,' instead of 'and.' 'The flesh lusts against the Spirit and the Spirit against the flesh, because they are contrary,' etc. **So that ye cannot do the things that ye would**—or (Revised Version), *that ye may not do the things that ye would.* The probable meaning of the clause, when compared with Rom. 7 : 15, 16, is that the opposition of sinful desire arrests the better choice 'so that' it is not carried into effect. It will also be noticed that the verb 'lusteth' is not expressed after the word 'Spirit.' Many interpreters would, therefore, supply a word of similar import, but less associated with evil, such as 'contends,' or 'strives.' Yet this is both unnecessary and unnatural. Compare Luke 22 : 15, "With desire I have desired to eat this passover with you before I suffer." As to the force of the Greek word (ἵνα), translated 'so that,' see Buttmann's "Grammar," 239, who argues that it may be translated *so that* in a number of passages. Winer, Meyer, and Fritzsche insist upon the telic sense. Dr. Hackett maintains that the telic sense may be retained here. "The apostle predicates the teleological aim here of the 'flesh' (σὰρξ), or sinful principle in man, which, according to a correct anthropology, is viewed as the ascendant influence before the beginning of a new life, and after that, as still striving to maintain its ascendency." After having said that the two principles are thus arrayed against each other, he goes on to adjust the sequel of the sentence to that posture of the conflict: "They are opposed to each other, I say, and the danger is that you will remain under the old domination—the flesh, in this struggle with the Spirit, striving to bring it about that you should not do the things which the Spirit has taught you to approve," etc. Meyer and Ellicott understand that each of these principles strives against the other, that you should not do the things which you would do, or will. In case you would do what is approved by the Spirit, you are prevented by the flesh to the extent of its power; and in case you would do works of the flesh, you are prevented by the Spirit's influence. This is certainly conceivable, bearing in mind the personification of the flesh and the personality of the Spirit; but it seems to me a less natural thought than the one expressed by 'so that,' etc.

18. But if ye be led of the Spirit (*are led by the Spirit*), **ye are not under the law**—or, *under law.* For the article is wanting in the original text, and need not here be supplied in translation. In this verse the apostle declares that the influence of the Spirit is of such a nature as to deliver one from bondage to the law as a means of justification. Animated by that influence, he is truly free, and does the will of God under the impulse of love. Hence, the fact that one is led by the Spirit renders it certain that he is not under law. Moreover, it is evident from a comparison of this verse with ver. 16 and 17, that the law is conceived of as in some way arousing the selfish nature of man into controlling action, while the Spirit inspires him with gratitude and benevolence. The former may beget fear and remorse on the one hand, or self-righteousness and pride on the other; but it does not produce the fruit of trust or love or personal devotion, while the latter produces these, and thereby weakens, if it does not destroy, self-righteousness, pride, and fear.

19. Now the works of the flesh are manifest, which are these—or, 'of which class are' the following. The apostle does not aim to give a full list of sinful works, but specimens which are well known to his readers. This enumeration is translated more correctly in the Revised Version than in the Common Version, thus: *Fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revellings, and such like*—a black catalogue of sins issuing from a selfish heart! Compare the words of Jesus in Matt. 15 : 19, "For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are things which defile

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,
21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.
22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

20 nication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divi-
21 sions, parties, envyings, drunkenness, revellings, and such like: of the which I [1]forewarn you, even as I did [1]forewarn you, that they who practise such
22 things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffer-

1 Or, *tell you plainly.*

the man." Bengel divides these sins into those 'committed (1) with one's neighbor; (2) against God; (3) against one's neighbor; (4) on one's self.' Lightfoot groups them in the same way as (1) *sensual passions*—'fornication,' 'uncleanness,' 'licentiousness'; (2) *unlawful dealings in things spiritual*—'idolatry,' 'witchcraft'; (3) *violations of brotherly love*—'enmities,' . . . 'murders'; (4) *intemperate excesses*—'drunkenness,' 'revellings.' The word 'fornication' appears to signify, in this place, illicit sexual intercourse in the case of those married or of those unmarried; 'uncleanness,' impurity of profligate living, including pederasty; and 'lasciviousness,' open wantonness of conduct, bold defiance of moral order—for example, in the case of whoremongers and harlots. 'Idolatry' denotes the open recognition and worship of false gods, and 'sorcery' the use of magical arts, many of which were practiced in secret. The specifications following these need no explanation; they are sins which spring from selfishness and produce contention, division, and weakness in the churches. I would translate the words 'enmities, strife, jealousy, wraths, intrigues, divisions, factions, envyings, murders, drunkenness, revellings.' The word translated 'wraths' appears to denote 'outbursts of wrath.'[1] The last two nouns, 'drunkenness' and 'revellings,' differ in that the latter is more comprehensive in meaning. It generally includes the former, though it may be sometimes used where there is no complete intoxication. **Of the which I tell you before, as I have also told you in times past** (*forewarn you, even as I did forewarn you*)**: that they which do** (*practise*[2]) **such things shall not inherit the kingdom of God.** 'Even as I did forewarn you' refers to what he had said during his second visit to the churches of Galatia, when some of these 'works of the flesh' had begun to appear among them. 'Shall not inherit,' etc. Whatever may be the relation of men to the church, however loud their profession of faith in Christ, they will perish at last, if their works are such as those just enumerated. They that are of the flesh cannot please God, nor can they "partake of eternal salvation in the Messiah's kingdom"; for they are not sons of God through faith in Christ Jesus, since the faith which they profess to have does not work through love. See ver. 6.

22. But the fruit of the Spirit. Sieffert holds, against Meyer, that "the collective singular, 'fruit,' is intended to fix attention on the inner unity of 'the fruit of the Spirit,' as contrasted with 'the works of the flesh,' which spring out of many different desires." **Is love, joy, peace, longsuffering, gentleness, goodness, faith.** The Revised Version substitutes 'kindness' for 'gentleness,' and 'faithfulness' for 'faith'—in both cases an improvement: in the former, because the Greek word (χρηστότης) signifies 'kindness'

[1] The word for 'murders' is not found in the Sinaitic and Vatican MSS., or in five cursives. But it is in A C D E F G K L P, and most cursives; also in both forms of the Syriac, the Memphitic, the Armenian, Æthiopic, Gothic, and Vulgate Versions; and is accepted by Lachmann, Meyer, the Revisers. Compare Rom. 1:29. "The fact, however, of the same alliteration occurring in another epistle written about the same time, is rather in its favor, and the omission in some texts may be due to the carelessness of a copyist transcribing words so closely resembling each other. The reading must, therefore, remain doubtful." (Lightfoot.)

[2] A distinction ought to be made in translation between ποίειν and πράσσειν, though the words are of similar meaning. "Roughly speaking, ποίειν may be said to answer to the Latin *facere*, or the English *do*—πράσσειν, to *agere*, or English, *practise*. Ποίειν, to designate performance; πράσσειν, intended, earnest, habitual performance. Ποίειν, to denote merely productive action; πράσσειν, definitely directed action. Ποίειν, to point to an actual result; πράσσειν, to the scope and character of the result. In Attic, in certain connections the difference between them is great; in others, hardly perceptible." (Schmidt.) "The words are associated in John 3:20, 21; 5:29; Acts 26:9, 10; Rom. 1:32; 2:3; 7:15, seq.; 13:4." (Thayer.)

23 Meekness, temperance: against such there is no law.
24 And they that are Christ's have crucified the flesh with the affections and lusts.
25 If we live in the Spirit, let us also walk in the Spirit.
26 Let us not be desirous of vainglory, provoking one another, envying one another.

23 ing, kindness, goodness, faithfulness, meekness,
24 [1] temperance: against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.
25 If we live by the Spirit, by the Spirit let us also
26 walk. Let us not be vainglorious, provoking one another, envying one another.

1 Or, *self-control.*

or 'graciousness,' rather than 'gentleness,' though gentleness may be included in kindness; and in the latter, because the context requires us to think of a quality which has respect to human relations.

23. Meekness, temperance. *Self-control* is a better rendering of the Greek word for 'temperance.' If there be any special reference to moderation in the use of food or drink, this reference must be inferred from an assumed contrast between this word and the words 'drunkenness' and 'revellings' in ver. 21, and not from any such limitation in the meaning of the word itself. The most that can safely be said is this, that self-control fairly embraces thorough 'temperance' in the use of food and drink. Neither food nor drink of any kind should be used in such a manner as to injure health of body or of mind. **Against such there is no law.** They are all good, and not evil. The law is *for* them, not *against* them. "If ye are led by the Spirit, ye are not under law." (Ver. 18.) "Law is not made for a righteous man, but for the lawless and disobedient," etc. (1 Tim. 1 : 9, 10.) Yet it approves all that is right, though it cannot produce it in fallen man.

24. And they that are Christ's have crucified the flesh with the affections and lusts. The Revised Version is preferable, *And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.* Yet the word 'thereof' might properly be stricken off, because unnecessary to the sense and representing no word in the original. The verb 'have crucified' expresses a completed act, referring, without doubt, to their conversion. At that time they died with Christ that they might live unto God. See 2 : 19, 20; 3 : 26, 27. "To Christians ideally considered, as here, this ethical mortification of the flesh is something already accomplished (compare Rom. 6 : 2–14); but in reality, it is also renewed continually (Rom. 8 : 13; Col. 3 : 5), though the latter fact is not mentioned in this place." (Meyer.)

25. If we live in (or, *by*) **the Spirit, let us also walk in** (*by*) **the Spirit.** Let the outward life agree with the inward. If the latter is moved and directed by the Spirit of God, the former should be controlled by the same divine influence. But that is not an influence which operates without regard to human freedom. No Christian will be kept in the narrow way, unless it be by his own consent and choice. The exhortation means watchfulness, prayerfulness, and effort. The Greek verb for 'walk' is not the same in this verse and in ver. 16. The one used here suggests the idea of an orderly procedure, perhaps of moral and religious conduct regulated by a settled purpose.

26. Let us not be desirous of vainglory, provoking one another, envying one another. If we give to the Greek word translated 'be' its usual signification, the first part of this verse must be translated, '*Let us not become vainglorious*,' as if that were a sin to which Christians were liable, but of which the Galatians had not in any marked degree been guilty. A conceited, vainglorious person is certain to provoke others to dislike and criticize him. At the same time, he is liable to be envious of those who receive the attention and respect which he imagines to be due to himself. It is, therefore, very difficult to preserve brotherly love in churches where some are puffed up with pride, thinking of themselves more highly than they ought to think. See Rom. 12 : 3.

CHAPTER VI.

BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.
2 Bear ye one another's burdens, and so fulfill the law of Christ.

1 Brethren, even if a man be overtaken [1]in any trespass, ye who are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou
2 also be tempted. Bear ye one another's burdens,

1 Or, *by.*

Ch. 6: "He adds in the last chapter several general directions, such as relate, for example, to the spirit with which Christians should admonish those who fall into sin, the patience which they should exhibit toward each other's faults, the duty of providing for the wants of Christian teachers, and, in short, performing unweariedly every good work, with the assurance that in due time they should have their reward. (1-10.) He warns them once more against the sinister designs of those who were so earnest for circumcision, holds up to their view again the cross of Christ as that alone in which men should glory, and closes with a prayer for them as those whom he would still regard as brethren. (11-18.)" (Hackett.)

1-10. General Exhortations and Warnings.

1. Brethren. This word must be regarded as a spontaneous, unstudied expression of the apostle's feeling toward the Galatians. Though he had reproved and admonished them sharply, he still loves them as brethren in the Lord, and addresses them with deep affection. Thus love pleads when argument is exhausted. **If** (Revised Version, *even if*) **a man be overtaken in a fault.** The meaning of the verb (προλημφθῇ), translated 'be overtaken,' is considered doubtful. It may signify (as καταλαμβάνω, in John 8 : 4), 'be detected,' or, 'surprised'—that is, in the act of transgression. This interpretation is approved by Ellicott, Lightfoot, and others. If correct, the case supposed by the apostle is one which admits of no doubt as to the offense—that is, as to the certainty of its having been committed. Others believe that the verb describes its subject as involved, before he is fully aware of it, in transgression. He is taken, when off his guard, by temptation; and, before he clearly apprehends his condition, lapses into wrongdoing; so that his offense is less culpable than it would have been had he acted deliberately. It is difficult to decide which of these significations best suits the context; but, on account of the passage in John, we prefer the former. The offense referred to (παράπτωμα) is, "a lapse from truth and uprightness." In the Revised Version it is rendered 'trespass,' and Fritzsche says that it differs "in figure," but not "in force," from the Greek word (ἁμάρτημα), which denotes a sinful deed. **Ye which are spiritual.** Thus the apostle assumes that there were those in the churches of Galatia who were led by the Spirit of God, and who, under the influence of that Spirit, might deal wisely with offenders. But he does not exhort those who were unconscious of bearing 'the fruit of the Spirit' (5 : 22, 23) to undertake this delicate and difficult task of restoring a brother that has been guilty of known sin. **Restore such a one in the spirit of meekness.** The Revised Version 'in *a* spirit of meekness' answers perfectly to the original. A spirit of meekness is a disposition distinguished by that quality and produced by the indwelling of the Holy Spirit. See 5 : 23. A proud or contentious spirit would utterly disqualify one for the service contemplated by the apostle in this exhortation. **Considering thyself, lest thou also be tempted.** "The transition from the plural to the singular gives the charge a direct personal application: each one of you individually." (Lightfoot.) The word 'also' shows that the 'fault,' or lapse into sin, spoken of in the first clause, is occasioned by temptation, and that even spiritual men are liable to be overcome by temptation. "Let him that thinketh he standeth take heed lest he fall." (1 Cor. 10 : 12.) A consideration of one's own weakness will prevent harsh dealing with an offending brother. This general direction of Paul is perfectly consistent with the more detailed method of procedure laid down by Christ in Matt. 18 : 15–18. The aim in both cases is restoration, not excision; though the latter must follow if the former fails.

2. Bear ye one another's burdens, and so fulfil the law of Christ. Not only should Christians possess a sympathetic spirit which

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.
4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.
5 For every man shall bear his own burden.
6 Let him that is taught in the word communicate unto him that teacheth in all good things.

3 and so fulfil the law of Christ. For if a man think-
eth himself to be something, when he is nothing, he
4 deceiveth himself. But let each man prove his own work, and then shall he have his glorying in regard
5 of himself alone, and not of [1]his neighbour. For each man shall bear his own [2]burden.
6 But let him that is taught in the word communi-

1 Gr. *the other*.....2 Or, *load*.

enters into the condition and shares the sorrow of a trespassing brother, but their mutual love, sympathy, and helpfulness should embrace all the cares and sorrows of the spiritual brotherhood. The love of all the members of a Christian church to one another should be like that which Christ has for them. For this evidently is 'the law of Christ' referred to by the apostle. "This is my commandment, that ye love one another, even as I have loved you." (John 15:12.) Compare 1 John 2:7–11. Though the Fourth Gospel was not yet written, it is evident that Paul knew the substance of the Lord's sweet and wonderful command to his disciples.

3. For if a man think himself to be something, when he is nothing, he deceiveth himself. This verse confirms the preceding by showing the evils of an opposite spirit and life. He that imagines himself to be strong and able to stand alone, when in fact he is weak in faith and love, deludes himself. Conceit is not only unsympathetic, it is also unchristian and delusive. The man whose piety is not in his life, but in his imagination, is subject to a fatal but cherished error. Faith that does not work by love will not be recognized as genuine at the last day.

4. But let every man prove his own work. As 'but' indicates, the proving of one's own work, here recommended, is neglected by the man who thinks that he is something when he is nothing. "By their fruits ye shall know them" is a rule that can be applied to ourselves as well as to our neighbors. And it is easier for a Christian to test his *work* by the law of love than it is for him to test his whole spiritual condition by that law. For the work is a definite outcome from his inner life; it is positive, voluntary, and in a sense visible; he can look at it, measure it, weigh it, prove its quality, and go back with it as a lamp into the still, obscure depths of the soul which he could scarcely enter without it. Compare 1 Cor. 11:31. The remainder of the verse is more accurately rendered in the Bible Union Revision: "*And then shall he have* [*the*] *ground of glorying in reference to himself, and not to another.*" For the Greek word (καύχημα) has the article, and does not signify 'rejoicing,' but rather 'the ground of glorying'; here, the ground of glorying which the character of his own work furnishes. Compare the words of Paul in 1 Cor. 4:5: "And then shall every man have his praise from God"; literally, "the praise from God"—that is, the praise due to each. But in this place the apostle has in mind what a Christian man should deem an occasion for exultant thankfulness; it is the service or suffering which, by the grace of God, he is himself enabled to bear; it is his work tested by the law of love, and not his work as compared with 'the other' Christian's work, which may be of the poorest quality. Ellicott's interpretation is excellent: "If any one wishes to find matter for boasting, let it be truly searched for in his own actions, and not derived from a contrast of his own fancied virtues with the faults of others." Compare 2 Cor. 10:17; 11:30; 12:9. In the next verse is a statement of the reason for this method of proving one's own work.

5. For every man shall bear his own burden. Dr. Hackett proposes to translate this verse as follows: 'For each one shall carry his own load,' remarking that "the burdens which the apostle urges his readers to 'bear' (ver. 2) are the faults and offenses of others, toward which we are required to be tolerant, charitable; and the 'load' which every one has to 'carry' is that of his own accountability for all his sins and deficiencies, be it as it may with others, whether they are more or less guilty than himself."

6. But. This particle is omitted in the Common Version. It belongs, however, to the text and must be considered in the interpretation. Giving it, as usual, a slightly adversative sense, the connection of thought is

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.
8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

7 cate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever
8 a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit

as follows: 'But,' though in the matter referred to, each one will carry his own load, it should not be so in everything, **let him that is taught in the word communicate unto him that teacheth, in all good things.** A more literal rendering would be: 'let him that is taught . . . go shares with him that teacheth in all good things.' Compare 1 Cor. 9:11: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" If the word translated 'let him participate with' (κοινωνείτω) is pressed to its utmost extent, it may be taken to mean that members of a Christian church should consider their property as a possession common to themselves and their religious teachers. But this cannot be the apostle's meaning. All that his words imply is that the laborer is worthy of his hire, that one who gives his time and strength to the religious instruction of others should receive from them the worldly things necessary to health and appropriate to one in his condition. See 1 Thess. 2:6, 9; Phil. 4:10–18; 1 Tim. 5:17, 18. Some have supposed that 'in all good things' must refer to spiritual possessions, and that the apostle exhorts the people who are still in need of religious instruction to be partakers in all divine knowledge with their teachers, by eagerly listening to their words and becoming familiar with all they know. But this thought is less suited to the context than the other. For the exhortations of the preceding paragraph show that the Galatians were deficient in mutual love, sympathy, and helpfulness, and these deficiencies are closely allied to neglect of those who served them in the gospel. Compare also the use of the same verb in Phil. 4:15 and Rom. 12:13. In the former, Paul says that "no church communicated with me as concerning giving and receiving but ye only"; and in the latter, "distributing (communicating) to the necessities of the saints." Compare 1 Cor. 9:11. It is also said that all the Greek Fathers who interpret the passage give it the meaning adopted by us.

The apostle proceeds now to enforce what he has just said by an appeal to the divine law of retribution, thus taking up again from another point of view, and with a far-reaching glance into the future, the thought of ver. 4.

7. Be not deceived. Paul uses the same admonition elsewhere, with reference to what immediately follows it. See 1 Cor. 6:9; 15:33. So also here. **God is not mocked** —that is, with impunity. Contemptuous treatment of him is sure to bring evil on those who are guilty of it. The very laws of their nature are his servants, doing his will. Yet every act of sin expresses contempt for his being, authority, and judgment. It will therefore bring upon the sinner a punishment answering to his sin. **For whatsoever a man soweth, that shall** (or, *will*) **he also reap.** This is one of the profoundest testimonies of Scripture as to the moral government of God. There is nothing arbitrary in that government. Retribution will be proportioned to sin, and will be seen to grow out of it with a terrible certainty. "They would none of my counsel, they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." (Prov. 1:30, 31.) But the same principle obtains in the direction of good as well as of evil.

8. For he that soweth unto his (*own*, Revised Version) **flesh shall of the flesh reap corruption.** By 'his own flesh' is meant his own sinful nature, and by 'sowing unto' it must be meant making it the seed plot or ground which he cultivates, and from which his life proceeds; in other words, it is suffering his sinful nature to rule his conduct —nay, it is adopting its influence as the rule of his life. And, therefore, the harvest is 'corruption,' moral worthlessness and decay, the ruin of soul and body forever. **But he that soweth to the Spirit shall of the Spirit reap life everlasting.** Paul does not say 'to his own Spirit,' thus setting the higher principles and powers of man's nature over against the lower, and tracing the harvest of eternal life to man himself; but he says, 'to the Spirit,' thus testifying that a true Christian counts all his right-living a fruit of divine grace in his soul. He yields himself to the influence of the Holy Spirit, and strives with that Spirit to overcome and destroy the

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.
10 As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.
11 Ye see how large a letter I have written unto you with mine own hand.

9 shall of the Spirit reap eternal life. And let us not be weary in well-doing; for in due season we shall
10 reap, if we faint not. So then, [1] as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.
11 See with how large letters I [2] write unto you with

1 Or, *since*.....2 Or, *have written*.

influence of the flesh. And the harvest is 'everlasting (or, *eternal*) life'! Not merely endless existence in some unknown condition, —out of harmony, perhaps, with God and his universe,—but *life*, full, free, pure, joyous, progressive, in fellowship with God, and at home with all his friends; this, and whatever better is conceivable, is embraced in the meaning of 'eternal life,' as used by the sacred writers.

9. And let us not be weary in well doing; for in due season we shall reap, if we faint not. 'In due season'—in its own fitting time, we shall be put in possession of this eternal life. Let us not, then, faint in the way. The words remind us of the apostle's testimony respecting himself not far from the time when this letter was written. "Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory," etc. (2 Cor. 4 : 16-18.)

10. As we have therefore opportunity, etc. Here again, as in a great majority of instances where they differ, the Revised Version is more accurate than the Common Version. *So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.* 'So then' (ἄρα οὖν) is an expression peculiar to Paul: the former showing that the following words agree with something just said, and the latter, that they are a conclusion from that something, 'accordingly therefore.' 'As we have opportunity'—whenever we have a suitable occasion. 'Let us work that which is good.' It is desirable to translate the verb here used 'work,' in order to distinguish it from another, which must be translated 'do' (ἐργάζομαι, 'work'; ποιέω, 'do'). 'Toward all men.' The apostle teaches the same doctrine as his Lord, the doctrine of universal philanthropy and, as far as possible, of universal beneficence. See 1 Tim. 3 : 1-4; Matt. 5 : 44-48; 22 : 39; Luke 10 : 29-37. The 'opportunity' of doing good to foreigners and strangers is comparatively rare, but the disposition to do them good may be constant. Moreover, it is well to bear in mind that facilities of travel and intercourse, are rapidly multiplying the opportunities which Christians have of doing good to all men. 'And especially unto them who are of the household of faith.' Thus all believers in Christ are represented as belonging to one family, and are urged to cultivate a family affection by rendering assistance to one another. In this respect also, the apostle simply reiterates the teaching of his Lord. His exhortation is but the statement, in another and practical form, of the Saviour's 'new commandment,' which was, at the same time, as old as the spiritual nature of man. For that those who are one in spirit and aim and hope should be bound together by special affection, and should make special efforts to benefit one another, is natural, inevitable. The extraordinary love of the early Christians to one another was a surprise to the heathen, and was, in many cases, the principal thing which recommended the new religion to their attention, and compelled them to see in it a beneficent power.

With this beautiful sentiment, the apostle finishes the main body of his Epistle to the Galatians. All that remains is an earnest résumé of what he has said, a brief reference to himself, and a final benediction.

11-16. BRIEF RECAPITULATION.

11. Ye see how large a letter. Better, *See with how large letters I have written unto you with mine own hand.* "If we accept the results of the present exegesis," says Dr. Hackett, "we must translate in this way . . . There is a harmony between this verse, as thus correctly understood, and 2 Thess. 3 : 17, which may be worth pointing out. In the Epistle to the Thessalonians, Paul speaks of the salutation there as added by his own hand, and as being a sign (σημεῖον) or attestation of the genuineness of the letter—such, in fact, as he

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.
13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

12 mine own hand. As many as desire to make a fair show in the flesh, they compel you to be circumcised: only that they may not be persecuted [1] for
13 the cross of Christ. For not even they who [2] receive circumcision do themselves keep [3] the law; but they desire to have you circumcised, that they

1 Or, *by reason of*.....2 Some ancient authorities read *have been circumcised*.....3 Or, *a law*.

generally inserted in his epistles, and which consisted usually of a few words written by himself. His mode of referring to this mark or sign, *so I write* (οὕτω γράφω), shows that it was some peculiarity by which his hand was readily distinguished from that of the ordinary amanuensis. That peculiarity, as appears from the epithet (πηλίκοις, *how great*) in our epistle, was the size of the written characters or letters, for which (οὕτω γράφω, *so I write*) he was well known. Whether Paul wrote the whole Epistle with his own hand, or the last verses only; whether he wrote in so peculiar a way from want of practice, and hence, awkwardness; and whether he alludes to the matter because he would authenticate the letter, or to remind the Galatians of his earnestness and painstaking in their behalf, are questions which do not affect the translation," and were not, therefore, considered by Dr. Hackett in the article from which this extract is made. But in the American Edition of Smith's "Bible Dictionary," he remarks: "The rendering of the Authorized Version —"How large a letter I have written with mine own hand (Gal. 6:11)—might lead us to suppose that in that instance, at least, he departed from his usual practice. But the correct translation removes that impression, showing that the remark applies rather to a few words or verses only of the letter as the customary token of authenticity." (Page 759.)

12. As many as desire to make a fair show in the flesh. 'In the flesh' here means in matters pertaining to the physical nature and outward life. Ritualism was the sphere in which they sought to shine. The forms of godliness were more to them than the reality. And underneath their zeal for Jewish ceremonies was a desire to be considered very religious themselves—at least, in the eyes of their countrymen. **They constrain** (or, *compel*) **you to be circumcised.** Of course, by insisting that without circumcision men could not be saved. In so far as this conviction could be implanted in the minds of the Galatians, they would be compelled by it to submit to the Jewish ritual, and especially to the decisive initiatory act. **Lest they should suffer persecution for** (or, *Only that they may not be persecuted for*) **the cross of Christ.** These Judaizing teachers were, therefore, men who claimed to be Christians, and who were influenced to do as they did by a strong desire to avoid the reproach and persecution which the Jews directed, with all bitterness, against those who forsook the law of Moses to trust in the cross of Christ for salvation. According to the inspired judgment of Paul, they were influenced by a desire to stand well with their countrymen, and especially by a desire to escape persecution from them. Thus the apostle pours a flood of light upon the motives of these Judaizing teachers. In the next verse, he justifies this judgment in respect to their motives by an appeal to one feature of their conduct. 'For the cross' (τῷ σταυρῷ) is used to express the occasion or reason of the persecution. Compare Rom. 11:20, 30 and 2 Cor. 2:13, and Winer p. 216[c].

13. For neither they themselves, etc. Better: *For not even do they themselves who receive circumcision keep the law.* Two questions must here be answered: 1. In what tense is the participle, in the present (περιτεμνόμενοι, who receive circumcision) or in the perfect (περιτετμημένοι)? The reasons which make for the opinion that it is present are: (1) That it is the more difficult reading. (2) That it is fairly well attested; namely, by B (F G) L, and many cursives. For the former reason chiefly we feel constrained to look upon the present tense as probably genuine, and the perfect as a correction. But who are intended by those 'who receive circumcision'—the Gentile Christians or the Judaizing teachers? If the former are intended, we must suppose that some of the Galatian Christians were already submitting to circumcision, but without keeping the law in all respects, or even expecting to keep it. But this is scarcely probable. It would have been an illogical and untenable position for sincere men. Besides, the subject of this clause is evidently

14 But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.
15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.
16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

14 may glory in your flesh. But far be it from me to glory, save in the cross of our Lord Jesus Christ, through [1]which the world hath been crucified unto
15 me, and I unto the world. For neither is circumcision any thing, nor uncircumcision, but a new
16 [2]creature. And as many as shall walk by this rule, peace *be* upon them, and mercy, and upon the Israel of God.

1 Or, *whom*.....2 Or, *creation*.

the subject of the next clause, and the subject of that clause must be the Judaizing teachers. The Greek expression 'who receive circumcision' (οἱ περιτεμνόμενοι) denotes the party practicing and advocating circumcision; and the present participle is used to describe their conduct in its present moral effect. Yet they do not keep the law in all its parts themselves. **But they desire to have you circumcised, that they may glory in your flesh.** For by making proselytes to Judaism they would gain the approval of their countrymen, without renouncing their confidence in Christ. The mere outward conformity of Gentile Christians to the Jewish Law in the initiatory rite, through their influence, would furnish them matter for boasting among the Jews, something to which they could appeal as evidence of their fidelity to the law. Thus they were selfish and hypocritical, seeking their own ends while professing to seek for the salvation of the Gentiles. Certainly the Galatians would do themselves irreparable harm if they should give heed to the counsels of such men.

14. But God forbid that I should (*far be it from me to*) **glory, save in the cross of our Lord Jesus Christ, by whom** (*through which*) **the world is** (*hath been*) **crucified unto me, and I unto the world.** The expression '*far be it*' (μὴ γένοιτο) is always employed by the apostle to declare his horror at or repugnance to some doctrine or act. So here, the thought of glorying in anything save the cross of Christ is represented as shocking to his mind. And by 'the cross of Christ' he certainly means the propitiatory death of the Redeemer. In that he was ready to glory and exult forever, but in nothing else. In that was to be found pardon and peace, victory over sin, and eternal life in the age to come. There is a slight ambiguity in the word translated 'which,' as the form of the Greek relative must be the same whether it refers to 'the cross' or to the 'Lord Jesus Christ.' Indeed, the same prououn would be used if Paul intended it to represent the complex idea of 'the cross of Christ.' Perhaps we cannot do better than to give it this wider reference, and if so the rendering of the Revised Version 'through which' is correct. It was then through the propitiatory death of Christ upon the cross that Paul felt himself to be dead unto the world, and the world dead unto him. By this double expression he seeks to emphasize his utter abandonment of sinful aims, his entire separation from all that does not belong to Christ, his profound indifference and even opposition to every ceremonial which turned him away from the Lord Jesus. And as a reason for this he adds the following statement:

15. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature (or, *creation*). Why then does the apostle oppose circumcision so earnestly? Because it was insisted upon as a means of acceptance with God, as one of the legal works on which salvation depends,—though it has no power to give the new life in Christ which is the beginning and the pledge of eternal peace. He therefore puts it on the same level with uncircumcision, which no Jewish or Gentile convert was foolish enough to imagine a means of acceptance with God. In fact, both Jews and Gentiles were condemned by the Divine Law which they had broken, and their only prospect of recovery was through faith in Christ. *A new creation* is the one thing needful to a sinner. A new birth through the power of the Holy Spirit, by which he enters on a life of love, joy, peace, longsuffering, kindness, goodness, fidelity, meekness, self-control, is the only means of justification. And this is *a new creation:* not a shoot from the old sinful nature, but a holy seed implanted by the Sprit of God and nourished by his grace.

16. And as many as walk (or, *shall walk*) **by this rule, peace be on them, and**

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.
18 Brethren, the grace of our Lord Jesus Christ *be* with your Spirit. Amen.

17 From henceforth let no man trouble me: for I bear branded on my body the marks of Jesus.
18 The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

mercy, and upon the Israel of God. 'This rule,' or canon, is the principle just stated (ver. 15) that everything depends on *a new creation* in Christ Jesus. And if we adopt the reading 'shall walk,' we see that Paul recognizes the necessity of abiding in the truth and acting in harmony with it. He does not invoke the peace of God upon those that are now walking by this rule, or that have accepted it hitherto, but upon such as continue to the end in such a course. And by 'the Israel of God' he means without doubt the true Israel, those who are sons of God through faith in his Son, whether of Jewish or Gentile descent after the flesh.

17-18. Personal Request and Benediction.

17. From henceforth let no man trouble me. That is, by calling in question my apostolic authority or by perverting my gospel. The words may be literally rendered: *Henceforth let no one prepare for me heavy labors, or troubles.* For Paul was often oppressed by the care of all the churches, and especially when any of them were rent by factions, or were in danger of being led away from the truth. Such conditions imposed heavy burdens on him, filled his spirit with anxiety, and would have been insupportable but for the strength which Christ imparted to him. (Phil. 4:13.) **For I bear in my body**—or, *For I bear branded on my body the marks of Jesus.* (Revised Version.) The pronoun 'I' is emphatic, implying that this was not true of Judaizing teachers who had impeached his authority and attempted to render his work vain. Moreover, he appeals to the scars which were in his body as signs of the persecution which he had suffered for Christ's sake, and as brand-marks declaring that he was Christ's bondservant. "The marks attested who the apostle's Master was." (Ellicott.) "Jesus is my Master, my Protector. His brand is stamped on my body. I bear this badge of an honorable service." (Lightfoot.) See John 15:20; 16:2; 2 Tim. 3:12; 2 Cor. 4:10; 11:23.

18. Brethren, the grace of our Lord Jesus Christ, etc. *The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.* (Revised Version.) The only difference between the Common Version and the Revised Version is in the position of the word 'brethren.' In the original it stands at the close of the sentence, "an unusual and emphatic position; compare Philemon 7." "Thus," says Bengel, "the severity of the whole Epistle is softened." Note also the benediction itself, which directs the minds of his readers to 'the grace of our Lord Jesus Christ' as the sum of all good. And then with the ratifying 'Amen' the great apostle commits this wonderful Epistle to some faithful messenger, who will bear it quickly to the churches of Galatia.

COMMENTARY

ON THE

EPISTLE TO THE EPHESIANS.

BY

JUSTIN A. SMITH, D. D.

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INTRODUCTION TO THE EPISTLE TO THE EPHESIANS.

I. THE EPISTLES OF THE CAPTIVITY.

Four of the epistles of Paul, owing to the circumstances under which they were written, are sometimes grouped in a general mention of them, as "Epistles of the Captivity." These are the epistles to the Ephesians, the Colossians, the Philippians, and to Philemon. In three of these the writer speaks of himself, expressly, as being at the time of writing a prisoner: three times in that to the Ephesians (3 : 1 ; 4 : 1 ; 6 : 20), once to the Colossians (4 : 18), and once to Philemon. (1 : 1.) Allusions in the letter to the Philippians imply the same fact, as respects the condition of the writer. In one place (1 : 13), he speaks of his "*bonds*," as having become manifest in Christ throughout the whole Prætorian guard" (Revised Version, "Prætorium," in the margin); while in another (4 : 22) where he mentions "Cæsar's household," we are made to understand by his "bonds," not only imprisonment, but imprisonment where his influence was felt in the Imperial Court; in other words, at Rome. The four epistles afford evidence, also, of having been written so nearly at the same time as to have been sent, three of them at least, to those for whom they were intended by the same persons; to the Ephesians by Tychicus (6 : 21, 22), to the Colossians by Tychicus and Onesimus (4 : 7–9), to Philemon by Onesimus again. Although the Epistle to the Philippians was sent by another hand, that of Epaphroditus, still the evident condition of the writer is so much the same as in the other cases, that its composition under the same circumstances seems the only right conclusion.

That this imprisonment was at Rome is matter of general agreement among writers upon these epistles, although some attempt has been made to show that it was at Cesarea, and during the time of Paul's waiting in that city, pending the arrival of the new Procurator, Porcius Festus. The effort to establish this, however, is a forced one, and in the opinion of good judges, far from successful. One can hardly help sympathizing, indeed, with the "surprise" of Archdeacon Farrar ("Life and Work of St. Paul," p. 591, note), that such a critic as Meyer should accept this view. The mention of "Cæsar's household," from converts in which Paul sends greetings to the Philippians, and by which can in no way, though one German critic, Bottger, strangely argues for this, be intended the palace of Herod in Cesarea; the presence with him of such brethren as Tychicus, Onesimus, Marcus, Epaphras, and Jesus Justus, who are nowhere spoken of as with him at Cesarea, and very unlikely to have been so; the desire expressed by him in one place that he might have utterance given him so as to open his mouth boldly, to make known the mystery of the gospel (Eph. 6 : 19), implying opportunity for such utterance like that allowed him at Rome, but not so far as appears in the city of his earlier imprisonment:—in fact, what may be termed "the local coloring" in all four of these epistles is such as to compel the conclusion that only a decided tendency toward what Farrar calls "hypercritical ingenuity" could make one satisfied with any other

theory of location for the imprisonment during which they were written than that which places it in the imperial city itself.

Of the duration of this imprisonment, and of the occupation of the illustrious prisoner while it lasted, we learn from the concluding words of the "Acts": "And Paul dwelt two whole years in his own hired house, and received all that came unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, no man forbidding him." As to the date of his arrival in Rome, and so that at which his two years of captivity began, we are to note that his departure from Cesarea occurred upon the arrival in that city of Porcius Festus "in Felix's room" as Procurator of Judea. This has been shown to be in the year A. D. 60 (Wieseler, quoted by Rev. G. Lloyd Davies). In the autumn of that year those who were to conduct Paul to Rome, as a prisoner, sailed with him from Cesarea. In the spring of the following year, A. D. 61, he arrived in Rome, and the two years of his imprisonment began, closing, it is thought, in the spring of the year A. D. 63. At this point, our certain knowledge of him ceases, save that mention is made by writers such as Clemens, "the disciple and companion of Paul," by the "Canon of Muratori," and by Eusebius, of his release from this imprisonment, his subsequent missionary journeys "to the boundary of the West," and his martyrdom under Nero. It was during this latter period, supposed to be within the dates A. D. 63 and A. D. 68, that the two epistles to Timothy and the Epistle to Titus were written; the second to Timothy being last of all these productions of the Great Apostle. (See Hackett's "Commentary on the Acts" in this series, p. 325.)

These four epistles of the Captivity, with the study of one of which we are to be occupied in the pages following this introduction, derive from the circumstances under which they were written an individuality quite as marked as one discovers in their contents. The author of them is not now, as in the case of so many other of these remarkable productions, actively pursuing his missionary journey from city to city, or amidst the activities and anxieties of his daily ministry at Corinth or Athens or Philippi. We picture him in the hired lodgings at Rome, which he had been permitted to occupy, instead of any one of the prisons there, such as that which tradition assigns to him in his second imprisonment, and from which he went forth to his death. He enjoys, it is true, a measure of freedom not commonly allowed to prisoners, yet is in one way never permitted, by night or by day, to forget the fact of his real condition. The hand with which these letters were written wore, during the whole two years of his captivity, a chain, the other end of which was fastened to the left hand of the soldier who guarded him. This unwelcome attendance was never under any circumstances intermitted, and the fact of it lends genuine pathos to those places in his letter to the Ephesians, where, in speaking of himself as "the prisoner of Jesus Christ," or, "prisoner in the Lord," he uses the Greek word ὁ δέσμιος, which means, "one bound with a chain."

Apart from this, we find the tedium of his captivity relieved in ways which almost surprise us. The "Cæsar" to whom he had "appealed" was that Nero whose name in history is the synonym of brutal tyranny. This bad man had not yet arrived at that extreme in degrading personal vices and utterly heartless cruelty which he was soon to reach, but he was well on the way thither. He had recently put to death his own mother, Agrippina; he had become otherwise a terror and a horror to those nearest his person; he had dismissed from his counsels the only reputable men who had remained there, his teacher, the philosophical Seneca, and the Prætorian Prefect Burrus, and had surrendered himself wholly to the guidance of a man almost as despicable as himself, Tigil-

linus. What Rome was under such a "Cæsar" it is not difficult to imagine. That one like Paul should have passed these two years of his captivity there in such vicinity to the court as to win converts in the imperial household itself, and still with so little of molestation, and so much freedom of opportunity for "teaching the things which concern the Lord Jesus Christ," seems remarkable. And the more so as it was by command of this same emperor that, a few years later, he was to suffer a martyr's death.

However we account for it all, on the ground of Nero's preoccupation with other things, or want of knowledge of either the apostle or the causes of his imprisonment, or general indifference at the time to matters of religion, we can at least see in it a divine ordering of events so as that the church of later ages should not miss that treasure of spiritual instruction and stimulus and comfort which these Epistles of the Captivity supply. His own sense of something like this, the apostle intimates where he speaks of himself as "the prisoner of Jesus Christ" (3 : 1)—not Nero's, but Christ's ; and with a mission even in this regard as distinct, as clear, as inspiring as when called into Macedonia, or when standing before his audience on Mars Hill at Athens.

Of this we become the more conscious as we study these epistles themselves, especially the two of them which so remarkably resemble each other, and which differ in some respects so widely from all other of Paul's writings—those to the Ephesians and the Colossians. With the former of these we are now to be concerned in the pages which follow.

II. EPHESUS AND THE CHURCH IN THAT CITY.

Next to Jerusalem and Antioch, Ephesus holds the most conspicuous place in the very earliest annals of Christianity. As the scene of Paul's labors during "the space of three years ; " as the site of the most important of those "seven churches of Asia," to which John wrote from Patmos ; as the centre of Asian Christianity during all the early centuries, as it had long been for the same wide and populous region the centre of Pagan power, and culture, and corruption, Ephesus, after Jerusalem and Antioch had lost the prominence in Christian progress which they originally enjoyed, long held a place second only to Rome itself.

Of the city, as Paul found it, Farrar says ("Life and Work of St. Paul," p. 356) : "It was more Hellenic than Antioch, more Oriental than Corinth, more populous than Athens, more wealthy and more refined than Thessalonica, more skeptical and more superstitious than Ancyra or Pessinus." That temple of Diana, which was the chief ornament of the city, was also the chief centre of every manner of corruption. "Just as the mediæval sanctuaries," says Farrar, "attracted all the scum and villainy, all the cheats and debtors and murderers of the country round, and inevitably pauperized and degraded the entire vicinity—just as the squalor of the lower purlieus of Westminster to this day is accounted for by the direct affiliation to the crime and wretchedness which sheltered itself from punishment or persecution under the shadow of the Abbey—so the vicinity of the great temple of Diana reeked with the congregated pollutions of Asia." The temple enjoyed what was termed the right of asylum, where criminals of every class found shelter against arrest or punishment, a circumstance which, while it enhanced the fame of this celebrated shrine, was a source of active moral contagion of the worst kind.

Paul appears to have been drawn to this city as the centre of his own labors for a considerable period, partly by its leading position among the cities of Asia Minor, partly by the fact that he found "a great door and effectual open to" him there (1 Cor. 16 : 9),

although at the same time there were "many adversaries." A stronghold of the most corrupting forms of Paganism, it was at the same time a centre of commerce, of literature, and of learning, with a name famous in the history of Grecian art and Grecian philosophy. Finding some there imperfectly instructed, and knowing only the baptism of John, yet favorably disposed to Christianity, he had, in these, first-fruits of his own labor in the Lord. With these twelve as fellow-laborers, he began preaching, first in the synagogue of the Jews, then "in the school of one Tyrannus," while the attestations of divine power in the working of miracles gave his word great effect. "So mightily grew the word of God and prevailed." The storm of opposition which subsequently arose, and the circumstances of peril amidst which his own work in Ephesus came to an end, naturally helped to invest his recollection of this period in his ministry with interest, and to keep alive sympathy and concern on behalf of the church he had planted there.

Of this the Epistle to the Ephesians affords example and illustration. He seeks to fortify them in knowledge and conviction of those Christian truths which are at once most fundamental and most inspiring. To this he adds warnings and injunctions in regard to duties of the Christian life in various relations, put in a form to suggest how fully he had in mind the peculiar surroundings and exposures of those to whom he wrote. It is a notable fact that the vivid and impressive picture of the Christian soldier clad in "the whole armor of God," which has so often been studied and applied in connection with the perils to which believers are exposed in a world abounding in temptation, occurs in this Epistle, addressed to a church whose liabilities in that regard were so peculiar. From all these circumstances the message "to the angel of the church in Ephesus" from John in Patmos (Rev. 2 : 17), first of these addresses to the seven churches, draws a peculiarity of interest which may prepare us for a more interested study also of the Epistle now before us.

III. AUTHORSHIP OF THE EPISTLE.

That a question as to the authorship of this Epistle should have arisen amongst critics may well seem remarkable. Either it must have been written by "Paul, an apostle," who is announced as its author in the opening words, or it is a forgery. If a forgery, it is certainly a most surprising one. Imitation of an author's style is comparatively easy, especially when there are characteristic peculiarities or mannerisms; although actual success, even in such cases, is one of the rarest incidents in literary history. In the present case, the question as to style is the least difficult of all. The strange thing would be, as Farrar observes in writing upon the subject, that one whose purpose was "to deceive the church and the world," should have "poured forth truths so exalted, and moral teaching so pure and profound." This, too, we may add, with so many indications of the deepest sincerity, and at times such intensity of emotion. Added to this is the fact that no critic has attempted to suggest any real author other than the apostle, or to explain how it could be that a man in that age capable of writing an epistle second to none in the indications it affords of the highest intellectual and spiritual gifts, yet was never so conspicuous in any other way as to be known even by his name.

The two critics whose denial of Paul's authorship of this Epistle has attracted most attention are De Wette and Baur. The chief grounds urged by the former may be thus stated. 1. The resemblances noticed between this Epistle and that to the Colossians, suggesting, as is urged, the likelihood of the former being partly a copy and partly an imitation of the latter. To which it may be replied, that the differences between the two

are quite as noticeable as the resemblances, while these differences exist in the case of those peculiarities which are most characteristic of each; also, that there can be nothing remarkable in the fact that, written so nearly at the same time and under the same circumstances, there should be in these two epistles occasional use of the same phraseology, or even here and there almost identity in both thought and expression. 2. The second of De Wette's grounds of objection is what is claimed as unlike Paul, in the diction, and even in the teaching of the Epistle. It is certainly a hard measure for an author if he can claim proprietorship in his own work neither because in it he is like, nor because he is unlike himself. The two points of objection are certainly not consistent each with the other, and may be treated as rendering us the service of mutually supplying all the really needed answer to either.

Baur, in what he has to say upon the subject, dwells much upon certain words and allusions in the Epistle which he interprets as having reference to Gnostic and other heresies that appeared only after the death of this apostle. Such words and allusions are very few in number, and by no means necessarily refer to heresies of any kind, although in the Epistle to the Colossians such reference is more evident. But even if the fact be as supposed, any resemblances in words or phrases used to those customary later in heretical writers may, as Eadie suggests, as well be due to imitations of Scripture phraseology on the part of these writers, which, indeed, is known to have been their practice. "The Gnosticism of the second century," says Dr. Eadie, "was not wholly unchristian, either in idea or in nomenclature, but it took from Scripture whatever in thought or expression suited its specious theosophy, and borrowed such materials to a large extent from the New Testament. Such a procedure may be plainly proved. The same process has been repeated in various forms, and in more recent times, in Germany itself. The inference is not," he adds, "as these critics hold, that the epistles to Colosse and Ephesus are the product of Gnosticism in array against Ebionitism, but only that the Gnostic sophists gilded their speculations with biblical phraseology."

It is surely unnecessary for us to occupy more space than we have now done with this example of a method in criticism whose achievements have been so futile, and whose real claim to attention, never great, is now scarcely appreciable. It would be difficult to name any one of the writings of the Great Apostle which in its substance, and diction, and spiritual tone offers less opportunity for such a theory of authorship as these critics have proposed, than the Epistle to the Ephesians. It should be added that until these late years the Pauline authorship of the Epistle was never questioned in any quarter, the testimony of primitive Christianity in that regard being absolutely unanimous.

IV. TO WHOM ADDRESSED.

In two very ancient manuscripts, the Sinaitic and the Vatican, both belonging to the middle of the fourth century, and in one other of much later date, the first verse in the Epistle is found with the words "in Ephesus" (ἐν ἐφέσῳ, in the Greek) omitted. Passages occur, also, in certain of the oldest Christian writers which by some critics are interpreted as implying that in the copies of the Epistle used by them, these two words are not found. Others read these passages differently, and at most the sense, in so far as this point is concerned, is doubtful. Upon the other hand, in the second of the two manuscripts just named, the Vatican, the words (ἐν ἐφέσῳ) are given in the margin, perhaps as suggesting that they ought to be supplied in the text, while in the Sinaitic manuscript a similar marginal entry appears, though considerably later in date than the manuscript. The Alexandrian manu-

script, belonging to the fifth century, has the words in the text itself. The same is true of all the old versions, while such writers as Ignatius, Irenæus, Clement of Alexandria,—all of them writing before the close of the second century,—Tertullian, Cyprian; all of these, save the first, certainly, and Ignatius himself probably, quote or otherwise speak of the Epistle as written to the Ephesians.

The two ancient writers whose authority is by some critics quoted as against the received theory that the Epistle was addressed to the church in Ephesus, are Origen and Basil the Great. The single passage taken from each of these writers is an example of the fanciful interpretations so frequent in both, and especially Origen. We may quote these passages as translated by Eadie, in the introduction to his "Commentary on the Ephesians." That in Origen is as follows: "We found the phrase 'to the saints that are,' occurring only in the case of the Ephesians, and we inquire what its meaning may be. Observe, then, whether, as He who revealed His name to Moses in Exodus calls His name I AM, so they who are partakers of the I AM are those who be, being called out of non-existence into existence—for God, as Paul himself says, chose the things that are not that he might destroy the things that are."

Basil has a similar conceit in the passage quoted from him. Paul, he says, "in writing to the Ephesians, . . . calls them in a special sense THOSE WHO ARE, saying, To the saints WHO ARE (τοῖς οὖσι), and the faithful in Christ Jesus. For thus those before us have transmitted it, and we have found it in the ancient copies."

A very great deal of critical ingenuity has been expended upon these two passages. Considering them without any attempt of that kind, we find these points, at least, very evident: 1. That both Origen and Basil represent the Epistle as written "to the Ephesians," since they both speak of it in that way. 2. That the meaning they seek to find in such an expression as "the saints that are," is wholly fanciful, and has no place in the present argument. 3. That how much is imported by their testimony to the presence or absence of the words in dispute in ancient copies of the Epistle is wholly uncertain. Even supposing that copies existed in which the words were wanting, that might be accounted for otherwise than upon the theory that Paul himself did not place them in the Epistle as written by himself, while the fact that both Origen and Basil nevertheless treat the Epistle as written to the Ephesians, shows that they themselves were aware of sufficiently good reasons why it ought to be regarded as so written and addressed.

Those who maintain that the Epistle was not intended for the Church in Ephesus, nor written expressly to that church, assume to find an argument in the fact that the Epistle does not have near its close those salutations and other expressions of Christian affection addressed to individuals, which are noticed in other of Paul's letters to churches. This is thought to be remarkable in view of Paul's peculiar relations to the Ephesian Church, as one founded under his own personal ministry, and whose love for it was so touchingly shown in his parting interview with the elders of this church at Troas, while on his way "bound in the Spirit to Jerusalem," knowing that "bonds and afflictions abided him there." It is hence inferred that whatever may have been the destination of this Epistle, that destination can not have been Ephesus, at least Ephesus exclusively. Upon this we may observe: 1. That the salutations and greetings in question are found in letters of Paul to churches which cannot have been, as a body, known to him as the Ephesian Church was, and such salutations were, therefore, naturally sent to those amongst them whom he did thus know, and whom he had personal reasons for remembering in this way. Such is the case with the Epistle to the Romans, the first to the Corinthians, and that to the Colos-

sians. 2. These personal salutations, however, are not so common as those who urge this argument would imply. In First and Second Thessalonians, in the second to the Corinthians, in Galatians, the salutation is wholly general, just as we find it here in Ephesians, the closing verses of which have very warm expressions of Christian attachment, although addressed to the church as such, rather than to individuals. 3. It is easy to see why, in a case like this church at Ephesus, Paul should not single out individuals for express affectionate mention. The entire membership were in a like relationship with him as the minister by whom they had been made to know the gospel and to accept it with all its precious hopes. Even if he had no reason to fear that jealousies might be awakened by special messages to individuals, he would doubtless feel in himself that whatever message of affection he had for one he had for all. The whole Epistle is, in fact (4), pervaded by a tone of personal interest, and seems so much suggested by what he thoroughly knew of those to whom he was writing, that from its first word to its last, it might very properly be regarded as expressing to each member of the Ephesian Church, and to all of them, his love for them as his spiritual children, and his desire for their welfare in all things.

We shall not think it necessary, in view of all, to dwell upon the theory proposed by some and advocated by such writers as Conybeare and Howson, and others, that the Epistle probably had originally the form of a circular letter, being intended for several churches, including Ephesus; that it was sent by Tychicus in a form to be addressed to either the church at Ephesus, the church at Laodicea, or at Philadelphia as delivered by him, and that this may account for the appearance of the words in Ephesus (ἐν ἐφέσῳ) in some, its omission in others, and also for what seems to have been a statement of the heresiarch Marcion, that the Epistle was really written to the Laodiceans. There seems to be no occasion for what appears so much like an evasion of the difficulty, and for which there is no real support.

The sum of all may perhaps be thus stated: One very ancient manuscript, and all of later date save one, contain the words in question. All the ancient versions, including the Syriac and the Latin, have them. All of the most ancient Christian writers, including Origen and Basil themselves, speak of the Epistle as written to the Ephesians, while only these two make any allusion to copies of manuscripts in which the words did not appear. The internal evidence found in the general tenor and spirit of the Epistle justifies the view that it was written to the Ephesians, and to them was addressed, as in the case of other churches named, as this one is, in the opening words. Of recent critics and commentators who upon grounds like these just indicated regard the words "in Ephesus" (ἐν ἐφέσῳ) as belonging to the original text, we name Meyer, Davidson, Stuart, Alexander, Alford, and Eadie. Ellicott, although he regards the Epistle as written to the Ephesians and so addressed, thinks it very probable that it was intended also for other churches in the neighborhood of that metropolitan city, and was for this reason made more general in form than was usual with this apostle. This is not to view it as a circular letter in any proper sense, and may probably be accepted as the correct view. The words (ἐν ἐφέσῳ) Ellicott "retains as genuine."

V. PECULIARITIES OF STYLE.

It is agreed among writers on this Epistle who accept it as genuine, that the Epistle to the Ephesians excels all other writings of this apostle alike in the comprehensiveness of its doctrinal content and in the sublimity of its style. Alford speaks of it as made, in this way, "by far the most difficult of all the writings of St. Paul." Elsewhere he

adds: "As in the Epistles to the Romans, Galatians, and Colossians, the difficulties lie for the most part at or near the surface, a certain degree of study will master, not indeed the mysteries of redemption which are treated of, but the contextual coherence and the course of the argument; or, if not so, will at least serve to point out to every reader where the hard texts lie, and to bring out into relief each point with which he has to deal; whereas here the difficulties lie altogether beneath the surface, are not discernible by the cursory reader, who finds all very straightforward and simple." The student of this Epistle, he says further on, "must not expect to go over his ground rapidly; must not be disappointed if the week's end finds him still on the same paragraph or even on the same verse, weighing and judging."

The two Epistles, to the Ephesians and Colossians, are often compared with each other, and between them there are indeed marked resemblances. Evidently, they were both written very nearly at the same time, and in much the same state of mind and feeling. They are dissimilar, however, through differences both in the purpose of the writing and in the circumstances of those addressed. In writing to the Colossians, Paul appears to have a distinct purpose to gain; a correction of certain speculative tendencies beginning there to appear, more especially a tendency to exaggeration of certain outward observances, such as superstitious distinctions of meats and drinks, feast days, "new moons and Sabbaths"; these being partly remnants of heathen, partly of Judaic, notions of what is essential to religion. In contrast with all this, he sets before them the Lord Jesus Christ, in whom all fullness dwells, and in whom they are to find summed up all the great and precious realities of faith. Thus, in the doctrinal part of the Epistle he dwells upon the person of Christ as "the image of the invisible God," as he in whom all things were created, as head over all things to the church, and as the substance and fulfillment of all types; while to him all manner of outward observance is intended to lead us in faith, and hope, and obedience. It may be true, also, as some think, that incipient heresies of another sort had appeared at Colosse, germs of the later Gnosticism; that to these things the writer refers where he warns against those who would "beguile" them "with enticing words," or "spoil them through philosophy and vain deceit." The purpose of the Colossian Epistle, at all events, is distinctively practical, although in seeking to realize this purpose, the writer touches upon some of the loftiest teachings of the Christian faith.

It is thought by many, and is probably the fact, that the Epistle to the Colossians was written first of the two. In the writing of it, thought and feeling are kindled to a flame. Calling to mind, then, those in another city of Asia Minor, amongst whom he had passed longer periods of personal ministry than in any other case, cherishing toward them a measure of affectionate confidence which encouraged the opening to them of all his mind and all his heart, he resumes his pen in a letter to them, in which, setting forth from those more elementary teachings which he had given to them in his personal ministry, he leads them out in a wider range of revealed truth than he had attempted, either in this case, or in that of any other church. It is "the mystery of Christ" (ch. 3 : 4) in a very special sense, with which he deals; a revelation of the mind, and purpose, and act of God in the great plan of human redemption in no other instance so fully set forth.

The style partakes very much of the nature of the subject. Something of the same peculiarity appears also in the letter to the Colossians, and is due there to much the same cause. No one writes in this manner who is not completely carried away by his theme. There is no attempt, at least in the doctrinal portion of the Epistle, at anything like a concise and orderly construction of the sentences. In repeated instances (as in 2 : 1–4

and 3 : 1–14), a thought is taken up and the thread of it immediately dropped, while another, though a related thought, comes in, parenthetically, and commands attention, till further on, though with very little of orderly readjustment, the first one is resumed. Profound truth, as related to purposes of God in the eternity past, and the person and office of Christ in the great work of redemption, is put in the form of rapid statement, suggesting to the cursory reader, as Alford intimates, scarcely more than a hint of the immensity of the conception or the wide-reaching relations of the doctrine implied. We find, as Dr. Hodge says, "clause linked with clause," as one thought suggests another which cannot wait for utterance, till the writer "is forced to stop and begin his sentences anew." To appreciate the reason of this, we must see the writer of the Epistle in his forced comparative seclusion, and realize how the fervor of his soul, which had been wont to find such ample expression in the ceaseless labors of his ministry from city to city and from continent to continent, is now limited to such casual opportunities as transient visitors might afford him, and to communications, like this, with those in distant cities, whose spiritual welfare was still with him a constant desire and prayer. Meditating thus upon the great themes of his ministry, his soul is filled with them, and when he takes his pen to write the rush of thought and feeling carries him away. It is quite possible, besides, that the peculiarity of style here mentioned is occasioned in a degree by the fact that he writes with a chained hand, the guarding soldier seated near, and perhaps with other things in the surroundings to make deliberate and careful composition a matter of difficulty.

The Epistle to the Ephesians becomes thus a somewhat striking example of the manner in which inspiration not only allows, but uses, peculiarity of character and temperament in the writer, and as well the influences of time and place. It is possible that under no other circumstances would the apostle have found his mind led forth into such a field of inspired meditation or have gained such conceptions of the kingdom of God in its relation to God's own redeemed people. The language he uses has in consequence a peculiar intensity. Five times in the Epistle and twice in the same chapter he employs a phrase (τοῖς ἐπουρανίοις) which it seems impossible to render adequately from the Greek into English. It is imperfectly translated "in the heavenly places"; or, as by some writers, though with a meaning too vague, "the heavenlies"; and in which it almost seems as if the distinction of earthly and heavenly had faded away, so that when he speaks of what is now in possession, it were already heaven begun, even by himself, "the prisoner of Jesus Christ"; or, as if in other connections of the same phrase, the temporal were already lost in the spiritual. We find him also with great frequency using such intense expressions as "the riches of the glory of his inheritance in the saints"; "God, who is rich in mercy"; "exceeding riches of his grace"; "grant you according to the riches of his glory"—the Greek word, (πλοῦτος or πλούσιος), meaning "riches," "wealth," "fullness," "plenitude," becoming thus with him a favorite one for expressing his sense of the wonderful kindness of God to redeemed men. The word for "grace" (χάρις) occurs thirteen times; and may, as Farrar says, be considered "the keynote of the Epistle." The word for "mystery" occurs five times; in no other Epistle more than twice. Another significant peculiarity is the frequent occurrence of compounds with the Greek preposition for "with" (σύν), expressing participation, or community of possession. We find it in such words and phrases as "made alive," or "*quickened together with Christ*," "*raised up together*" with him, "made us *sit together* in heavenly places with Christ," "*fellow-citizens* with the saints," "*builded together* for an habitation of God through the Spirit," "*fellow-heirs*," "*fellow-members* of the body," "*fellow-partakers* of the prom-

ise"—all of which represent a leading thought in the Epistle, which is the union of all believers in a common faith, and hope, and calling, and especially their oneness in Christ.

In a word, we may say that while this Epistle has qualities of style common to this apostle's writings, it has characteristics of its own, due in part to the subject, and in part to the conditions under which it was produced. It should be added, however, that neither the glow of feeling inspired by the subject, nor the peculiar circumstances of the writer, is allowed to mar the logical connection of the general argument, or lessen the force with which all is made to bear upon the special purpose in writing.

VI. SUBSTANCE OF THE EPISTLE IN A GENERAL VIEW.

Although the Epistle to the Ephesians deals so much with doctrine, it is still not a doctrinal treatise, but an Epistle, with the characteristics proper to such. That personal element which gives to epistolary writing its distinctive quality, pervades it, in spite of the fact that direct personal mention, or even express allusion, is less frequent than in most of Paul's letters to the churches. About the middle of the fourth chapter, the apostle turns directly to those whom up to that point he has addressed more in the form of general instruction, and from thence on to the end of the Epistle appeals to them in counsel and exhortation, covering the various relations of the Christian life, doubtless with adaptations to what both he and they knew of their peculiar circumstances. Indeed, he had twice before seemed about to break off the strain of high doctrinal exhortation upon which he had entered at the outset of the Epistle, and to begin upon that more practical appeal. The third chapter opens with, "For this cause I Paul, the prisoner of Jesus Christ, to you Gentiles," seeming as if some matter more directly personal were to follow.

Then the fourth chapter itself begins, "I therefore, I the prisoner in the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called," passing away, however, as before, from that more personal theme to dwell upon the divine provision made in this behalf. With the seventeenth verse of this fourth chapter he enters fully upon that which he has clearly had in view all along, making it evident that this "knowledge in the mystery of Christ" which he had been unfolding, is just intended to make faith more ample, and life more pure and true.

It is, perhaps, not too much to say that the theme of the Epistle, and the writer's method in treating it, are both implied in the third and fourth verses of the first chapter: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love." The three first chapters of the Epistle, and the fourth as far as the seventeenth verse, are an expansion of the doctrinal thought in these two verses; while what follows from the middle of the fourth chapter to the end is devoted to showing how the great motive to holy and blameless conduct in all life's relations, so brought to view, should prompt and rule each Christian believer.

As linking, so to speak, these two main divisions of the whole theme, we have what is contained in verses 3–16 in chapter 4. It is there shown that in the gracious provision made, there is adaptation to the peculiar needs of men in this world. When the Redeemer, his ministry and suffering ended, went up on high, leading captivity captive, he received gifts for men. It was included in the functions of his great office as Redeemer that he should be also in a certain living relation with his redeemed people; not only should impartations of spiritual life flow to them through him, but it was his to endow

them, as the church bought with his own blood, his "body," with ordinances and offices suited to promote in every way their personal growth and their efficiency as instruments of grace and salvation to the world. Thus, in some sense, we have, along with the doctrine of Redemption, the doctrine of the Church, the purpose of both being, as said at the beginning, "that we should be holy and without blemish before him in love." Alike the doctrine of redemption and the doctrine of the church are set forth in a way to some extent peculiar to this Epistle. We have, indeed, the church elsewhere spoken of as "the body of Christ," and offices in the church, with the duties appropriate to each, are in other places named with much more of detail than is attempted here. But in this fourth chapter of our Epistle, the church—not simply nor chiefly the local church, but the church in its largest spiritual sense—is put in a relation with Christ peculiar to this one of all Paul's epistles. The sixteenth verse of the chapter, very difficult of precise exposition, is a wonderful representation of the absolute dependence of each individual Christian, and of the whole spiritual body as such, upon "him who is the head, even Christ." Then what appears of the ultimate unity of this spiritual body is found, as we dwell upon it, to have a wonderful scope of meaning. What is said in ver. 14 of troubled agitations under opposing winds of doctrine, while it has an application to each individual church and each individual Christian, looks in its largest meaning beyond all that is individual and special; it forecasts centuries of stormy division among those claiming to be the followers of the one Lord, anticipating, indeed, all that which for us is now history, and that which for those living after us may be history again. In ver. 13, however, we have foreshadowed that for which we have a right to look in this kingdom of God among men—a coming at last to "the unity of faith, and of the knowledge of the Son of God, the measure of the stature of the fullness of Christ." However it may be elsewhere in the world, in the kingdom of God division struggles ever toward unity, and the time will come when unity, and no longer division, shall be the law of that kingdom. Foretokens of that final issue already appear.

This doctrine of the church may be said to stand as the corollary of that doctrine of redemption which occupies so much of the whole space in this Epistle. As already intimated, this doctrine as unfolded, has its ground in what is said in the fourth verse of the first chapter: "According as he hath chosen us in him before the foundation of the world." What is said more than this is concerned entirely with the fulfillment of that gracious election, so truly divine in its motive, and so complete in its operation. All that we realize in redemption comes to us just in the fulfillment of that purpose. But what is peculiar in the view the apostle here takes of a subject which in other ways he treats of in other epistles, is intimated in the ninth and tenth verses of the same chapter, where we are told how God has "made known unto us the mystery of his will, according to the good pleasure which he purposed in him [that is, in Christ] unto a dispensation of the fullness of times, *to sum up all things in Christ*, the things in the heaven, and things upon the earth." This is the central thought of all which is said here upon this great theme of human redemption—"to sum up all things in Christ." The writer returns to it again and again. It is in reference to it, chiefly, that he makes those Gentile Christians at Ephesus so fully aware of "the grace of God" shown to them, in that the full treasure of this gracious provision had been made as free to them as to God's covenant people themselves. It is also what lends peculiar significance to that which is said of the ultimate unity of the church. It is to be unity *in him*. Christ is one day to fully and gloriously appear before the universe of men and angels in that transcendant personality

which belongs to him as the Redeemer of men and the Head over all things to the church. That is the thought which there, in his Roman prison, has seized upon and fired the whole soul of the writer of this Epistle, and the thought which imparts to what he here says such intensity of feeling and such dignity of utterance. In proportion as we realize this, and in proportion as we enter into the substance and spirit of what we find here written, shall we feel the force of the appeal based upon this view of what our redemption imports, that we do indeed "walk worthy of the calling wherewith we have been called."

VII. ANALYSIS OF THE EPISTLE MORE IN DETAIL.

It is quite surely to be gathered from the tenor of this Epistle, that the church in Ephesus was chiefly composed of Gentile converts. There were also Jews, as may be inferred from the fact that Paul's own preaching there had been at first in "the synagogue." Yet, as the narrative in Acts (19 : 8, 9) seems to imply, he found his own countrymen less accessible than the Gentile population, and so he left the synagogue, and we then find him reasoning daily in the school of one Tyrannus. Whatever may have been the relative proportion of Jews and Gentiles in the church, it is to the latter that he seems to address himself chiefly in this Epistle—a fact to be borne in mind in the study of it. His desire evidently is to strongly impress these Gentile believers, (1) with the general truth, that salvation, whether of Jew or Gentile, is a work of divine grace, executing a divine purpose; (2) with the truth that the whole scheme of redemption, whether as respects its original purpose, its method, or its result, centers wholly in Christ; and, (3) with the truth that they, as Gentiles, were under an especial obligation of gratitude for this grace, since the opening to them of this door of mercy was the receiving of them to all that special favor which had once been given to God's covenant people, with every middle wall of partition now broken down. In the light of these considerations the practical lessons and appeals in the closing chapters of the Epistle are pressed home.

The general doctrine of the divine purpose of redemption, and the election of a redeemed people, chosen in Christ before the foundation of the world, occupies the first fourteen verses of the first chapter. This is followed to the end of the chapter by expressions of thanksgiving in behalf of those addressed, that in the grace of redemption they had been made participants, with the prayer that they might be enabled, by divine help, to enter into the full realization and experience of the grace so manifested; especially realizing how pre-eminent in all is the place filled by him who is the Redeemer.

With a view to impress this truth more strongly, in the opening verses of the second chapter (ver. 1–2), he reminds them of the condition in which the grace of God had found them, the same essentially (ver. 3, 10) as that in which those to whom the gospel first came had been found, while in the "quickening" of the new birth both Jew and Gentile had experienced a like blessing and a common joy. Then in the remainder of the chapter he dwells upon the spiritual union into which Jew and Gentile are brought, in the experience of the same grace, of a common faith and a common hope.

In chapter 3 this of which he had been speaking is dwelt upon as that "mystery of Christ" which had been hidden through ages, adumbrated in types and divinely foreshadowed in prophecy, yet now clearly and fully revealed. He speaks of himself (ver. 7–9) as having been specially "made a minister" of that revelation, more particularly as it affected the Gentiles themselves. Following this, again, with an earnest prayer that they

might come into rich and full possession of this blessing, and especially might come to know the love of Christ which passeth knowledge.

Chapter 4, as far as to the seventeenth verse, is occupied with that communion of saints into which believers, Jew and Gentile, are brought. They have "one Lord, one faith, one baptism, one God and Father of all." They are in all their wide dispersion, all their long succession, from age to age, "one body," with Christ as the Head, from whom proceeds to every member and through all channels of spiritual vitality, the one life. To promote this unity, with growth to the stature of the fullness of Christ, and to endow them for their world-wide ministry, are given to them, as gifts of the ascended Lord, apostles and prophets, pastors and teachers, and evangelists.

The weighty inference from all comes out in the seventeenth verse: "This I say, therefore, and testify in the Lord [a solemn adjuration], that ye henceforth walk not as other Gentiles walk." To the end of the chapter this appeal is set down in a vivid contrast of that which these Ephesian Christians had all about them, in a great and rich and wicked heathen city, with that which was to be expected of them as having "put on the new man, which after God is created in righteousness and true holiness."

The fifth chapter, and the sixth as far as the eleventh verse, deal with those several relations of life in which it is required that the spirit and law of the Christian profession shall thus be fulfilled. It is noticeable how in all these relations, of husband and wife, of parent and child, of master and servant, there is constant reference to that which he has so copiously set forth in earlier parts of the Epistle. This is not a mere morality which he enjoins. It is as "children of light" that we are to observe these things, walking in the new light shed upon the path of each redeemed one. It is as "filled with the Spirit," and as ourselves spiritual, that we utterly repudiate all "fellowship with the unfruitful works of darkness." It is as seeing in Christ and the church a symbol of that most sacred of all human relations, upon which it is sacrilege for any to lay unholy hands, or to treat it with levity, that husbands and wives are to have mutual regard for what this relation implies. It is with that "first commandment with promise," ever in mind, that children are to reverence their parents, while parents are to rear their children "in the nurture and admonition of the Lord." Servants are to render the service expected of them as "unto Christ," while masters are to remember that they also have a Master, even one in heaven, with whom is no respect of person. What a different thing from mere morality do the ethics of Christianity become in the handling of this Epistle! Then at the eleventh verse comes the "Finally, my brethren." What a masterly picture is here given us of the Christian soldier, wrestling against principalities, against powers, against the rulers of the darkness of this world, "clad in the whole armour of God!" What a word is that in which he represents the whole idea of the steadfast Christian, faithful unto death—"*Stand!*" Called with such a calling, chosen for such a mission and such a destiny, God's redeemed one, fronting the world's wickedness, and the world's temptations,—what a noble picture he gives us of the steadfast Christian! Writing from his Roman prison, every word is enforced by his own heroic example; while in his closing words he becomes again tender and loving and prayerful, reaching out in his sympathies to all Christian believers throughout the world and throughout the ages: "Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."

THE EPISTLE TO THE EPHESIANS.

CHAPTER I.

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

1 PAUL, an apostle of Christ Jesus through the will of God, to the saints who are [1] at Ephesus, and the

1 Some very ancient authorities omit *at Ephesus*.

Ch. 1: 1, 2. THE SALUTATION.

1. Paul, an apostle of Jesus Christ. Of the authors of these apostolical communications to churches, to individuals, or to "the faithful" in general, Paul and Peter alone name themselves as apostles. James styles himself simply "the servant of Jesus Christ"; Jude employs the same form of personal introduction, while John, save in his first epistle, where no form of the kind is employed, is "The Elder." The difference in this particular may be without significance save in the case of Paul, whose relation to the apostleship was peculiar by reason of the fact that he was not of the original twelve, and who had found occasion, especially in writing to the Galatians, to claim with emphasis his right of recognition in this regard. He opens each of his epistles, accordingly, save those to the Philippians and the Thessalonians, with the same formula as here, more or less varied. We find also, in repeated instances, as in First and Second Corinthians, the Colossians, in Second Timothy, and here, the accompanying phrase, **by the will of God,** while in First Timothy this becomes, "according to the commandment of God our Saviour and Christ Jesus, our hope." The still more emphatic form used at the opening of Galatians is especially deserving of notice. Sometimes, too, in the body of the Epistle, mention is made of the writer's official position in this particular, as in Rom. 11 : 13; 1 Cor. 9 : 1; 2 Cor. 12 : 12; 1 Tim. 2 : 7. Of this peculiarity we need only say that it was very essential to the purpose of his mission that his full apostleship should have due recognition, as being "through the will of God" in his special call, not less than as if he had been of those who "companied with" the original apostles, from the beginning. **To the saints which are at Ephesus.** As to the question whether this Epistle shall be viewed as addressed originally to the Ephesian Church, or to them in association with other churches in their neighborhood, we refer the reader to the "Introduction." Assuming the correctness of the conclusion there stated, we find no necessity for treating the text here as if, in the form of a circular letter, it must read, "to those who are saints," etc. The Epistle was undoubtedly sent to the church at Ephesus, as one of those to be addressed, and probably, from the importance of that city and the position of the church as founded by Paul himself and the scene of his labors for three eventful years, that to which it was first of all communicated. The word 'saints' is in the epistles, especially of Paul, used so often as to suggest that it may then have been well nigh as commonly employed to designate believers in Christ, as the word "Christian" is now. This latter word occurs but three times in the New Testament, and only once as used by an apostle (1 Peter 4 : 16), "if any man suffer as a Christian," the two other instances of its use being in the Acts (11 : 26; 26 : 28), and in both cases by persons who were themselves not Christians. The mediæval sense of the word "saints" must not be allowed to confuse its meaning here. It means simply consecrated persons; those given to the Lord as offerings of the sanctuary were anciently made, and in the same sense "holy" (ἅγιοι), save that, as will be noticed more fully hereafter, the character proper to such personal consecration is implied. **And to the faithful in Christ Jesus.** The Greek word for 'faithful,' Ellicott thinks, is "not here, in its general and classical sense, *qui fidem præstat*," equivalent to fidelity, "but its particular and theological sense, *qui fidem habet*," faith itself in exercise: "a meaning," he adds, "which it indisputably bears in several passages in the New Testament." Upon the other hand, Thayer, in his "Lexicon of the New Testament," instances numerous places where the word is employed

2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.
3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

2 faithful in Christ Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ.
3 Blessed *be* [1]the God and Father of our Lord Jesus Christ, who hath blessed us with every spiri-

1 Or, *God and the Father.*

in the sense of "trusty," "faithful," one of them in this same Epistle (6 : 21) "faithful minister in the Lord"; although he quotes our present passage as an example of the meaning, "believing," "confiding," "trusting." The Revised Version, as will be seen, retains the translation 'faithful'; this, also, Alford prefers. The words 'in Christ Jesus' do not appear to make it necessary that we dismiss this latter meaning as inadmissible; the same form of expression, with the Greek preposition (*ἐν*, translated *in*), being frequently used in this Epistle, as in the place already noted (6 : 21), "faithful minister in the Lord," to indicate "the element, the life sphere," that relation, in other words, in which fidelity is exercised and shown. We own to a preference for this rendering of the word, and partly because of its more full expression of the apostle's meaning in characterizing those to whom he writes. The omission in Greek of the article before the word for 'faithful' brings the two clauses, 'saints which are at Ephesus' and 'faithful in Christ Jesus,' into close relation with each other. Perhaps, however, we may take the latter as comprehending along with those immediately addressed all those 'faithful in Christ Jesus' into whose hands the Epistle should come.

2. Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. Eadie calls attention to the *Christian* element in this "cordial and comprehensive" apostolical salutation, as "far more expressive than the ancient classic formula." Claudius Lysias (Acts 23 : 26) "unto the most excellent governor" sends greeting; Paul to the Ephesians, 'Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ'; a salutation and a benediction in one. Ellicott, in his note, while saying that "the suggestion of Stier," that the "grace" may refer to "saints" and "peace" to "faithful," "does not seem tenable," still thinks these words should "not be diluted into mere equivalents of the ordinary forms of salutation." Attention should be given, also, to the association of 'the Lord Jesus Christ' with 'God our Father' as equally with him the source of grace and peace; benefits which, of the nature here intended, can be looked for, or expected, from no source less than divine.

3-8. THANKSGIVING FOR THE ELECTION OF GRACE, AND FOR REDEMPTION IN CHRIST JESUS THROUGH FAITH.

3. Blessed be the God and Father of our Lord Jesus Christ. A possible construction is: *Blessed be God and the Father of our Lord Jesus Christ*, and this would perhaps on doctrinal grounds be preferred by those who find a difficulty in the expression, "The God of our Lord Jesus Christ." Yet this latter form unmistakably occurs in ver. 17 of this chapter, and is quite in harmony with words of our Lord in John 20 : 17: "I ascend unto my Father and to your Father, and to my God and your God"; also in his cry from the cross: "My God, my God, why hast thou forsaken me?" In both these places our Lord speaks distinctively in his human nature, and the form used need in no way embarrass our conception of him as also divine. What seems the more natural construction may therefore be retained without doctrinal difficulty. Dr. Boise, in his note on the passage, seems to accept the usual rendering, though he quotes Meyer and Ellicott as preferring the other. Taking the words as they stand, they may be quoted as an example of that usage, alike by our Lord and by his apostles, which makes available to us all the preciousness of that fellowship with us in suffering and in service, into which our Lord is brought by his real participation with us in our human nature. **Who hath blessed us.** The juxtaposition of these two clauses, 'Blessed be God' and 'who hath blessed us,' brings to view a twofold usage of the emphatic word here that is somewhat difficult of clear discrimination. As applied to God, the word can only express the thanksgiving and the praise due to him from those who are made to know the perfections of his character, and are the recipients of his bounty. This is using

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

4 ual blessing in the heavenly *places* in Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blem-

the word (εὐλογητός) "blessed" in its more exact meaning. It is a strong and fervent expression of praise (εὐλογία), whence our word "eulogy." The verb, however (εὐλογέω), has for one of its remoter meanings "to bestow blessings on," "to prosper," "to make happy." (Thayer's "Lexicon of the New Testament.") Thus the two clauses, 'Blessed be God,' 'who hath blessed us,' have a correspondence in meaning which justifies their significance in the present usage. They express that reciprocal interchange in which God's people bring to him their offerings of praise and thanksgiving, having received from him gifts of such a nature as that in the possession and enjoyment of these they, in their degree, come to share in that which makes *him* the object of their praise.

For these blessings so bestowed are **spiritual blessings in heavenly places in Christ.** The expression 'heavenly places' should first be explained. No word for 'places' appears in the Greek, and so it is printed as supplied, alike in the Common Version and the Revision. Whether it is the true word for completing the sense may be doubtful, although to find a better one is not easy. The Greek word here and elsewhere in this Epistle rendered 'heavenly *places*' (ἐπουρανίοις) is the same word which is found in John 3 : 12, where our Lord says to Nicodemus: "If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things (τὰ ἐπουράνια)?" Again we find the word in Matt. 18 : 35, "my heavenly Father"; again in 2 Tim. 4 : 18, "unto his heavenly kingdom." Again, almost singularly, the word occurs near the close of our present Epistle (6 : 12), "spiritual wickedness in high places," as given in the Common Version; "the spiritual hosts of wickedness in the heavenly *places*," as in the Revised Version. Other occurrences of the word in our Epistle are at 1 : 20, "at his right hand in the heavenly *places*"; 2 : 6, "made us sit with him in the heavenly *places*"; 3 : 10, "principalities and powers in the heavenly *places*." A local meaning seems clearly implied in all these instances. This local meaning, however, does not in all appear to govern the conception in the same degree. "Earthly things," those of which Jesus had been speaking to Nicodemus, concerning the new birth, etc., are by him put in contrast with "heavenly things," by which seems to be meant that higher range of revealed truth which concerns itself more with things more distinctively "heavenly." The "heavenly kingdom" of which Paul writes to Timothy is that kingdom which has heaven for its centre, and God as the Sovereign. Christ, at God's right hand in the "heavenly places," involves an idea more strictly local. But "spiritual hosts of wickedness in the heavenly places" must surely be understood in a way not to imply that there may be wickedness in heaven. Influenced by this variety of usage, apparently, Farrar and Maurice prefer the rather vague rendering, "the heavenlies," for all these instances in our present Epistle; while the writer in Schaff's "Commentary," Dr. M. B. Riddle, concludes that the word must have "a local sense, but a broad and comprehensive one"; and for the passage now immediately under consideration quotes Braune, as follows: "Every spiritual blessing which we have received springs from a higher world, is to be sought in a heavenly region, and thence to be obtained." This expansion of the local sense so as to comprehend the whole sphere of what is meant by 'spiritual blessings,' as found and realized 'in Christ,' may perhaps be accepted upon the whole as the best form in which to paraphrase a usage in the Greek for which we seem to have in English no entirely adequate expression.

4. According as he hath chosen us in him. The two first words the Revised Version renders *even as*. *Inasmuch as* is sometimes preferred. The connection of the thought is very close. The apostle, in speaking of the 'spiritual blessings' given and possessed 'in Christ,' looks back into the eternity past, **before the foundation of the world,** and finds the bestowment of these blessings as secured for us in that act of electing grace by which Christ is 'chosen' for his own high office, and his people 'in him' as their Representative and Head. The full force of the word for 'chosen,' is *chosen out*, making the act of choice more

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

5 ish before [1]him in love: having foreordained us into adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will,

2 Or, *him: having in love foreordained us.*

emphatic, and also individualizing it, as when our Lord chose his twelve apostles, one by one.

That we should be holy and without blame before him. The word for 'holy' is to be taken here in a stronger sense than where it is used for a general designation of Christians as 'saints.' The accompanying clause, 'before him,' plainly implies that divine scrutiny which looks for perfection in character as alone pleasing to God. At the same time 'holy' and 'without blame' are not of identical meaning. They are, as Ellicott says, "positive and negative aspects of true Christian life." Of the word for 'holy,' Trench says ("New Testament Synonyms," p. 182) that, as we have already seen, "its fundamental idea is separation, and, so to speak, consecration and devotion to the service of Deity. . . . But the thought lies very near, that what is set apart from the world and to God, should separate itself from the world's defilements, and should share in God's purity." Holiness implies, therefore, more than that we should be without actual fault, and so is the "positive aspect" of perfect character. The "negative aspect," or freedom from fault, is implied in the phrase 'without blame.' What 'holy' and 'without blame' thus imply unfallen man would have been. That he may become this, redeemed man has been "chosen." It is, therefore, the ideal of our Christian profession. **In love.** Where to place these words, either in the pointing of the Greek text or in the translation, is among critics apparently undecided. Tischendorf so arranges the text as that 'in love' is connected with the words which begin the next verse: "Having in love predestinated us." The Revision, it will be seen, following the text of Westcott and Hort, connects them with the words immediately preceding, 'holy and without blame.' This Alford also prefers. Bengel, Meyer, Ellicott, Eadie, and others decide with Tischendorf. Others still, with much less reason than in either of these cases, place the two words in connection with 'hath chosen,' at the beginning of ver. 4, making the meaning to be, 'hath chosen us . . . in love.' This construction is made wholly unacceptable by the wide separation between the verb at the beginning of the verse and the qualifying words at the close. The objections to the arrangement in the Revised Version do not seem to be weighty. Adopting this, we find in the words 'in love' indication of that which is to be the distinguishing element in Christian character and in Christian life. If the other be preferred, then "in love predestinated us," etc., will direct attention to that originating motive in God which is so emphatically set forth in John 3 : 16. It will also be anticipatory of what is said below of the near relation to God into which believers are brought in the act of divine adoption.

5. Having predestinated us. *Foreordained* the Revisers prefer, alike here and in that place in Romans (8 : 29) of which this may remind us. "Predestinate" may be thought to imply a fatalistic idea which should not enter into our conception of God's electing grace. Thayer, however, in his "Lexicon," gives to the Greek word the strong meaning "to predetermine, decide beforehand." The foreordaining of ver. 5 is by the structure of the passage put in close relations with the choosing of ver. 4. As to which is the prior act, it is surely needless to inquire. **Unto the adoption of children.** *Of sons* is the true rendering. A further, or rather a co-ordinate purpose of the election. 'Chosen that we might be holy and without blame' expresses character; 'unto the adoption of sons' expresses relationship. **By Jesus Christ to himself**—that is, to God. Here the mediatorship of our Lord again enters in. It is necessary to distinctly recognize this mediatorship in the great transaction as described. No lower view of the office and mission of Jesus Christ, the Son of God, whether that lower view of him be as teacher, or as our pattern in righteousness, can satisfy the clear sense of the words here employed. In him the elect of God are 'chosen'; through him, by reason of their relation to him, they are brought into this new relation of sons by adoption. One fact it is also important to notice in this relation. It is a relation of sons by adoption; distinct from that which exists in the case of all men by virtue of their com-

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved:
7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace:

6 to the praise of the glory of his grace, [1] which he
7 freely bestowed on us in the Beloved: in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches

1 Or, *wherewith he endued us.*

mon origin in God's creative act. The force of the preposition 'to' or, 'unto' (εἰς), 'unto himself,' must also be remarked. The word, says Ellicott, "seems to bear its primary and most comprehensive sense of *to* and *into;* the idea of *approach* being also blended with, and heightened by, that of *inward union.*" He thus paraphrases: "God predestinated us to be adopted as his sons, and that adoption came to us through Christ, and was to lead us unto and unite us to God." **According to the good pleasure of his will.** The context clearly settles the question as to which of the two meanings of the word here rendered 'good pleasure' (εὐδοκίαν) shall be preferred; namely, whether (1) God's good-will toward us, or (2) his good pleasure in himself, that which it pleaseth him to will and to perform. There can be no real room for doubt that the apostle here means to say that in the acts of grace described God acts by his own free and sovereign will, doing that which for reasons infinitely good he wills to do.

6. To the praise of the glory of his grace. This must not be read as if it were, "To the praise of his glorious grace." The true sense of the passage is stronger and more emphatic than this would be. The marvelousness of the grace of God manifested, as here described, is the chief thing in the writer's mind. What he says to us is, therefore, that in the election of grace and redemption in and through Christ, God purposed an exhibition of his love to men "even while they were yet sinners," which should the more fully manifest the perfections of his character, especially his 'grace,' to all intelligences, and so command their 'praise.' **Wherein he hath made us accepted in the beloved.** This clause of the verse, so often quoted and a favorite with many, must now be given up as an imperfect rendering. The word in the Greek does not mean to "make accepted," but to graciously bestow gifts upon. The only other place in the New Testament where it occurs is at Luke 1:28, "thou that art highly favored" (in the margin of the Revision, "endued with grace"). The thought, then, is not acceptance in the Beloved, but the free bestowment of grace in him who is the Beloved One. The essentialness, however, of that relation in which the Mediator stands, alike to him who bestows and those who receive, is made as evident as is the freeness and graciousness of the redemption. It is 'in the Beloved' that the Giver and the recipient meet, and in him that grace and salvation are found.

7. In whom we have redemption through his blood. This presents to view another fact essential to a correct apprehension of that 'grace' of which the apostle speaks. The redemption so found 'in the Beloved' is 'through his blood.' Additional to all that in the Son which makes him the Beloved, and essential to any efficacy there can be for us in the faith that brings us to be 'in him,' there is this other element in the great transaction—the shedding of blood, sacrificial suffering on the part of the Beloved; upon this the bestowment of the grace being conditioned. The redemption of which we have the benefit is procured 'through his blood.' How vital among the doctrines of grace is this of the atonement becomes clearly evident. **The forgiveness of sins.** The original sense of the word translated 'forgiveness' seems to be "to send away." The forgiveness is not, therefore, a mere condoning of our transgressions, a passing of them over in that sort of imperfect forgiveness which is, perhaps, common with us, but is a sending away of our 'sins,' treating them as if they had never been—in the strong, figurative language of Scripture, "remembering them no more." This would seem to be necessary to that perfect reconciliation which takes place between God and the believing sinner, and made necessary also by the fact that this reconciliation takes place 'in the Beloved.' The favor that is his as the Beloved Son is given those who are thus made the subjects of this grace, and must involve such a sending away of their transgressions as shall make these as if they had never been. Two very important

8 Wherein he hath abounded toward us in all wisdom and prudence;
9 Having made known unto us the mystery of his will,

8 of his grace, [1] which he made to abound toward
9 us in all wisdom and prudence, having made known unto us the mystery of his will, according

1 Or, *wherewith he abounded.*

words come thus into relation with each other: 'redemption' (ἀπολύτρωσιν), "deliverance effected by the payment of a ransom," and "the sending away" (ἄφεσιν) of transgression. The word 'redemption' here, in its strict meaning, may be studied in connection with the word translated "purchased possession," or "own possession," in ver. 14. No superficial conception of the great act of redemption will satisfy the meaning of such language; nothing less, indeed, than that which distinctly recognizes the vicariousness of that sacrificial suffering—'redemption through his blood'—by which we are saved. The distinction noticed by commentators between the word for "transgression," or "trespass," and the proper word for 'sins,' recognized also in the Revision, is not without its importance. Both are used in the first verse of the next chapter, and in a way to show that the distinction is a real one. The word for "sin" (ἁμαρτία) is a "generic one," meaning sin in general, and especially, perhaps, sin in the nature. The other (παράπτωμα) denotes positive and actual misdeed. This is the word used in our present passage, and has particular reference, perhaps, to the things of which we ourselves are most conscious as making 'forgiveness' necessary to us. **According to the riches of his grace.** Such extraordinary kindness to sinful men, when redeeming mercy meets them 'in the Beloved,' is not to be esteemed too great for God to bestow, nor this account too much to be true; for it is 'according to the riches of his grace.'

8. Wherein he hath abounded toward us. The verb means to "to make abundant" or "to furnish one richly, so that he shall have abundance." (Thayer's "Lexicon." Compare Matt. 13 : 12; 25 : 29.) This may be viewed as in some sense exegetical of the words 'riches of his grace.' **In all wisdom and prudence.** Two questions offer themselves: (1) What is the true connection? Does this clause belong with that which precedes, or that which follows? Shall we read, "hath abounded toward us in all wisdom and prudence"? or is this the true pointing, "hath abounded toward us; having in all wisdom and prudence made known to us," etc.? The latter is now generally conceded to be a forced construction. As will be seen, the Revisers decline to accept it. The words, 'in all wisdom and prudence' will then belong with 'hath abounded toward us.' (2) Are the words used of 'us,' or of God? Is it wisdom and prudence in which he himself abounds toward us? or are the gifts on his part, implied and contained in 'riches of his grace'? The latter is considered the preferable view. By Canon Barry in the commentary edited by Ellicott, "overflow" is preferred to "abound" in the immediate connection, so that the clause is made to read "caused to overflow to us in all wisdom and prudence"; "the word 'overflow,'" as the writer in question says, "having an emphasis which our word 'abound' has lost, and signifying here that the richness of God's grace not only fills the soul with the blessing of salvation, but overflows into the additional gifts of 'all wisdom and prudence' in us, which gifts are here dwelt upon in anticipation of the declaration of the next verse." 'Wisdom' (σοφία) is the more comprehensive word and has the higher meaning. 'Prudence,' (φρόνησις) is less comprehensive.[1] The special significance of both words will perhaps be most clearly seen by noticing their relation to what follows in the succeeding verse.

9-24. ALL THINGS IN CHRIST.

9. Having made known unto us the mystery of his will. That knowledge of divine things which the believer has is not a gift of nature principally, but of grace. The connection of the thought is by some commentators made to suggest this; as Alford: "in that he made known"; Ellicott, "in making known to us." In this way God causes the riches of his grace to 'abound toward us in all wisdom and prudence.' The purposes and methods of divine grace, as re-

[1] Ellicott says: "σοφία denotes 'wisdom' in a general sense, φρόνησις is rather *intelligentia*, the application of the φρήν—in a word, an attribute and result of σοφία."

according to his good pleasure which he hath purposed in himself:
10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:

10 to his good pleasure which he purposed in him unto a dispensation of the fulness of the [1] times, to sum up all things in Christ, the things [2] in the

1 Gr. *seasons*.....2 Gr. *upon*.

spects alike individual men and the race in its ultimate destiny, are not unfrequently in Scripture spoken of as 'mystery.' The word does not mean, of course, things unknowable, but the things which cannot be known otherwise than by revelation; as in Romans 11 : 25, in the Revelation (10 : 7), where we read of that which is there apocalyptically disclosed, as "the mystery of God," and in ch. 3 : 3, of this Epistle, where Paul speaks of a "mystery" made known to him "by revelation." In the phrase 'mystery of his will,' we seem to have all this abounding grace to men of which the apostle makes mention, referred for its ultimate source to the will and purpose of God, as is still further set forth in what follows: **According to his good pleasure which he hath purposed in himself.** It seems to be a main object of the writer in this part of his Epistle to make this thought clear; namely, that this whole method of salvation has its origin, wholly and alone, in God's own gracious purpose to redeem men "in Christ." The Revisers evidently prefer "in him"—that is, Christ. Alford, Ellicott, and Meyer, however, render "in himself," (reading αὐτῷ, in the text, instead of αὐτῷ). Dr. Riddell, in Schaff, also translates "in himself"—that is, God. The former may seem more in harmony with the general line of thought in the whole passage; yet the point is made doubtful by the fact, as Ellicott suggests, that the attention is here principally directed to the subject of the clause, which is God himself. It is partly a question of reading in the Greek text. Westcott and Hort, followed in the Revision, accept that of Tischendorf and Lachmann. Ellicott, Eadie, and Alford, that of Hahn. Our own judgment inclines to the rendering in the Revision.

10. That in the dispensation of the fulness of times. The change made in the Revision will be noticed, "unto" instead of 'that in,' and the indefinite substituted for the definite article. The Greek has no article. The meaning is *with a view to*. The mystery of God's will which he purposed in Christ was with a view to 'a dispensation of the fulness of times.' 'Dispensation' in this place is an obscure word. The Greek word, as found in the New Testament, has a somewhat variant meaning. In Luke 16 : 2–4, it is used for "stewardship." In 1 Cor. 9 : 17, Paul applies it to himself, as indicating that "stewardship" which had been entrusted to him as a minister of the gospel and an apostle. In Col. 1 : 25, he uses the word again, where he speaks of himself as "made a minister according to the dispensation of God." It is also the word (οἰκονομία) from which our "economy" comes. The root-idea of the word is that of setting in order, managing, directing. So that 'dispensation of the fulness of times' in this place comes to mean ordering or directing 'the fulness of times.' The thought is that of a divine purpose directing all times and events with reference to an end ultimately to be reached, and which, when the time for it should arrive, must surely be accomplished. **He might gather together in one.** The change made in the Revised Version should again be noticed. Fully expressed, we should read *to sum up for himself*. **All things in Christ.** The meaning of the 'all things' is made to appear in what follows. **Both which are in heaven and which are on earth; even in him.** There are other places in the New Testament in which what is here set forth is found under other forms of statement, as in Heb. 2 : 8, where the writer, having quoted from the eighth Psalm, "Thou didst put all things in subjection under his feet," adds, "But now we see not yet all things put under him," the "yet" implying a time to come when this universal subjection shall be an accomplished fact. More express to a like point is that which is said in 1 Cor. 15 : 25–27; also in Col. 1 : 16–20. In our present passage, while the same general thought is implied, the form and application of it are different. Otherwise expressed, the word translated in the Revised Version 'to sum up,' means *to gather all under one head* The apostle may be said to reach here the climax of his thought in this part of the Epistle. Christ's

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:
12 That we should be to the praise of his glory, who first trusted in Christ.

11 heavens, and the things upon the earth; in him, *I say*, in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of
12 his will; to the end that we should be unto the praise of his glory, we who [1]had before hoped in

1 Or, *have*.

redeemed people, so he teaches us, are 'chosen in him' (ver. 4); in him and "through him" have the 'adoption as sons' (ver. 5); in him as 'the Beloved,' they obtain that 'grace' which is so 'freely bestowed' on them (ver. 7); in him they have 'redemption through his blood' (ver. 8). He now proceeds to show how, all these things being contained in that 'mystery' of the divine will which in the 'fulness of times' was to reach its complete accomplishment, their ultimate issue is to be to gather all things in the heavens and upon the earth under Christ as the Head; to sum up all in him. Two special thoughts seem to be presented: (1) the headship of Christ in the plan and purpose of redemption; (2) the comprehensiveness of this headship, being such as to "put all things under his feet." The words, 'to sum up all in Christ,' or, 'to gather all things under one head' in him, cannot rightly be understood as teaching that the results of his redemption shall be universal. As Meyer, quoted by Riddell, says, "The doctrine of *restoration*, according to which even those who have remained unbelieving, and finally devils, shall yet attain to blessedness, contrary as it is to the whole tenor of the New Testament, finds in this passage also no support." What we are to conclude from the passage is, "that physical nature and the world of mind, angels and men, will all stand in some new relation to each other and to Christ, their common centre, when this summing up in him is completed. . . . Evil spirits and unbelieving men shall then be recognized only as conquered and rejected." (Riddell.) The weight of the passage, however, is upon that which has been in the preceding verse the engrossing theme. Results of redemption as realized in the person of all the saved will be *summed up in him*, so that it shall at last completely appear how true it is that, as it is said in the closing words of this chapter, it is he that "filleth all in all."

11. In whom also we have obtained an inheritance. The words 'we have obtained an inheritance' are in the Greek represented by a single word; a word, also, which is a verb in the passive voice, and cannot be made to have the active signification given it in the Common Version. Neither does the word mean *to obtain* 'an inheritance,' but *to be made* 'an inheritance,' or, *heritage*. The Revision renders accordingly, and it should seem correctly, "in whom also we were made a heritage." It will be noticed that the Revision, instead of ending ver. 10 with the words 'even in him,' as in the Common Version, commences ver. 11 with "In him, *I say*," the two last words being supplied, and the repetition being with a view to re-establish the connection of the thought, which had become in a measure broken. We may recall in the use here of the word "heritage" or "inheritance," what is said (Deut. 32:9) of ancient Israel: "The Lord's portion is his people." In a higher and more spiritual sense, this is now said of his redeemed people. It is a strong way of expressing the value put upon the fruits of our Lord's redeeming work. **Being predestinated.** *Foreordained* is the better word. **According to the purpose of him who worketh all things after the counsel of his own will.** This re-affirms what has before been said of the origin of this whole redemptive scheme in God's own gracious purpose. The 'all things' must mean all things, whatever they may be, that can in any way affect the salvation and security of that saved people who have been made his "heritage." With what a sense of safety, as regards things present and things to come, the Lord's people may rest in the certainty of his promises, and his power and purpose to perform, may hence be inferred.

12. That we should be to the praise of his glory. The word 'we,' as shown by the clause immediately following—**who first trusted in Christ**—must be understood as referring to those Jewish Christians to whom the gospel was first preached, and who first received it in faith. *Who have before hoped*

13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise,

13 Christ; in whom ye also, having heard the word of the truth, the gospel of your salvation,—in whom, having also believed, ye were sealed with

in Christ is the more correct rendering. The verb translated *have before hoped* is in Thayer explained as meaning "to repose hope in a person or thing before the event confirms it." Accordingly, commentators upon this passage think that the word in its proper force here looks back beyond that actual manifestation of Christ as the Saviour which took place in his ministry and death; or, as expressed by Canon Barry, the 'we' refers to those who, "taught by prophecy, entering into that vision of a great future which pervades the Older Covenant, looked forward to 'the hope of Israel,' and 'waited for the consolation of Israel'; and who accordingly in due time became, on the Day of Pentecost, the first fruits of his salvation." We can see no good reason for the limitation to the Day of Pentecost. The reference would seem to be to that assured expectation, based on divine promises of a Messiah who should come, and should "restore all things," which characterized the Jewish people and was especially marked in the more spiritual of those who were yet alive when Messiah actually came. Among these the gospel gathered its first fruits, and Paul himself, with others who received the gospel in faith much later than the time mentioned, would be included. That these should be here spoken of with a certain emphasis as being 'to the praise of his (God's) glory,' may be due to the fact of that confident hope with which, before Christ came, they looked for him, and the ready faith with which they received him when he came; testifying thus, in the first instance, to the certainty of the promise, and in the second instance, to the completeness of the fulfillment.

13. In whom ye also trusted. Here the Gentile Christians, as distinguished from those of the Jewish nation, are clearly meant. The word 'trusted' is supplied in the Common Version, though not, it will be observed, in the Revision. The Greek for 'in whom' is repeated before the close of the sentence, which remains incomplete till near the end of the verse. **After that ye heard the word of truth**—becomes, in the better rendering, "having heard the word of truth." So far as the Ephesians were concerned, this 'word of truth' they had 'heard' from Paul's own lips; and in reading what is here written to them, may have recalled that personal ministry with a sense of its value to them. **The gospel of your salvation.** This is the word of truth meant, this "good news" of a salvation which, through the faith they were enabled to exercise, had become theirs. **In whom also after that ye believed**—or, *ye had believed.* The changed form of the sentence in the Revised Version will be noticed. In the Common Version, an emphatic sense given by the writer to his own words by the form used, is wholly missed. The repetition of 'in whom' keeps the attention fixed upon the main thought in the verse, that all this benefit so received is 'in Christ.' It is to be observed how constantly the apostle keeps in view the faith which accompanies and conditions all these great benefits—"in whom having also believed"; the divine sealing next spoken of being granted to them as believers. **Ye were sealed.** The original meaning of the Greek word for "seal" is, "to set a mark upon," "to mark with a seal"; it means, also, to seal for purposes of security, as where in Rev. 20:3, it is said of the "dragon" shut up in the abyss, that a seal was put upon him. A passage in the Revelation more significant for our present purpose is that in chap. 7:3–8, where the servants of God are described as "sealed in their foreheads," that they might be safe amidst the judgments about to come on the world. Still more to the purpose are the words in 2 Cor. 1:22, "Who hath also sealed us, and given the earnest of the Spirit in our hearts." The purpose of the sealing is not simply that they may thus be set apart and and made known as "the children of God," but that it may serve as evidence to themselves, as in Rom. 8:16. In what the sealing consists becomes clear as we note the words which follow—**with that Holy Spirit of promise.** The 'Spirit of promise' is the more correct; and the word 'Holy,' in a literal translation, comes at the end of the clause, "the Spirit of promise, the Holy." The form in the Greek seems intended for

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

14 the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of *God's* own possession, unto the praise of his glory.

emphasis, not only as respects the Spirit himself, but as respects his mission and work in our behalf, that we also may be 'holy.' The Spirit was a 'Spirit of promise,' or a promised Spirit, even under the more ancient Dispensation, as in Joel 2:28-33, quoted by Peter on the Day of Pentecost as fulfilled in the remarkable events then occurring; also in Zech. 12:10 and in Jer. 31:31-34. More especially is he the Spirit of promise in view of what is said of him by our Lord, as the Comforter who should come, as he himself departed. Perhaps, also, we may speak of him as 'the Spirit of promise,' though not perhaps strictly in the sense intended here, in view of that work which he performs within us, and in which such "exceeding great and precious promises" arrive at their fulfillment.

14. Which is the earnest of our inheritance. The nature and purpose of the sealing are best understood in connection with what appears in this verse. An 'earnest,' in the meaning of the Greek word (ἀρραβών), is money given in advance, as a pledge or security that the full amount promised shall be paid. In its spiritual use, as here and in 2 Cor. 1:22, it must mean that assurance which the believer has in the work of the Spirit in the heart, and spiritual experiences of every kind, where real, and truly of the Spirit of God, that the ultimate blessing, of which he thus has now a foretaste, shall not fail. The reasoning of the apostle in Rom. 8:16 is illustrative of the meaning here: "The Spirit itself beareth witness with our spirit, that we are the children of God, and if children, then heirs." It should be observed that 'the earnest of the Spirit' in our present passage and "the witness of the Spirit," in Romans, is not some vague, mystical experience of which no rational account can be given. It is, rather, the very work of the Spirit itself, in the meaning of those words in Phil. 1:6, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." The 'inheritance' thus acquires a significance which should be noticed. As "earnest money" is a part of that full amount which is ultimately to be made complete, so what a Christian experiences now is, while an 'earnest' of the 'inheritance' to be finally his in its fullness, a part of that very 'inheritance,' and in so far makes him know what the 'inheritance' as finally enjoyed shall be. So much of real spiritual blessing as he now enjoys is heaven already in his heart; what he has in the work and "fruits" of the Spirit is for him alike pledge and foretaste. **Until the redemption of the purchased possession.** The change in the Revised Version should be noticed: "Unto the redemption of *God's* own possession," the word in italics being supplied, because not in the Greek. The same rendering we find in Schaff (Riddell), where attention is called to the fact that the preposition (εἰς), translated 'until' in the Common Version and "unto" in the Revision, is the same as that in the next clause, where we read "*unto* the praise of his glory." It is very properly held that "since the clauses are so similar, they should be regarded as parallel," and the preposition translated accordingly. The word "unto," indeed, makes the sense somewhat obscure, yet to use 'until' instead is to give the preposition a meaning that cannot be justified. The idea intended is not one of *time*, but of *purpose*, or *end had in view*, as in several other places in this chapter: ver. 10, 'unto [with a view to] a dispensation,' etc.; ver. 12, 'that [*to the end that*] we should be,' etc.; ibid, 'unto [*for*] the praise of his glory,' etc., in all which places the same preposition is used. The word for 'purchased possession' in this place is understood to mean what one has purchased, or laid by, for himself; '*the* purchased possession,' therefore, does not express the whole idea. The thought is of the redeemed as ransomed or 'purchased' in the redemption, and thenceforth as the 'possession' of him by whom they are thus redeemed. And since the 'earnest' of a more full 'redemption' is given to them with a view to an ulterior and perfect result of the work in them and for them, we must understand 'redemption' of this 'purchased possession' as having in view that final, complete, and glorious work in which body and soul shall share. The thought is one which must always be precious to faith, since it involves alike the security of the true believer,

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,
16 Cease not to give thanks for you, making mention of you in my prayers;

15 For this cause I also, having heard of the faith in the Lord Jesus which is [1]among you, and [2]the
16 love which *ye shew* toward all the saints, cease not to give thanks for you, making mention of *you* in

1 Or, *in*.....2 Many ancient authorities omit *the love*.

and the absolute completeness of that redemption to which he looks forward in hope. **Unto the praise of his glory.** This is the end or purpose of all as respects God; that which has just been considered the end or purpose as respects man. This intimate relation of the two clauses makes the more evident what is said above as to the preposition rendered in each, by the Revision, as "unto." If this be retained, the meaning in each case will be made more clear by viewing it as equivalent to that used in other places in this chapter mentioned above—"with a view to," or "for." What God does for his children here, in that earnest of the Spirit which they have in their regeneration, in the progressive work of their sanctification, and in all the various ministry of the Comforter, is with a view to their complete and perfect redemption ultimately, which shall also be for a manifestation to all intelligences of his glory in wonders of grace far exceeding even the wonders of creation and of providence.

15-23. PRAYER FOR INCREASE OF KNOWLEDGE AND SPIRITUAL UNDERSTANDING.

15. Wherefore. Having dwelt thus far upon that truth which is so much the sum of the gospel message, the apostle now turns more directly to those addressed, in an expression of deep personal interest in their behalf, and in an assurance of his constant prayer for them, that they may more and more clearly apprehend alike the greatness of their own privilege and the exalted office now filled by him in whom they have believed and whom they serve. **I also, after I heard of your faith in the Lord Jesus.** So far as addressed to the Ephesians, these words can hardly mean their original acceptance of the Christian faith, for of this the apostle had been not only a personal witness, but a chief instrument. They would rather imply so much as he had been permitted to know since of their constancy and fidelity. Churches in the neighborhood of Ephesus, for whom as well as for the Ephesians it seems upon the whole safest to regard the Epistle as in a general way intended, had been planted by other hands, and *their* 'faith in the Lord Jesus' had come to him as intelligence that had not only made him thankful and glad, but had prompted him to earnest prayer in their behalf. **And love unto all the saints.** In those ancient manuscripts, the Sinaitic, the Vatican, and the Alexandrian, which are regarded as the best authority in questions of the New Testament text, the word for 'love' is not found. As will be seen, the Revision omits this word. The American Company of the Revisers, however, prefer to retain the word, with the statement in the margin that "many ancient authorities omit" it. The sense of the passage is certainly somewhat obscure without the word 'love,' since we must then read, as in the Revision, 'faith toward all the saints' as well as 'faith in the Lord Jesus.' With a view, it should seem, to overcome, or at least lessen this difficulty, the text of the Revision supplies the words "*ye shew*." Westcott and Hort, whose Greek text the Revision follows, in accounting for this "difficult reading," refer in their note upon the passage to Philemon, ver. 5, "hearing of thy love, and of the faith which thou hast toward the Lord Jesus, and toward all saints" (although in the margin they give the alternative rendering, "thy love and faith"); to Titus 3 : 15, "them that love us in faith"; and to Rom. 1 : 12, "comforted in you, each of us by the other's faith." We cannot see that any real light is thus thrown upon the peculiarity of our present text, with 'love' omitted. There is manuscript authority for retaining the word, although not so good as for its omission; while, upon the other hand, there is force in the suggestion that "the omission," in the most ancient manuscripts, "can be readily accounted for." (Riddell.) Upon the whole, we incline to the judgment of the American Revisers, that it is better to retain the word, although with the understanding that manuscript authority for it is imperfect.

16. Cease not to give thanks for you. This thankfulness, in view of all he was enabled to know of the spiritual state of those to whom he writes, is quite as much evidence of

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

17 my prayers; that the God of our Lord Jesus Christ, the Father of Glory, may give unto you a spirit of wisdom and revelation in the knowledge of him;

the genuineness of his interest in them as is that which follows. **Making mention of you in my prayers.** "Having remembrance of you" expresses the sense in a way less literal. "Making (to myself) a remembrance (of you)," Dr. Boise translates. The words do not imply actual mention in all cases, but, as used here, such a remembrance of them as that in all his prayers he might speak of himself as having them in mind. A like thing should be said of 'cease not to give thanks.' It is quite unnecessary to speak of either form of expression as "a popular hyperbole"; so Meyer. We may be said to pray for those who are not distinctively in our thoughts at the time of utterance, since they are, in our habitual mood of mind, always included with the persons or things in whose behalf we are solicitous, and in whose behalf we constantly desire a blessing. So with thankfulness. The grateful feeling in behalf of specific objects may be latent, yet no less real, at any moment when gratitude is expressed.

17. That the God of our Lord Jesus Christ. We have here the same form as that commented upon in the note upon ver. 3. Alford considers it "as leading on to what is about to be said in ver. 20 of God's exaltation of Christ, to be 'head over all things to his church.'" Without attempting to explain a mystery so ineffable, we must recognize the fact of our Lord's real human nature, in union with the divine, and that in this real human nature he often acted and spoke. In such passages as that in John 5 : 30, "I seek not mine own will, but the will of him that sent me," we must, no doubt, as Dr. Hovey there explains, understand him as referring to that divine union of the Son with the Father, which makes it impossible that the Son should will aught else but that which the Father wills. In other places he establishes between himself and us that perfect fellowship in our relation to the Father, as in other respects, which results from the fact of his real humanity. His taking upon himself this humanity is also the first step toward, and the necessary condition of, that exaltation of which we read further on. **The Father of glory.** The phrase is peculiar, although others similar are found: "Father of mercies" (2 Cor. 1 : 3), "Father of lights" (James 1 : 17). The explanation in Ellicott seems forced, where the writer says: "I cannot help connecting it ('Father of glory') with the missing element in the preceding clause, and believing (with some old interpreters), in spite of the strangeness of expression, that God is here called 'the Father of the glory' of the incarnate Deity in Jesus Christ, called in 2 Cor. 4 : 6, 'the glory of God in the face (or person) of Jesus Christ.'" We can scarcely believe that the apostle can have intended a meaning so remote, and so little likely to be naturally suggested. It seems more probable that the phrase in question is employed with reference to that which follows, and in which Christ is soon to be spoken of as raised out of the humiliation into which he descended, to a place at the Father's "right hand in the heavenly places," with the "all power" given of which he himself spoke when soon to "ascend where he was before." As God is "the Father of mercies," while bestowing mercies upon the infinite object of his beneficence, so is the "Father of glory," in the sense that every manner of "might and dominion," and every form and measure of exaltation, are of his ordination, and most especially that which is so conspicuously seen in the person of Christ. **May give unto you the spirit of wisdom and revelation in the knowledge of him.** The Revision changes the article, rendering, "a spirit of wisdom," etc. It is quite consistent with New Testament usage to understand *the* Holy Spirit; the Greek word (πνεῦμα) being made definite by the following genitive. Taking into account what follows, this may be the better rendering; "wisdom and revelation," especially the latter, implying rather some divine illumination, than any action of the human 'spirit', however aided from on high. Meyer, Ellicott, and Braune prefer this view, and render accordingly. **In the knowledge of him.** This defines the nature and purport of the 'wisdom and revelation.' The word for 'knowledge' being a compound word,

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,
19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

18 having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints,
19 and what the exceeding greatness of his power to us-ward who believe, according to that working of

has an intensive force. The verb from which it comes means to "know thoroughly," and the meaning here is "precise, definite knowledge." For the possession of such 'knowledge' we are dependent upon a 'wisdom and revelation' which only the Spirit of Truth himself can impart. 'Of him' appears to mean of the Father, the connection of the thought making this, it would seem, necessary, as the verse immediately following shows.

18. The eyes of your understanding (or, *heart*) **being enlightened.** The peculiar expression, 'eyes of your heart,' is probably used to indicate that such 'knowledge' as is meant is more than may be comprehended in any act of the 'understanding,' the mere intelligence. The knowledge intended is spiritual, involves that which we mean by "experience," and engages the affections and the will in an especial manner. **That ye may know what is the hope of his calling.** In the call by which we are addressed in the gospel, a hope is presented as a motive and an end. The full appreciation of this hope requires much more than simply an ordinary act of the 'understanding.' The call, in fact, falls long, in most cases, upon unheeding ears, until in a way which, to the subject of it, may often seem mysterious, the familiar words of invitation acquire unwonted power, and prevail over the hardness and indifference which has held out so long. The 'hope of his calling' is then first known. But this is the beginning. The apostle is now addressing those who have passed this first stage. His prayer for them is that in the ministry of that 'wisdom and revelation' which the Spirit imparts they may come to have enlarged, definite, and more complete 'knowledge' of this 'hope.' But in order to this that 'knowledge of him,' of God, mentioned in the preceding verse, is necessary. In order rightly to comprehend, or even conceive, that which God promises or does, we must know himself; and he becomes thus known, really, through that wisdom and revelation in which he *makes* himself known.

And what the riches of the glory of his inheritance in the saints. The 'and' of the Common Version is rightly omitted in the Revision. This clause thus comes into closer connection with the preceding one, as if a continuation of the same thought—'what the hope of his calling, what the riches of the glory of his inheritance in the saints.' The phrase 'riches of the glory' is an example of that accumulation of descriptive words of which we find so many examples in this chapter. The writer seems to labor for terms in which adequately to express the sense he has of these wonders of divine grace, and seems almost willing to overload his style with descriptive epithets, heaped one upon the other. A question arises as to 'the inheritance' mentioned. Shall we take the passage (1) as parallel in some sense with ver. 11, where believers are spoken of as God's 'heritage,' and with ver. 14, where they are his 'own possession'? Or (2), as the commentators seem to prefer, is it the inheritance which the saints themselves are ultimately to receive? It is to be noticed that the inheritance is spoken of as 'his,' and that it is an inheritance '*in* the saints,' not *for* them. While the latter (2) of the two interpretations indicated may be in harmony with the immediate context, the language is so much like that found in ver. 11 and 14 that we strongly incline to the view which makes the meaning to be that 'inheritance,' that 'purchased possession' which God is spoken of as having in his redeemed people. This, however, involves glorious things for those who are thus made an inheritance; a 'glory,' the 'riches' of which is only apprehended, even by faith, as spiritual knowledge increases.

19. And what is the exceeding greatness of his power. "Surpassing greatness" is another form of expression of the same idea, perhaps also to be preferred. "Above measure," that which "excels," *supereminens*, in the Latin of the Vulgate. The thought is that, in this which now follows, God has given us an exhibition of transcendent power which

20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,
21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

20 the strength of his might which he wrought in Christ, when he raised him from the dead, and made him sit at his right hand in the heavenly
21 *places*, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this [1]world, but also in that which is to

1 Or, *age*.

could exist in himself alone. **To us-ward who believe.** The Revision retains the now antique form, 'to us-ward,' for "toward us"; in accordance with the judicious purpose to make as few changes as possible in the style of the older version. The manifestation of divine power is in that which is said of Christ in the verses following. But it is of Christ in his relation to his own redeemed people, and so is 'to us-ward.' **According to the working of his mighty power.** The Common Version fails to express adequately the force of the original, which, indeed, can only be done by making the rendering as literal as possible, "according to that working of the strength of his might"; an "extraordinary accumulation of words" as Dr. Boise says, "denoting power and activity."

20. Which he wrought in Christ, when he raised him from the dead. "I have power," said Christ, on one occasion, "to lay it [that is, *my life*] down, and I have power to take it again"; the word for "power" being that most usually employed to express "authority" or "right," yet, in that place, as Dr. Hovey justly says, in his note on the passage, combining "the two ideas of *right* and *might*." When, therefore, we read in the verse before us of the "working of the strength of God's might" in Christ when he raised him from the dead, we must keep in mind the divine oneness of the Son with the Father, so that the raising up is in full harmony with what is said of our Lord in chap. 4 : 8–10 of this Epistle, that he himself "ascended on high, leading captivity captive, and giving gifts unto men." What we have before us, then, is the operation of the divine power in execution of divine purpose, rather than the attribution of such power exclusively to the Father alone. At the same time, we observe that the Son is spoken of in that character which he assumed in becoming man's Redeemer. He is here, not the Son, but the Christ; and what is said of him describes that fulfillment of divine plan, in the operation of transcendent divine power, which brings the whole work of redemption to its glorious consummation. **And set him at his own right hand.** We must not too much localize the idea here given us; but neither may we so treat the figurative sense as to weaken the true meaning of the words. The general idea is the exaltation of Christ, in his office as Redeemer, to complete and full participation in the universal sovereignty. God the Father is none the less God the Father; but the Son, having "ascended up where he was before," now in his mediatorial and redemptive office, is as if enthroned at his Father's right hand, "one" with him in exaltation and sovereignty, as in that "glory which he had with him before the world was." **In the heavenly places.** The local sense is here more distinctly applied than in the words at ver. 3 in this chapter. And still, we should not make our interpretation too exclusively local. Of heaven, we know but little, save as the home and rest of the redeemed, and the world in which the glory of the Infinite is manifested in ways unimaginable to us. Of its reality, however, we never doubt, while it is ever central in our conception of "those things which God hath prepared for them that love him." In the widest meaning of the phrase "heavenly places," as here used, it may include, with heaven itself, that sphere of spiritual things of which heaven is the centre, and over which Christ, as Head of the church, bears rule.

21. Far above all principality, and power, and might, and dominion. The words *rule* for 'principality,' *authority* for 'power,' and *power* for 'might,' are substitutions which make the meaning more clear. The amount of what is so said is, that the position and power held and exercised by Christ are absolutely divine, and, therefore, supreme. Writers are not altogether agreed whether 'all principality' here refers to those principalities against which, as in chap. 6 : 12 of this Epistle, we are to "wrestle." Whether these be here

22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,
23 Which is his body, the fulness of him that filleth all in all.

22 come: and he put all things in subjection under his feet, and gave him to be head over all things to the
23 church, which is his body, the fulness of him that filleth all in all.

expressly included or not, we know that they also are now under the sovereignty of our enthroned Redeemer. **And every name that is named.** "A name that can be uttered," says Meyer, "whatever it may be, Christ is above it, more exalted than that which the uttered name expresses." **Not only in this world, but also in that which is to come.** "This age" is the alternative reading here for the Greek word (αἰών). The meaning is not this *life* and the life to come, but the age, or Dispensation, now passing, and that which is to follow, when this shall end in the Second Coming of the Lord. We are thus assured that while the period of gospel propagation lasts, with its vicissitudes, its trials of faith, as well as its reassuring triumphs and satisfactions, Christ has, and exercises, a power which puts every manner of "rule, and authority, and power, and dominion" in absolute subjection to him, so that, in his own time and in his own way, every purpose of his mediatorial reign shall be fully accomplished. Also, that when this period comes to a close, and that "world which is to come," that consummating Dispensation has been reached, this same sovereignty will be in his hands; so that of all words of promise and prophecy spoken, not one shall fail.

22. And hath put all things under his feet. The word has a stronger meaning than simply to 'put under.' *Arrange under, subordinate*, implying absolute subjection. **And gave him to be head over all things to the church.** The purpose of the exaltation is here made known. It is in the interest of human redemption that all this is done. In this way it is provided that there shall be no possibility of opposition or hostility in any quarter with ability to mar in any way the perfection of the plan, or hinder or delay its execution. By 'the church,' here, is clearly meant that totality of all the redeemed, on earth or in heaven, and in all the ages, spoken of in the next verse as "his body." The more customary use of the word (ἐκκλησία), "the called out," the "chosen," is that of the local and organized company of believers. In a very natural figure, this local "assembly" is made to supply a name for the whole innumerable company of the saved.

23. Which is his body. This representation of the 'church' under the figure of a 'body' has occurred before in the writings of this apostle, as in Rom. 12 : 4, 5, where we read: "For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members, one of another."; also to a like effect in 1 Cor. 12 : 12-27. In the verse before us, however, Paul for the first time presents the conception of a *spiritual* unity of all the saved under a like figure. In the places just referred to he is occupied rather with "the members" of the body, and these in their relation to each other in the practical Christian life. Here he has in mind, not the body in any localizing view of the church, but the body as representing the redeemed in their spiritual totality and oneness. As such he sees in them 'his body.' **The fulness of him that filleth all in all.** The necessary sense of the clause as a whole would seem to make sufficiently clear the meaning of this word 'fulness,' concerning which commentators differ. Christ who "fills all in all," or, "in all things fills (for himself) all things," as Dr. Boise translates (see also Winer, p. 273), fills also that 'church' which is 'his body.' The 'fulness,' therefore, is simply the church as "that which has been filled" with the life of Christ himself. In the view of some there is here a reference by the apostle to the incipient Gnosticism believed to have thus early appeared in speculations which afterward became an element of exceeding mischief, especially in churches of the East, and in which this word (πλήρωμα) 'fulness' played a great part. One is at a loss to see how, in this place at all events, any such reference can be intended, though it is possible. The thought in the passage grows naturally out of what has gone before. The exaltation of Christ as 'head over all things to the church,' the spiritual unity of the church itself, the life of Christ filling the church, as 'his body,' the church, therefore, as so filled, and hence as his 'fulness'—these conceptions

link in with each other in a perfectly natural way, and at least imply no necessity for going beyond the topic immediately in hand for even a remoter sense of the words employed.

SUMMARY OF THE EXPOSITION

This first chapter of the Epistle may be viewed as in some sense an Introduction. It is a comprehensive survey of the great theme which subsequent chapters treat more in detail. In its three chief divisions it may be characterized as a Salutation (ver. 1, 2); as a Thanksgiving (ver. 3-14); and as a Prayer (ver. 15-23). In the first, Paul announces his own inspired and authoritative apostleship, derived from the "will" and appointment of God himself, and at the same time recognizes those to whom he writes in a truly Christian relation. In the second, he comprehends those features in the scheme of man's redemption which most claim the thankful recognition of all believers: (1) That divine foresight and foreordination in the eternity past, in which the condition of a fallen race was anticipated; (2) the gracious purpose and provision to which all subsequent acts of mercy are to be traced back, and in which the subjects of this grace are "chosen in Christ"; (3) that new relation into which believers are brought in their adoption as restored, forgiven, and redeemed; (4) and that gracious communication by God of his own redemptive plan, through which Christian knowledge becomes enriched. In the third is comprehended that which to Christian believers should be most a subject of aspiration and desire; the knowledge of God, and a true enlightenment in respect to all spiritual things, most of all the person and office, and divine sufficiency of Christ, their Redeemer and Lord.

Owing to the peculiar style of the writer, the several points of doctrine presented run into each other in such a way as to make any precise discrimination of them a matter of some difficulty. They deal directly with the fundamental facts and truths of our religion. Of special features in the general teaching of the chapter, we may notice those which follow: (1) The central place assigned in the redemptive scheme to our Lord Jesus Christ. Believers are "chosen" in him; their adoption as children is "by Jesus Christ"; they have "redemption through his blood"; in Christ, and under his leadership, when the consummation of the plan is reached, all results of redemption are to be gathered and summed, while under his sovereignty all things now are, in the interest of his redeeming work. This is, throughout the Epistle, a leading feature. (2) The clear and distinct manner in which human redemption is traced to "the good pleasure" of God in the counsels of a past eternity, "before the foundation of the world." (3) Distinct indication of the truth that redemption is not a contingency, even under the providential order of the world, but is in accordance with an election of grace, in which the saved of all ages are "chosen" as subjects of this great salvation. (4) The end had in view in such election; namely, the calling and preparation of a "holy" people, "without blame before him in love." (5) The new relation into which all such are brought, "adoption of children by Jesus Christ." (6) And lastly, that further truth so fundamental in the whole scheme, that "redemption" is "through the blood" of Christ, whereby we have "the forgiveness of sins according to the riches of" divine "grace." These features of the great redemptive plan come into view under special relations in subsequent portions of the Epistle, and supply the basis of that teaching in Christian morals in which, in closing portions of the Epistle, its doctrinal teaching is practically applied.

CHAPTER II.

AND you *hath he quickened*, who were dead in trespasses and sins:
2 Wherein in time past ye walked according to the course of this world, according to the prince of the

And you *did he quicken*, when ye were dead
2 through your trespasses and sins, wherein aforetime ye walked according to the [1] course of this world,

1 Gr. *age*.

Ch. 2. 1-10. THE SPIRITUAL DEATH AND THE NEW LIFE IN CHRIST.

1. And you hath he quickened. Many prefer, "You also," which is perhaps better, as making the close connection with the last verses of the previous chapter more evident. In language of great fervor, the methods of redemption, even to the crowning and consummating act of the enthronement of Christ in his mediatorial reign, have been set forth. The writer comes now to speak of the participation in this wonderful grace of those to whom he is writing. 'Also', besides what is thus seen in the general dispensation of this grace, 'you' yourselves have become participants. In what way, he describes. The words, 'hath he quickened' are not in the Greek, and so are supplied in the translation. The sentence, in fact, as originally written, reaching to the end of the third verse, is incomplete. There is no governing verb for the pronoun (ὑμᾶς), 'you.' Ver. 5 shows what the sense is. What the writer began to speak of is the quickening there and in subsequent verses described. The hurrying rush of thought bears him away, and the new conception crowds for utterance before that of the one already in mind is complete. **Who were dead in trespasses and sins.** A strong but true picture of the condition of unregenerate man. The Revision, it will be noticed, reads "through," not "in." There is no preposition in the Greek, so that the proper construction of the two nouns (παραπτώμασιν) 'trespasses' and (ἁμαρτίαις) 'sins' is taken to be as "the dative of manner or means." The condition described is one of spiritual death. How has this condition been occasioned? Through or by trespasses and sins. Each—the question and the answer—describes a condition: one being the cause of the other. The comment in Thayer's "Lexicon of the New Testament" describes the state here spoken of, as being "destitute of a life that recognizes and is devoted to God, because given up to trespasses and sins." Physical death is a condition in which the functions of physical life have ceased; spiritual death is that where the functions of spiritual life are no longer active, and indeed, apart from the intervention of divine grace are no longer possible;—those affections and that condition of the will, that whole attitude of mind and soul which involves right relations with God and communion with him. What is described is that "mind of the flesh" (Rom. 8 : 7, Rev. Ver.) which is enmity against God; for it is not subject to the law of God, neither indeed can be. "The incapacity of the unregenerated mind for the exercise of spiritual affections, is what is meant by spiritual death." This condition the trespasses and sins cause. In these two words the apostle comprehends all that is true of man's sinful state; the word for 'sins' presenting that general view of this state which includes sin in the nature and sin as a general fact of man's condition; while 'trespasses' are the specific acts of sin, the "fallings-aside," as the word may import, of which men are more immediately conscious. Sin in the nature, in the habit of the soul, and repeated acts of transgression—to these is due that spiritual condition which the Scriptures characterize by the fearful word, "death."

2. Wherein in time past ye walked (or, *walked about*)—a picturesque expression for the life led by these Gentiles in that 'time past,' when as yet the grace of God in the gospel had not visited them. **According to the course of this world**—'the course,' literally, *the age* (αἰῶνα) *of this world*, the world in its present era, or age; in accordance with the world as it now is. The allusion seems to be to that moral state in which men in the world are everywhere found during this period of probation in which the purposes of God concerning our sinful race await their final accomplishment. Trench ("Synonyms of the New Testament," pp. 38, 39) says of the word translated 'course' in the Common Version and "age" in the Revision that, "signifying time, it comes presently to signify all which exists in the world under conditions of time; . . . and then, more ethically, the course and

power of the air, the spirit that now worketh in the children of disobedience;

according to the prince of the [1] powers of the air, of the spirit that now worketh in the sons of disobe-

1 Gr. *power.*

current of this world's affairs." Of the word translated 'world,' he says (p. 37): "Having originally the meaning of 'ornament' . . . from this it passed to that of 'order,' 'arrangement,' 'beauty,' as springing out of these. . . . Pythagoras is said to have been the first who transferred and applied the word to the sum total of the material universe, desiring thereby to express his sense of the beauty and order which everywhere reigned in it." Then, "from this signification of the word (κόσμος) as the material world, which is not uncommon in Scripture (Matt. 13 : 35; John 21 : 25; Rom. 1 : 20), followed that 'of the same word' as the sum total of the men living in the world (John 1 : 29; 4 : 42; 2 Cor. 5 : 19), and then upon this, and ethically, those not of the church (ἐκκλησία), the alienated from the life of God." The specific reference here may be to that Gentile world of which those immediately addressed still formed a part, and in whose moral condition they had 'in time past' fully shared. **According to the prince of the power of the air.** More literally rendered, we should read "ruler," while the 'power' meant is not power in the sense of force, but of control, authority. Thayer understands the word in connections like the present one as meaning "the leading and more powerful among created beings superior to man, spiritual potentates"; but here, specifically, "demons." The American Company of the Revisers prefer "powers" to 'power.' [There seems to be no ground for this preference in the Greek, which is a singular noun. 'Powers' may be right as interpretation, but scarcely as translation.—A. H.] The Greek for 'air' means the atmosphere in its lower regions, the upper being indicated by another word. The language used is difficult of explanation. That by the 'prince' or "ruler" Satan is meant, is sufficiently clear. What shall we understand by those 'powers of the air' over which he exercises sovereignty? Thayer, in his "Lexicon," appears to think the allusion to be to a Jewish notion that "the realm of air" is "filled by demons." Canon Barry, in the series of commentaries edited by Bishop Ellicott, prefers the view that as "the word [in the Greek] and its derivatives carry with them the ideas of cloudiness, mist, and even darkness, hence it is naturally used to suggest the conception of the evil power as allowed invisibly to encompass and move about the world, yet overruled by the power of the true heaven, which it vainly strives to overcloud and hide from earth." Ellicott himself appears to infer from the words in question that "all that supra-terrestrial but sub-celestial region [which the Greek word describes] seems to be, if not the abode, yet the haunt of evil spirits." That men, especially wicked men, are objects of the malignant activity of such spirits we are made to believe by many allusions to them in Scripture, and occasional express mention, which make the fact beyond doubt. Compare 6 : 12–16 of this Epistle. So much as this may be distinctly inferred from the words in our present passage. But if thus directly influencing the lives of men, we must suppose a presence and contact to which, in a meaning partly figurative, the expression 'powers of the air' may refer. It is not necessary to suppose that the apostle means to endorse any Rabbinic or Pythagorean fiction in this regard, as to what and where "the abode of demons" may be, but only that, invisible themselves, they are a part of our environment, and to be realized and dreaded as such. **The spirit that now worketh in the children of disobedience.** The word for 'spirit' is in the genitive, and accordingly must depend upon the word for 'ruler.' Satan is then described as ruler of the spirit working in 'the children of disobedience.' Little do wicked men realize what master they serve, or with what fearful reward in prospect for that obedience to him, which is disobedience to God. Winer speaks of such phrases as 'children of disobedience' as "called a Hebraistic circumlocution for certain concrete adjectives." Yet, referring to the passage here with others, he adds: "Every one must feel that these expressions are not mere circumlocutions, but phrases which bring out the meaning with greater *vivacity* and force." This phraseology, he adds, "is to be attributed to the vivid imagination of Orientals, which

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.
4 But God, who is rich in mercy, for his great love wherewith he love us,
5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

3 dience; among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the [1]mind, and were by nature children of
4 wrath, even as the rest:—but God, being rich in mercy, for his great love wherewith he loved us,
5 even when we were dead through our trespasses, quickened us together [2]with Christ (by grace have

1 Gr. *thoughts*.....2 Some ancient authorities read *in Christ*.

presents mental and moral derivation or dependence under the image of son or child." It will be noticed that the Revised Version translates, "*sons* of disobedience."

3. Among whom also we all had our conversation in times past. Paul now speaks of himself and his Jewish brethren in distinction from those addressed, who were Gentiles. 'Had our conversation' is the very imperfect rendering in the Common Version for a word which means "to turn hither and thither," "to conduct one's self," "to live." "Were turned to and fro" is Dr. Boise's translation of the verb in the form it has here. The phrase 'times past' is a reference to that portion of their personal history which lay beyond the great fact of their conversion to faith in Christ and a new life. **In the lusts of our flesh.** Plainly implying that same spiritual condition which had just been described as that of the unconverted Gentile. **Fulfilling the desires of the flesh and of the mind.** "Doing the desires," etc., as in the Revision, seems harsh. In Thayer's "Lexicon," the meaning "to carry out," "to execute," is given for this Greek verb (ποιέω), in certain phrases where it occurs; of which rendering the verse now before us is cited as an example. The rendering in the Common Version would thus seem to have good lexical authority. **And were by nature children of wrath.** The Greek word for 'children' here differs from that employed above, in 'children,' or *sons*, 'of disobedience.' It is the word used where an emphatic sense is intended, implying true, genuine children. Compare Thayer's "Lexicon." 'By nature' is not to be taken in an emphatic sense, the order of the words in the original forbidding this; yet their meaning is plain, as indicating that state, with reference to God, in which men are born by reason of inherited sin in the nature. "We were from birth," says Braune, "those who were forfeited to the divine wrath." The language asserts the condemned, because fallen, condition of the race, into which every individual of the race is born; so that every instance of escape from this condemnation, and from its consequences, must be through the one Saviour, though it be that of the child not yet arrived at years of responsibility. **Even as others.** More is implied in this than simply a recognition of the fact that Jew and Gentile were, in the respect considered, in one common lot. The truth is also implied that, as the favored condition of the Jewish nation as to knowledge and opportunity had in no degree changed the fact of their participation in the common calamity and the common guilt, the condition described must be viewed as one belonging to the race as such.

4. But God, who is rich in mercy. The reading of the Revised Version, "being rich in mercy," while it is a more exact translation, expresses, also, the meaning much more fully. Meyer's—"since he is rich in mercy" makes the sense clearer still. The frequent recurrence of the word 'rich,' or "riches," in similar connections, may be noticed: "Riches of his grace" (1:7); "riches of the glory of his inheritance in the saints" (1:18); "riches of his grace" again (2:7); "riches of his glory" (3:16); and here, "rich in mercy." The word seems to be one of those which indicate strongly the writer's vivid sense of that which is throughout so much the theme of his meditation, the abounding grace of God in saving sinful men. **For his great love wherewith he loved us.** The Revision retains the 'for.' More of a causal sense should be given to the clause. *On account of*, *because of*, is, in this place, the proper force of the Greek preposition. It expresses "the ground or reason," says Thayer, "on account of which anything is, or is not, done." Since this is clearly the meaning here, there should be a more adequate expression of it in the translation.

5. Even when we were dead in sins.

We need to put this clause in its proper relation with the one just left, in order to get the writer's whole idea. It is not God's love in any general operation of that divine attribute, nor his love for those who, however they may have once been sinners, are now his redeemed children. It is God's love for men while they yet are sinners. He had just spoken of these same sinners, Jew and Gentile alike, as 'children of wrath.' Here it is God's 'great love' for the very same persons, 'even when dead in sin,' "dead through trespasses." (Revision.) It seems necessary to place the two momentous facts in association, in order to gain a proper conception of either. Upon the one hand, the 'wrath'—"displeasure," or "anger" were a better word, and more the exact meaning of the Greek—is not of that implacable kind which the word, as so often used in common speech, might denote; while, upon the other, the 'love' is by no means the love of mere indulgence. The great fact is declared elsewhere (John 3:16) that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This verse, no less striking because so familiar, "describes," to use the language of Dr. Hovey on the passage, "God's motive in the gift of his Son as love or good-will, not merely to the chosen or to the elect from every nation, but to all mankind; for," it is added, "this is the only tenable meaning of *the world* as here used." The passage now under consideration presents to view this love—this '*great love*'—as exercised toward those who were at the same time objects of severe and just displeasure. We approach any comprehension of all this only as we realize how men in the sight of God are at the same time objects of his creative power, "made a little lower than the angels," richly endowed by him, with purposes toward them of infinite kindness; and at the same time are "sinners." His love does not blind him to the sin; neither does the sin so alienate the love as that no further thought of kindness and no provision of grace can be hoped for. Into the deep mystery on the verge of which we thus stand, we cannot expect to enter. There abides, however, this great and precious truth —that God's love for us, even while yet "sinners," is a sure guarantee of access to him in the name of his Son, and of a far more abounding grace in redemption when sought and obtained through faith in the same prevailing mediation. **Hath quickened us together with Christ.** Here we return to the thought only partially expressed in ver. 1–3, with one other added, and in another of those phrases characteristic of this Epistle—'with Christ.' The meaning of the Greek is, 'made us alive together with Christ.' Alford, as quoted by Boise, says: "Our spiritual life is the primary subject of the apostle's thought; but this includes in itself our share in the resurrection and exaltation of Christ." In what has preceded there has been no reference to physical death, unless some such reference should remotely appear in the words 'dead in trespasses and in sins,' as implying the whole effect of sin in the fall of man. Nor is there anywhere in the direct connection a reference to the resurrection, unless it should be where, in the seventh verse below, mention is made of what God, "in the ages to come," is to make manifest of his "kindness toward us through Christ Jesus." What the apostle in the verse now in hand is speaking of, is a blessing already in possession by those who had believed in Christ—Jew and Gentile—and this, certainly, is a spiritual quickening. At the same time it is a quickening 'with Christ,' and so is a new life gained through his resurrection as the consummating act in his redeeming work. In all the effects of that redemptive work they share, in immediate and effective participation. This, no doubt, would remotely include quickening of the body in the final resurrection, as of the soul in present spiritual experience. Neither the one nor the other is to be thought of apart from Christ. We are now, and then shall be, "made alive *with*" *him*. This the apostle emphasizes in the parenthetical clause which follows: (**By grace ye are saved.**) *Have been saved* is more exact, while also it brings to view more fully the fact that the salvation of a true believer is in a certain high sense not a pending work, with the result uncertain, but a completed fact. The whole great and wonderful proceeding is of grace, as is again forcibly set forth in verses which follow.

6. And hath raised us up together. In the Common Version these words carry the impression that believers are simply 'raised up' in unison—made to participate in a com-

6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:
7 That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us, through Christ Jesus.

6 ye been saved), and raised us up with him, and made us to sit with him in the heavenly *places*, in
7 Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in kindness

mon benefit. In point of fact, the 'quickening together,' the 'raising up together,' and 'the sitting together' are all alike 'with Christ.' The Revision accordingly reads, "raised us up with him." We must be careful not to shift the main burden of the thought to that rising with Christ which is to come at the resurrection. The apostle is all along dwelling upon matters of present experience, while that which is yet a subject of hope and anticipation is collateral and implied. Out of that death in trespasses and sins we are, after being 'quickened,' also 'raised up,' the idea of a spiritual resurrection being made thus complete. And both are 'with Christ,' since *through* his resurrection and *in* his resurrection this 'grace' is made possible, not only, but actual. **And made us sit together in heavenly places in Christ Jesus.** It is 'sit together' *in him*. We notice that many commentators, by making too much, as it seems to us, of the local element in the phrase 'heavenly places,' appear to make the main force of the words now considered lie in a reference to the final glorification of the redeemed, as if the promise in Rev. 3 : 21 were here in some degree anticipated: "He that overcometh, I will give him to sit down with me in my throne, as I also overcame and sat down with my Father in his throne." The central thought in this phrase, 'heavenly places,' is no doubt that of heaven itself. But just as still in common speech, all that in thought, in hope, in experience, which centres in the 'heavenly' is itself characterized as heavenly, so it appears to be with the language of the apostle in this place. Whatever of reference there may be to that which until the final consummation must still be a hope, though an expectation also, what is specifically meant here is that present participation with Christ in the results of his redeeming work which is naturally consequent upon the being 'made alive with him' and 'raised up with him.' Let it be noticed also that these 'heavenly places' themselves are '*in*,' not 'with' Christ Jesus. The allusion seems to be, primarily, at least, to that present high spiritual privilege to which each believing soul is permitted to aspire. In raising them up with himself, he admits all such to a spiritual union and intimacy of intercourse, which while it anticipates what shall be when that glory which the Father gave to him he also will give to them, is at the same time a present holy and happy sitting together 'in heavenly places'; communing upon heavenly things, gladdened by heavenly anticipations, and foretasting the unspeakable bliss of heaven itself. It is a mistake to have the mind so occupied with what is future in the high meaning of this passage as to undervalue, however unconsciously, that which it assures us of concerning a great and wonderful privilege in the present.

7. That in the ages to come. There is much difference of opinion as to the proper meaning here of the phrase, 'ages to come.' Thayer understands by it, "the age after the return of Christ in majesty, the period of the consummate establishment of the divine kingdom and all its blessings." He refers to Luke 18 : 30, where a like phrase in the Greek occurs, and as rendered there it no doubt means, "the world to come"; also to Mark 10 : 30. The phrase as occurring in these two places (ὁ αἰὼν ὁ ἐρχόμενος) seems to mean "the world (or, *age*) to come," in strict contrast to 'the world' (or, *age*) that now is. In our present passage, however, the words used are in the plural, "in the coming ages" (ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις). "Any special reference," says Ellicott, "to the then present and immediately coming age," which is the meaning given to the words by some commentators, "or to the still future kingdom of Christ," the view held by Harless, Olshausen, Thayer, and others, "seems precluded respectively by the use of the plural and the appended present participle (ἐπερχομένος)." He takes the meaning to be "the successively arriving generations from that time to the Second Coming of Christ." This appears to be the more correct view of the phrase as here employed. **He might show the exceeding riches of his grace.** We must look to ver. 4 for the antecedent here. That 'God' might show 'the

8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:
9 Not of works, lest any man should boast.

8 toward us in Christ Jesus: for by grace have ye been saved through faith; and that not of yourselves:
9 *it is* the gift of God; not of works, that no man

exceeding riches of his grace.' **In his kindness to us through Christ Jesus.** Trench ("Synonyms," p. 59) speaks of the word here translated 'kindness' as "a beautiful word." A little later on he distinguishes between it and the word for "goodness." A man, he says, "might display" what is meant by the latter "in his zeal for goodness and truth, in rebuking, correcting, chastising. Christ was working in the spirit of this grace when he drove the buyers and sellers out of the temple; when he uttered those terrible words against the Scribes and Pharisees." The spirit of the other word, 'kindness,' in our verse, "was displayed rather in the reception of the penitent woman (Luke 7 : 37; compare Ps. 24: 7, 8), in all his gracious dealings with the children of men." As used in our present passage, the word presents in a most engaging light the divine benignity of that attitude in which God 'in Christ Jesus' places himself before men while addressing them in the offers and invitations of the gospel—offers and invitations which were to be made during all those 'ages to come' which are embraced in the Gospel Dispensation.

8. For by grace are ye (*have ye been*) **saved through faith.** The use of the connecting particle 'for' seems to make it necessary for us to give the phrase 'the world,' or 'ages to come,' the meaning above indicated. Quite clearly the apostle now, in this verse, cites an example of the 'kindness' which it was God's purpose to thus show in the ages coming—the ages immediately following upon the consummation of his method of grace in the death, resurrection, and ascension of Christ. Such an example is afforded in those whom the apostle now addresses. "In the manifestation and exercise of this grace, ye yourselves have been saved." The change of 'ye are saved,' in the Common Version, to "have ye been saved," in the Revision, is made necessary by the tense of the verb in the Greek. It is the perfect passive, and denotes, as Ellicott says, "a present state, as well as a terminated action." The truth, as implied, is that the subjects of this 'grace' are 'saved' persons. One is at a loss to see how the fact could be otherwise. What takes place in the great transaction so described is this: A penitent sinner, truly penitent, comes to God in the name of Christ, exercising that faith to which the promise has been made. The 'grace' of God meets him, accepts him, and 'in Christ' he is made participant of the promised gifts of the Spirit, with all which results therefrom in a renewed heart, and spiritual life out of spiritual death. Is not such a one 'saved'? There remains, of course, the warfare for which he is equipped, as described in the sixth chapter of this Epistle; but it is quite impossible that, having once fully entered into the possession of this 'grace,' he shall ever so fall away as to be finally lost. **And that not of yourselves.** The Greek word for 'that' is neuter, so that the reference cannot be to 'faith,' since in that case it would be feminine. What is meant is the fact stated in the preceding clause. **It is the gift of God.** This clause has more of emphatic force in the literal translation—*not of yourselves; the gift of God.*

9. Not of works. In what sense 'works' are still expected of those whom grace has saved, is brought to view in the verse which next follows. What is said here is that this salvation is not in any sense merited by goodness in us, nor purchased by acts of obedience or acts of service. It is indeed restating, in another form of words, what has already been said, 'By grace ye are saved.' **Lest any man should boast.** The idea in this clause is one upon which the Apostle Paul often dwells with emphasis. Compare Rom. 3 : 27–4 : 25. There are these sufficient reasons why, in general, men should not claim as a merit in themselves what is due alone and wholly to the grace of God: (1) That such a claim is false in itself. (2) That the self-righteousness necessarily involved in such a claim tends to defeat the end sought in the bestowment of the gift; namely, the kind of character pleasing to God and commendable in man. (3) That it prevents all such exercise of gratitude to God as is due to him, and needful in man as an element of character worthy and ennobling. (4) That it robs God. There seems to be, how-

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

10 should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

ever, in the clause considered, still a further thought. 'Not of works, *lest* any man should boast,' or *glory*. Even if it had been possible for man to achieve salvation as a reward of good deeds, it would have been undesirable. The pride natural to the heart of man, taking the form of self-righteousness, would have left his salvation incomplete in that which is most important, a thoroughly regenerate character. It is "he that humbleth himself" who shall be exalted. The giving of glory to God, as is his due, is not more the rendering to him of that which is his of right, than it is for the benefit of those who thus are emptied of themselves, that they may be filled with him.

10. For we are his workmanship. Ellicott and others prefer "handiwork," which is perhaps the better word. The Greek means simply "that which has been made." The verse, as a whole, brings to a climax what has occupied the thought of the writer in all this part of the chapter. Man's fallen, lost state; the grace of God in visiting him 'even when dead' through his 'trespasses'; the quickening divine energy which raises him out of that fallen condition, and makes him as regenerate, reconciled, and restored, to sit in 'heavenly places in Christ'—all as a 'gift of God' through faith, which is also his gift,—this is now summed up in the striking language of ver. 10. What a saved person thus becomes he is *made* to be. He owes all to the divine efficiency of the grace that has saved him, as really as the thing made (ποίημα) owes its existence to the hand that fashioned it. This is further made evident in what follows. **Created in Christ Jesus.** Two ideas, fundamental in the view which Paul gives of the saved man, are here expressed. (1) "It is a *creation*, a favorite conception of this apostle as representing that change in which a sinful human being becomes a child of God. It is more than a reformation, more than a change of the reigning purpose in life, more than change, however great a change, in the life itself. It is a work of renewal so radical as to be in its ultimate effect absolutely transforming. No word will adequately express the divine effectualness of this work of renewal short of that which declares how this same human being came to exist at all. (2) And it is 'in Christ Jesus.' The place which Christ Jesus fills in the new creation is in one way like that which he fills in the original one. We read of him that "all things were made by him, and without him was not anything made that was made." (John 1:3.) We even read that "in him was life." (John 1:4.) As incomplete as would be any idea of the original creation which did not include this all-efficient instrumentality of "the Word," would be any conception of the new creation which did not recognize 'Christ Jesus' as he "by whom are all things and we by him." (1 Cor. 8:6.) Every gift and every act of mercy coming to us in our salvation comes through him; so that when, as here, the whole is summed and expressed in the fact of a new creation, with a new nature and a new destiny, we trace all to his mediation in our behalf so entirely that we find it to be 'in' him. **Unto good works.** *For good works* expresses the sense better. The 'good works' here ought surely to have for us a very comprehensive meaning. So great a work, and at such a cost, can, in respect to this part of its design, have aimed at nothing less than that perfection of character toward which we are so often in the New Testament urged to aspire. **Which God hath before ordained.** *Before prepared* is the correct rendering. **That we should walk in them.** "There is, perhaps," says Canon Barry, "in all Scripture no stronger expression of the great mystery of God's predestination; for it is here declared, not only in reference to the original call and justification and regeneration of the soul, but also to the actual good works, in which the free-will and energy of man are most plainly exercised; and in which even here we are said not to be moved, but to 'walk' by our own act." This writer seems to find in the passage one element of meaning which may not strictly belong to it; perhaps as influenced by the word 'ordained' in the Common Version, which as we have seen is an incorrect translation. What Dr. Boise quotes of Beveridge, as found in a note by Ellicott, is better: "God, *before* we were created in Christ, *made ready* for us; prearranged, prepared a sphere of

11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;
12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers

11 Wherefore remember, that aforetime ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made
12 by hands; that ye were at that time separate from Christ, alienated from the commonwealth of Israel,

moral action, or (to use a simile of Chrysostom) a road, with the intent *that we should walk in it* and not leave it." Not, however, surely, as a mere outward conformity to rule or to precept, but as a yielding up of the whole life, inward and outward, to a principle of obedience which shall in all ways express that transformation "by the renewing of our mind," in which we shall fully "prove what is that good, and acceptable, and perfect will of God." (Rom. 12:2.) It is to be noticed that Paul in ver. 9 and 10 speaks of 'good works' in those two contrasted aspects of them which it is so important to keep in mind. 'Works,' however 'good,' as is shown in ver. 9, make no part of that ground of justification in which the saved person stands accepted with God. "By grace ye have been saved, through *faith*." Yet, as appears by ver. 10, there are still to be 'good works' as fulfilling that divine idea in our salvation which aims at nothing less than renewal of the moral nature, and perfection in character and in life.

11-22. Gentile and Jew Made One Spiritual Body in Christ.

11. Wherefore remember. The apostle is now to speak of a result of that which in previous verses has been set forth which must place this grace of God in a new light. Thus far he has spoken of this grace as it affects the individual saved soul. Now he comes to show how, what operates thus in the individual, reaches in its effect beyond him so as to be an element of union, not only of man to God, but of men with one another. To begin, he points these Gentile Christians once more to that which had been their sad condition. It is this he would have them 'remember.' **That ye being in the time past Gentiles in the flesh.** He does not mean, just here, 'in the flesh' in the sense of being as yet unregenerate, but Gentiles by nature and by birth, as distinguished from Jews. **Who are called Uncircumcision by that which is called Circumcision.** As preparatory to what next follows in development of the whole thought of the writer, attention is once more called to that distinction, not only of race, but of condition, in which, during so many centuries, the Gentile had stood apart from the Jew. He is to show, directly, how these are made one. He begins by reminding the Gentile Christians how entirely they had once been "alien from the commonwealth of Israel." **In the flesh made by hands.** This distinction had been, after all, very much an outward one. So far as concerned Jewish pride itself, the distinction was wholly an outward one, and rested in the fact of the presence or absence of an outward sign, of whose real significance the Jew himself was all too little aware.

12. That at that time ye were without Christ. Here was a fact in their condition of far greater importance than that of which the Jew was accustomed to make so much. In respect to this other fact, the Jew, if unconverted, was in no better state than the unconverted Gentile, save that, as one of that nation of whom Christ was to come and who had inherited the "covenants of promise," the Jew was, so far, not 'without Christ' in the same sense as the Gentile. "Separate from Christ" is the rendering of the Revision. More seems to be meant than that which is true of every unconverted person. The expression implies, also, what is comprehended in the clauses which follow. Until Christ actually came, and the world-wide purpose of his mission had been disclosed in the preaching of the gospel to "the Gentiles also," these latter had, only in exceptional cases, and in these only in very imperfect measure, any knowledge, even, of that wealth of Messianic promise which had been from age to age the heritage of Israel. Wandering thus amidst the deep darkness of Pagan ignorance and Pagan idolatries, they were in a most melancholy sense 'separate from Christ.' **Being aliens** (or, *alienated*) **from the commonwealth of Israel.** Thayer explains the word for 'alienated,' "shut out from one's fellowship and intimacy." The adjective from which the verb comes means, primarily, "belonging to another." We are apt to give the word 'alienate,' or 'alienated,' more of a subjective meaning—a state of mind in ourselves

from the covenants of promise, having no hope, and without God in the world:
13 But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ.

and strangers from the covenants of the promise.
13 having no hope and without God in the world But now in Christ Jesus ye that once were far off are

through which, in feeling and in respect of sympathy and fellowship, we are made to hold ourselves aloof. This is not the meaning here. The Gentiles were '*shut out* from the commonwealth of Israel.' This was partly as a necessary effect of that divine appointment in which, with a view to certain most important purposes, Israel was made the chosen people; and partly an estrangement due to Jewish pride, upon the one hand, and Gentile disdain upon the other. **And strangers from the covenants of promise.** The expression is peculiar, though the Revision retains it. We could not change it to read, more in accordance with English idiom, 'strangers *to* the covenants of promise.' The Greek will not allow this; besides which, that is not what the writer means to say. The word for 'covenants' is in the genitive—the "genitive of the point of view." So Ellicott, as quoted by Boise. Strangers *in respect to* the covenants of promise, appears to be the meaning. 'The covenants' must be those which had been made especially with Israel as the chosen people; that with Abraham, in behalf of his posterity; and that with Moses, as representing the Israelitish nation. The Gentiles were not strangers in respect of these, in the sense that they were never to have part in what the promise contained, since in Abraham and his descendants "all nations" were to be "blessed." They were strangers in the sense that until Christ, the Promised One, had actually come, they had not only had no part in what the covenant had provided, but had not even been aware that any such privilege was possible for them; and in the sense that after Christ had come they still remained aloof until the gospel of God's grace had reached them. **Having no hope.** Scarcely any form of words could better express the condition of a Pagan people. In the previous descriptive clauses of the verse, the allusions have been more to what expressed outward relations. Between Jew and Gentile there had been that "middle wall of partition" mentioned in ver. 14, as a consequence of which the Gentiles had been both aliens and strangers, as to the commonwealth of Israel and as to those 'covenants' which from the time of the patriarchs had singled out the descendants of the patriarchs as "a peculiar people." Now the apostle comes to another and a deeper fact in their condition. 'Having no hope.' Their religions and their philosophies had alike failed to answer those questions which the soul of man is compelled by the very constitution of its nature to ask. **And without God in the world.** Thayer quotes Ælian as saying that there is no one, even of the barbarians, without God, using the same Greek word as Paul uses here (ἄθεος), and meaning to say that even barbarians have a kind of religion and gods whom they worship. Upon the other hand, Paul declares, of all the Gentile races and nations, that they were (ἄθεοι) 'without God.' Countless deities, but no God! Men of superior intelligence, even among the cultivated Pagan nations, were wont to say substantially the same thing, while showing in many ways how little value they found in the inventions of mythology; and while indicating, in the speculations of their philosophy, how confused and uncertain were all their own ideas of God. 'In the world' appears to mean simply the life of men as led amidst present surroundings and conditions. There may be an intimation in the words how much men need 'God in the world,' and how truly calamitous it is to be without him. Indeed, it might not be going far astray to see something characteristic in the successive clauses of the verse, suggesting that of all that had been calamitous and lamentable in the condition of the Gentile nations, this was greatest and worst, that they were 'without God in the world.'

13. But now. From this view of the sad condition of the Gentile nations, with particular reference to those addressed, the apostle now turns, as if gladly and gratefully, to speak of that which, as "the apostle to the Gentiles" must have been to him a matter of great satisfaction. **In Christ Jesus ye who sometimes** (or, *once*) **were far off are made nigh by the blood of Christ.** It is to be noticed how the thought which in all this part of the Epistle seems uppermost in the writer's mind, finds expression twice in this short verse.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;
15 Having abolished in his flesh the enmity, *even* the

14 made nigh in the blood of Christ. For he is our peace, who made both one, and brake down the
15 middle wall of partition, having abolished in his flesh the enmity, *even* the law of commandments

'In Christ Jesus' . . . 'by the blood of Christ.' The second of these in some sense explains the first. 'In Christ Jesus' may have seemed to the writer not sufficiently explicit. He adds, 'by the blood of Christ,' that there may be no misapprehension as to the relation Christ bears to this of which he is now to speak. In ch. 1 : 7 of this Epistle we have the same thought: 'In whom we have redemption through his blood.' That result of this redemption held in view in our present passage is implied very clearly in our Lord's own words (John 12 : 32): "And I, if I be lifted up, will draw all men unto me." In drawing all men unto himself he draws them into a unity and fellowship which annihilates those distinctions by which they have been sundered, and set in positions, often, even of antagonism. It is thus that these believing Gentiles to whom Paul writes have been 'made nigh.'

14. For he is our peace who hath made both one. The position of the words (αὐτὸς γάρ, 'for he') makes them emphatic: "he and no other." Orelli ("Old Testament Prophecy," p. 310) views the word 'peace,' in this place, as "borrowed" from Micah 5 : 5, "He shall be peace." Speaking of the Hebrew word for 'peace,' he says: "Such a word is capable of unlimited intensification, and has found it in the Bible. Only the completed revelation has disclosed all its depths of meaning. In the Hebrew language the word (שָׁלוֹם, peace) was an every-day word, a common greeting, a trivial wish. It denoted what every one desired for himself and wished for any one with whom he was on good terms; freedom from harm and disturbance, peace, rest, well-being. Among the peace-loving Orientals peace was, and is, in the profane sphere of thought, the highest good. And in the religious life the sum of salvation may be comprised in it. When prophecy promises peace in the time of consummation, and calls the Messiah Peace absolutely, it means peace in inner and outer perfection, man being completely at one with God, and men having become through his revelation one with each other. This will be Messiah's gift. Such peace, in fact, the Prince of Peace from Bethlehem brought to the world, only far more gloriously than human heart could conceive under the Old Covenant. And in the sense in which he established peace, it is the highest good to the Christian. Hence everything we have in Christ may be summed up in the word borrowed by the apostle from our prophet." Other such intimations may be seen in Isaiah 9 : 5, 6, where Messiah is named "Prince of Peace," in the song of the angels, where his coming brings "peace on earth," and his own words to his disciples in taking leave of them: "My peace I give unto you." In our present passage he is that 'peace' itself in bringing to pass the twofold reconciliation—man with God, and, in that very fact itself, of men with each other. For 'he hath made both one'—both Jew and Gentile. **And hath broken down the middle wall of partition between us.** The words 'between us' being supplied in the Common Version, although not necessary to the sense. The force of the metaphor is quite sufficiently plain. The expression 'middle wall of partition' might seem tautological in English, though it is not so in the Greek. The words for 'middle wall' and 'partition' are an example, as Winer explains (§ 59, 8, a), of "the genitive of apposition." We should say "partition wall."

15. Having abolished in his flesh the enmity. There is a question here as to the pointing of the Greek. Tischendorf makes the passage read, "the middle wall of partition, the enmity"; 'enmity' being in apposition with the clause which precedes, and epexegetical of it. In this pointing, 'having abolished in his flesh' is connected, not with 'enmity,' but with "the law of commandments" immediately following. We should then read, "hath made both one, and hath broken down the middle wall of partition, the enmity, having abolished in his flesh the law of commandments," etc. It is a question of construction rather than of meaning, save that in the arrangement of Tischendorf the word 'enmity' comes to explain so clearly the force of the imagery in 'middle wall of partition.' The Revision follows the pointing of Westcott and Hort. By 'the enmity' is no doubt in-

law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;
16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

contained in ordinances; that he might create in himself of the twain one new man, *so* making
16 peace; and might reconcile them both in one body unto God through the cross, having slain the enmity
17 thereby: and he came and [1] preached peace to you

1 Gr. *preached good tidings of peace.*

tended the feeling of mutual hostility long existing between Jews and Gentiles, with remoter allusion, probably, to that "enmity with God" which is characteristic of the "mind of the flesh" always. The arrangement of Tischendorf, which Ellicott also adopts, seems on this account preferable. **Even the law of commandments contained in ordinances.** Following the pointing of Westcott and Hort, and translating as in the Common Version and the Revision, this 'law of the commandments contained in ordinances' comes to be explanatory of 'the enmity.' It may be doubted if this is what the apostle intends. In what *sufficing* sense, at any rate, can 'the law of commandments in ordinances' represent or explain 'the enmity'? The alienation, amounting to hostility, between Jew and Gentile, was due to many causes, and not simply, we must suppose, to the character and effect of Jewish institutions. Indeed, when Paul speaks here of the abolition of that which distinctively characterized Judaism, he seems to allude to the removal rather of that which was a hindrance to union than that which was a cause of enmity. The 'commandments in ordinances' must mean the ceremonial law, or rather that system in general of special Mosaic legislation which was done away in the gospel. **For to make** (*that he might create*) **in himself of twain one new man; so making peace.** '*Might create in himself*,' a stronger word than simply 'make.' Jew and Gentile, though retaining their individuality otherwise, became "one in Christ Jesus." In bringing this to pass that work of spiritual renewal is effected in each of which the apostle so often speaks as 'a new creation.' They are thus brought into that spiritual fellowship and unity, by reason of their common faith in Christ, which warrants the characterization, 'one new man.' It is doubtful if the rendering '*so* making peace,' the italicized word being supplied, is the preferable one. Dr. Boise views the participle in the Greek for 'making,' "as denoting means as well as time; *while* making, and *by* making peace." The peace is made before the unity, and becomes a *means* of unity.

16. And that he might reconcile both unto God in one body by the cross. The pivotal word here is the word translated 'reconcile.'[1] Thayer appears to regard our present passage as an example of the meaning, "to draw to himself by reconciliation, or so to reconcile that they should be devoted to himself." The second of those meanings which Trench finds in the word must surely imply the first, for reconciliation in the sense of restored favor with God must be the invariable condition of all which most characterizes the Christian state, whether with reference to God or with reference to men. This becomes evident as we consider what follows in the verse. **Having slain the enmity thereby**—that is, by "the cross." The condition as described is clearly one in which all that was wrong in the relation of these Jewish and Gentile Christians with God, or with each other, had been fully made right. The 'enmity' is 'slain'—alike that alienation of heart which had characterized their unregenerate condition, and that mutual alienation which had made any fraternal tie between them wholly impossible. This had been slain by 'the cross.' It is that result which so often in Christian history has followed upon a true and a truly transforming reception of the gospel of Jesus Christ. 'Peace with God' prepares the way for peace with all

[1] Of this word, Trench says ("Synonyms," pp. 137, 138): "The Christian καταλλαγή has two sides. It is first a reconciliation, '*quâ Deus nos sibi reconciliavit*,' laid aside his holy anger against our sins, and received us into favor, a reconciliation effected once for all for us by Christ upon his cross. . . . But καταλλαγή is secondly and subordinately the reconciliation, '*quâ nos Deo reconciliamur*,' the daily deposition, under the operation of the Holy Spirit, of the enmity of the old man toward God." Of this latter he quotes 2 Cor. 5 : 20 as an example.

17 And came and preached peace to you which were
afar off, and to them that were nigh.
18 For through him we both have access by one Spirit
unto the Father.
19 Now therefore ye are no more strangers and
foreigners, but fellow citizens with the saints, and of
the household of God;

that were far off, and peace to them that were
18 nigh: for through him we both have our access in
19 one Spirit unto the Father. So then ye are no
more strangers and sojourners, but ye are fellow-
citizens with the saints, and of the household of

men. It is that new nature whose living principle is love—love to God and love for the neighbor.

17. And came and preached peace. It is Christ Jesus, named in ver. 13. The immediate connection of our present verse is with ver. 14: 'For he is our peace, who,' etc. . . . 'and came and preached peace,' etc. This cannot refer to the personal ministry of our Lord; partly because what is specifically mentioned here did not characterize that ministry —the mission of his gospel to the Gentile world being left for his apostles to make known, and partly, also, because what is here mentioned in ver. 17 clearly follows in the order of thought what is mentioned in ver. 15, 16. It was after 'by the cross' he had prepared the way for the work of reconciliation described, and in some sense effected it, that he 'came and preached peace.' The allusion must be to that which was foreshadowed in the promised ministry of the Holy Spirit, who should "not speak of himself"; he should "receive of mine and show it unto you." In a word, in the gospel as preached to Jew and Gentile alike, Jesus himself, in the attendant ministry and effectual calling of that Spirit of Truth whom he both promised and sent, 'preached peace.' **To you which were afar off, and** (*peace*) **to them that were nigh.** The allusion is supposed to be to Isa. 57 : 19: "I create the fruit of the lips. Peace, peace to him that is afar off, and to him that is near, saith the Lord, and I will heal him." Such an allusion is possible, though if existing at all, it must be indirect and general. In the Greek the word for 'peace' is repeated, for the sake of emphasis, evidently; as in the Revision, "peace to you that were far off, and peace to them that were nigh."

18. For through him we both have access by one Spirit unto the Father Dr. Boise calls attention to the fact that we have here presented the three persons of the Godhead: "Through him," Jesus Christ, the Son, "we have our access in one Spirit [Revision] unto the Father." There is a suggestion, also, in this mention of the Spirit's ministry as to the sense which the words 'came and preached peace' should bear. Thayer's first meaning for the word translated 'access' is "the act of bringing to, moving to"; and his second, "access, approach." He quotes Ellicott as insisting upon the transitive sense, "introduction." The word 'access' does not, indeed, seem to express all which is intended. Privilege, opportunity of approach, is secured in that work of 'reconciliation,' which is effected in the 'cross' of Christ; but the ministry of the Spirit has a purpose and effect of its own, being nothing less than that "preparation of heart and answer of the tongue" which are also and both "from the Lord." (Prov. 16 : 1.)

19. Now therefore ye are no more strangers and foreigners. "So then" and "strangers and sojourners" are changes made in the Revision. The apostle now shows what is the inference from that which has gone before. Gentile Christians, in view of their full participation in the benefits of the gospel, are in wholly changed relations as respects that which was the highest privilege of the Jew. Two results follow from this new order which the Dispensation of God's grace in the gospel has introduced: (1) The Jew is no longer, in any sense, in an exclusively favored position. The object of his calling and separation among the nations of the world has been accomplished. (2) In the New Order so introduced all men are alike included, without distinction of race, nation, or condition. In this New Commonwealth, citizenship is free to all who will accept it upon the terms offered. These to whom the apostle writes have so accepted. They are therefore no longer 'strangers,' citizens of another commonwealth or country, nor "sojourners," merely resident foreigners. **But fellow citizens with the saints.** All the rights of citizenship are theirs; they are at home, and every privilege open to the citizen is open to them. **And of the household of God.** "To the right of the citizen," says Braune, quoted by Riddell, "is added that of the house, of the child, of the heir." A great

20 And are built upon the foundations of the apostles and prophets, Jesus Christ himself being the chief corner *stone;*

20 God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief

and wonderful change from the "alien" condition once true of the whole Gentile world.

20. And are built. The figure used now once more changes. In ver. 15, 16, the reconciliation effected 'by the cross' is represented under the idea of a blending in one personality of these 'twain' between whom such long continued and inveterate enmity had existed, so making one new (*renewed*) man, while 'both' are reconciled unto God 'in one body.' Next the unconverted Gentiles were viewed as before aliens and foreigners; but now, as converted, brought into all the privileges of citizenship. The result of the same gracious work is next represented as a building in which material, diverse and apparently incapable of harmonious union in one structure, is brought together and wrought into unity of plan and result with divine skill. **Upon the foundation of the apostles and prophets.** The commonly accepted view we suppose to be that by 'prophets' are meant the prophets of the Old Testament. A careful study of the passage suggests objections to this. 1. It is not clear that in writing to Gentile Christians, Paul would name in such a connection what would be in any good measure appreciated only by those familiar with the more ancient Scripture. 2. Some weight, perhaps, should be allowed to the objection founded on the order of the words used. It would be natural to expect that if Paul were speaking of those ancient men held in such reverence by every Jew, he would have named them first. 3. It is further urged that throughout the entire connection of the passage Paul occupies the attention of his readers with things present, and is therefore less likely to introduce what is, in this respect, so remote from the general order of his thought. 4. In 3 : 5, of this Epistle, and in 4 : 11, especially in the former place, Paul names in a like connection with each other "apostles and prophets." The thought in 3 : 5, in particular, is so much like what we have here, that one seems in a measure forced to the conclusion that here, as there, he is speaking along with the 'apostles,' of those in the church at that time who were endowed with the prophetic gift, and who might therefore with propriety be associated, as here, with those who as apostles held the leading place. But in what sense were apostles and prophets a 'foundation'? Perhaps in a twofold sense: 1. As inspired teachers, making known that truth upon which all that bears the name of Christian must rest. 2. With particular reference to the apostles, as exercising apostolical authority, and entitled to be received in that representative character with which their Lord in sending had endowed them. The words of Christ to Peter (Matt. 16 : 18), however interpreted in their more precise meaning, certainly seem to imply an apostolical office and function, for which large occasion appeared in the years immediately following his own ascension, and preparation for which was quite as certainly promised in the assurance that the Spirit of truth, in his own ministry for them, should "guide" them "into all truth." It is, therefore, but the recognition of what had been thus appointed when for the 'apostles' as a body, and for the 'prophets' whose service bore such an intimate relation with their own, a place and function so fundamental is indicated. **Jesus Christ himself being the chief corner stone.** "As the corner stone," says Thayer, "joins together two walls, so Christ joins together as Christians, into one body dedicated to God, those who were formerly Jews and Gentiles." The general reference will be to that fundamental place which Christ fills in all that which is to a Christian matter of faith or a rule of life.

21. In whom all the building. The Revision reads, "each several building," and in the margin "every building." Winer (18. 4) does not recognize a necessity for this change "As Paul," he says, "is speaking of the Christian Church as a whole, 'the whole building,' is the proper translation." Alford, Ellicott, and Braune, among commentators, also prefer this rendering, though the Revision agrees with Meyer. Dr. Boise also agrees with him. "In one vast temple," he says, "are many 'buildings' (οἰκοδομαί)," and refers to Matt. 24 : 1, "the buildings of the temple." Riddell seems to understand by "buildings," "the separate Christian congregations" and speaks of these as "each of them growing in the same way, in the personal Christ." The

21 In whom all the building fitly framed together groweth unto a holy temple in the Lord:
22 In whom ye also are builded together for a habitation of God through the Spirit.

21 corner stone; in whom [1] each several building, fitly framed together, groweth into a holy [2] temple in
22 the Lord; in whom ye also are builded together [3] for a habitation of God in the Spirit.

1 Gr. *every building*.....2 Or, *sanctuary*.....3 Gr. *into*.

allusion does not seem to be to congregations, or to churches, but to individual Christians, such as these to whom Paul writes. One finds in the passage a general sense much like what appears in 4 : 16, below, where mention is made of "the whole body." The omission of the article in the Greek makes the usage in the verse under consideration exceptional, yet one which occurs in other places, cited by Winer, as in this Epistle (1 : 8), and in James 1 : 2. It seems most in consistence with that emphasis which the apostle is placing upon the idea of unity, and with the figurative method of illustration employed throughout this part of the chapter, to understand him as representing all Christians, however diverse in other things, yet by their common faith and their common union with Christ, themselves so brought into unity as to constitute this spiritual "temple in the Lord." **Fitly framed together.** The language is much like that in 4 : 16, "the whole body fitly joined and compacted," etc. **Groweth unto a holy temple in the Lord.** The conception seems to be that of the church of Jesus Christ in its spiritual sense. Made up of those who are true believers, it is 'fitly framed together,' and as the number of these increases from age to age it becomes more and more worthy a fulfillment of that typical "holy temple of the Lord" in whose holiest place the Shekinah dwells.

22. In whom ye also are builded together. Ye Gentiles, not as churches, but as individual believers, have each and personally a place. The words 'in whom' should be noted as a reiteration of what has so frequently appeared in these first two chapters of the Epistle. Each privilege of the believer, all the grace manifested and experienced, is always 'in Christ.' **For an habitation of God through the Spirit.** The three divine Persons again grouped in a single verse. 'In' the Son believers are brought into the unity of this 'temple of the Lord' in which the Father, 'through the Spirit,' or 'in the Spirit,' as the special form of divine manifestation, dwells. The figurative allusion to the ancient sanctuary is made more evident by the fact that the word used for 'temple' is not that which denotes the temple in general, but that which indicates the "sanctuary," where stood the altar of incense, and in the holiest place of all, the mercy seat—"shadows of good things to come"—with the Divine Presence itself manifested in impressive symbols.

SUMMARY OF THE EXPOSITION.

In this chapter the apostle enters more directly upon the specific theme of the Epistle. He is addressing a church made up mainly or wholly of converted Gentiles. Two things are true of them in their present condition: 1. They are renewed persons, changed by the grace of God from their former heathen state into a spiritual condition which is for them as life from the dead. (1–10.) 2. They have been brought into full enjoyment of those privileges which were once thought to be the exclusive possession of the chosen people; so that now, in this respect, the distinction of Jew and Gentile exists no longer. (11–13.)

As regards the former of these particulars, however, Jew and Gentile had been recipients of a like mercy. Paul recognizes the fact that those like himself who had been wont to claim a peculiar interest in God's favor had been 'sons of disobedience' not less than the Gentiles. They also had been 'dead in sins,' and had been also 'raised up' through the same renewing grace of 'God, who is rich in mercy.' Thus, apart from that act of divine beneficence in which the door to all spiritual privilege had been thrown open to the Gentiles, a perfect union of Jew and Gentile had been prepared in the fact that out of a common condition of deadness in sin they had been raised in the same act of renewing grace into possession of one and the same new life in Christ.

Upon this thought, from ver. 14 to the close of the chapter, the writer mainly dwells. Jew and Gentile are henceforth one. Their common regeneration, supplanting 'enmity' with love; their common access to God by virtue of their admission to the same new relation with

CHAPTER III.

FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

1 For this cause I Paul, the prisoner of Christ Jesus

the Father through the Son,—these are recognized in a setting aside of all that in 'the law of commandments contained in ordinances' which had heretofore been 'a middle-wall of partition' between them. They are now one spiritual building, growing 'unto an holy temple in the Lord,' with the foundation in that revealed truth of which 'apostles and prophets' were the ministers, Jesus Christ being the corner stone.

It is worthy of particular remark that to him who in his earlier life had been peculiarly characterized by Jewish prejudice—"a Pharisee and the son of a Pharisee" (Acts 23 : 6) —not only had an especial mission to the Gentiles been committed, but to him also it fell, as in this Epistle, to set forth in express terms the truth that in this kingdom of God which he and others had been sent to proclaim there was thenceforth, forever, to be 'neither Jew nor Greek.' Of this truth he was himself, in his complete conversion from a prejudiced and persecuting Jew to a large-minded Christian with the whole world embraced in the circle of his sympathy and self-sacrifice, a pre-eminent example and witness.

Ch. 3 : 1-13. PAUL A PRISONER OF CHRIST JESUS FOR THE GENTILES.

1. For this cause. "Because ye are so called and so built together in Christ." (Ellicott.) On account, therefore, of what he had just been saying, and most especially in ver. 19–22 of the foregoing chapter. In these four verses he sums up what had before been said of the grace of God to the Gentiles, in opening for them, in free access and enjoyment, the whole great treasure of gospel promise and privilege. 'For this cause,' he proceeds to say—but breaks suddenly off from the thought in his mind, being diverted from it by the more personal one suggested in the words which follow. The thread of connection, thus dropped, is taken up again at ver. 14. What he began to say is that because of the great gift of grace to these Gentile believers, he prayed for them, that they might attain to all that measure of spiritual experience described in the closing verses of the chapter. The connection, then, is: "For this cause . . . I bow my knees unto the Father of our Lord Jesus Christ," etc. **I Paul, the prisoner of Jesus Christ.** "Of Christ Jesus" in the Revision. The break in the connection just described the old commentators sought to avoid by supplying, in the Greek text, the Greek verb for 'I am' (εἰμί), making the verse read: "For this cause, I, Paul, *am* the prisoner of Jesus Christ." For such a change in the text there seems to be no manuscript authority, although one ancient version—the Syriac—and two more modern ones—the Genevan, and that of Tyndale—have it. Such authorities as Chrysostom, Theophylact, Anselm, Erasmus, and Beza, also approve it. Meyer, too, prefers this emendation.[1] Since we have had already, in 2 : 1–5, an example of this peculiarity of style, it certainly seems unnecessary to resort to an expedient so doubtful as a change in the Greek unwarranted by the manuscripts. The expression 'prisoner of Christ Jesus' does not mean for the sake of Christ Jesus. We have the same idea again in 4 : 1, "Prisoner in the Lord." With that vivid conception of the meaning of such incidents in his ministry so often noticed in him, he sees himself to be a prisoner, not because his enemies have prevailed, nor because of any unjust sentence of his Roman judges, but as what is, in truth, not even so much a permitted incident of his ministry, as indeed *a part of it.* And so, with a turn of thought and phrase not unusual with him, he calls himself Christ's prisoner, as he is Christ's minister; doubtless also finding unspeakable comfort in so interpreting these events, which, as is shown elsewhere (Phil. 1 : 12), he feels so sure

[1] Ellicott, however, says of this view: "On account of the tautology in τούτου χάριν ("for this cause"), and ὑπὲρ ὑμῶν ("for you"), the analogy of 4 : 1, and, still more, the improbability that St. Paul would style himself ὁ δέσμιος ("the prisoner"), when he so well knew others were suffering like himself, the other explanation is to be preferred."

2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:
3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words;

2 in behalf of you Gentiles,—if so be that ye have heard of the [1]dispensation of that grace of God
3 which was given me to you-ward; how that by revelation was made known unto me the mystery,

1 Or, *stewardship.*

have "fallen out rather to the furtherance of the gospel." The word for 'prisoner' means one who is bound, as was the case with Paul at this time—bound with a chain to the soldier who kept guard over him. **For you Gentiles.** We may remind ourselves here of the incidents accompanying Paul's arrest at Jerusalem (Acts 21:27-40): in the first place, great offense taken, on the part of the Jews, at what seems to have been known of his ministry among the Gentiles; and then, secondly (Acts 21:29), because "they had seen before with him in the city, Trophimus, an Ephesian, whom they supposed that Paul had brought into the temple." The words we are considering, however, should not be regarded as fully explained by these incidents. Doubtless he means to say that his imprisonment was a consequence, in general, of his ministry to the Gentiles, in accordance with that which had been signified to him as his especial mission (Acts 22:21), and so was in their behalf.

2. If ye have heard. The mention of this ministry to the Gentiles suggests to him another train of thought, which he abruptly takes up and follows as far as to ver. 14. That the Ephesian Christians themselves had 'heard' of that of which he was now to speak, there could be no doubt at all. They had heard of it many times, and from his own lips. The peculiar form of expression might be understood as intended to remind them the more impressively that they *had* so 'heard.' There is reason, at the same time, for the view noted in the "Introduction," that the language used rather goes to confirm the theory that this Epistle was really intended for others besides the Ephesians, churches in places near Ephesus, which Paul himself had not personally visited. In each case, however, there is undoubtedly what Ellicott speaks of as "a gentle appeal, expressed in a hypothetical form, and conveying the hope that his words had not been quite forgotten." The Greek (εἴγε), fully translated, will read, "if indeed," giving a degree of emphasis to the words which follow. **The dispensation of the grace of God.** The Revision, it will be seen, has "stewardship" in the margin for 'dispensation.' Thayer understands by the Greek in this place, "that dispensation (or arrangement) by which the grace of God was granted to him." The commentators appear to agree that the words should be so taken. The connection, however, seems to show that the 'grace' spoken of is not the grace shown to Paul himself as a forgiven sinner, but that implied in the "revelation" spoken of in the following verse. **Which is given me to you-ward.** The meaning is not exactly "in your behalf." The Greek preposition (εἰς) is to be taken, says Ellicott, "with its proper force (ethical direction), 'toward you,' 'to work in you,' or, perhaps, 'among you.'" It was a ministry, with this "mystery" of which he proceeds to speak as the subject of it, to be fulfilled among the Gentiles, and *in* them.

3. How that by revelation. It is well remembered how, on various occasions, in his address to the Jews (Acts 22:1-21), before Festus and Agrippa (26:1-26) and in his Epistle to the Galatians (1:11-24), Paul relates the circumstances of his conversion with evident purpose: (1) To show what a truly supernatural event that was; and (2) To make it evident that both a revelation and a mission had at that time been given to him. His conversion had not occurred under the preaching of any of those who were afterward his fellow-apostles; neither had he received his knowledge of these things at the hands of any human teacher. He "neither received it of man, neither was he taught it, but by the revelation of Jesus Christ." He could not more strongly affirm his consciousness of acting and speaking by divine inspiration. So here it is 'by revelation.' **He made known unto me the mystery.** Tholuck, as quoted by Riddell, explains the word 'mystery' in its New Testament use as meaning "(1) such matters of fact as are inaccessible to reason, and can only be known through revelation. (2) Such matters as are patent facts, but the process of which cannot be entirely taken in by the reason." Paul seems himself to explain in a measure his own use of the word in his paren-

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ,)
5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

4 as I wrote afore in few words, whereby, when ye read, ye can perceive my understanding in the
5 mystery of Christ; which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and pro-

thetic reference, here immediately following, to what had before been said of this 'mystery.' **As I wrote afore in a few words.** The reference is not to be understood, as some have thought, as being to some former epistle to the Ephesian Church, but to previous words in this same Epistle; as Ellicott and Eadie think, to 1 : 9 of this Epistle, where we read of "the mystery of his (God's) will, according to the good pleasure which he hath purposed in himself," etc.; and to 2 : 13 and following verses, where mention is made of the gathering in of the Gentiles.

4. Whereby, when ye read, ye may understand my knowledge in the mystery of Christ. The word 'understand' does not represent the meaning properly. "*Perceive my understanding*," as in the Revision, expresses the thought more exactly. He does not mean, however, *full* 'understanding.' Eadie translates: "You can while reading perceive my insight in the mystery of Christ." They may perceive that measure of 'understanding,' that apprehension of the great mystery of Christ which had been given to him 'by revelation.' But in what sense is this mystery of which he speaks 'the mystery of Christ'? it seems unnecessary to search, as Ellicott appears to do, for some recondite meaning here. The verses immediately following, especially ver. 6, explain the phrase in so far, at least, as its general sense is concerned. Tholuck's first definition of the word 'mystery' is covered in what is said in that verse of the purpose of God to receive the Gentiles fully into the privileges and fellowship of the gospel: a purpose which was "a matter of fact inaccessible to reason, and only to be known through revelation." But the fulfillment of this purpose was so in Christ, and through him, as that he himself may stand for and represent the whole.

5. Which in other ages was not made known unto the sons of men. *In other generations* is the correct rendering. The only other place in the New Testament where the phrase "sons of men" occurs is at Mark 3 : 28: "All sins shall be forgiven unto the sons of men," etc. It corresponds to the simple word "men" in the parallel passage in Matthew. When it is said here, therefore, that this mystery of a world-wide redemptive scheme had not in other generations been made known to the sons of men, there is no want of consistency with the fact that in prophecies of the Older Dispensation foretokenings of it had appeared. Not only had not that 'revelation' of the 'mystery' been made to all men as is now done in the preaching of the gospel given to us by inspiration, but even to those favored persons, like Abraham and others, who were made depositaries of that earlier revelation, only far-away glimpses of the great truth had been granted. "Prophets and kings *desired* to see the things which we see," but "died without the sight." **As it is now revealed unto his holy apostles and prophets.** That the 'prophets' meant are the New Testament prophets, see under 2 : 20. This also is clearly implied in the language here. There is thus a manifest claim on behalf of those by whom the foundations of Christian doctrine were laid, to exceptional knowledge of the mind and purpose of God as respects the things made known by them This exceptional knowledge on their part was even beyond what had been allowed to inspired men of the 'other generations.' And this exceptional knowledge was, as of necessity it must be, 'revealed' knowledge. We have thus a clear expression of that consciousness of a divine inspiration by which the founders of our religion acted and spoke. That Paul here speaks of the 'apostles and prophets' as 'holy' is not to be thought inconsistent with a due sense of personal imperfection on his own part, neither can it furnish ground for questioning the Pauline authorship of this Epistle. (De Wette.) Not only is he speaking of the apostles and prophets in a general way, without particular reference to himself, but the word for 'holy' is the word which we have already found used as a designation for all Christians, and translated 'saints.' Besides which, as Ellicott suggests, it may be meant as in some degree antithetical to 'sons of men' above. It has no especially designed reference to personal character, but to that per-

6 That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel:
7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

6 phets in the Spirit; to *wit*, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus
7 through the gospel, whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of his

sonal consecration in which they were given to the Lord in service and sacrifice. In what light as compared with other such 'saints' Paul viewed himself, is made clear by what we read in ver. 8, below. **By the Spirit.** The source of the revelation is here indicated. It was promised by our Lord that "the Spirit of truth" should "guide" these to whom such a weighty charge had been given "into all truth." The things of Christ, pre-eminently such things as are here in question, he should "declare unto" them. It is precisely of this that Paul is now speaking.

6. That the Gentiles. One observes a peculiar persistency in dwelling upon this truth of the opening of gospel privilege to the Gentiles. In this sense, as in the general sense of his apostleship, Paul magnifies his office. (Rom. 11:13.) It seems clear, also, that he earnestly desired to impress his Gentile brethen themselves with a strong sense of the mercy of God toward them in this regard. **Should be** (better, *are*) **fellow heirs, and of the same body, and partakers of his promise in Christ.** 'That the Gentiles are.' The sense of privilege is made more vivid by this translation, since the privilege is thus viewed as a present possession, not simply as a provision. The rendering, in the Revision, of what follows, is also preferable, especially "fellow-members of the body," although the expression seems a little heavy, and although in the Greek this whole phrase is represented by a single word (σύνσωμα). The literal meaning is, as in the Common Version, 'of the same body.' There is an advantage, however, in giving to the three descriptive phrases used the form which in each case makes the idea of *participation* so emphatic. Nor are these phrases in the least degree tautological. 'Fellow heirs' points to that general provision of grace by which Gentiles are admitted to all that privilege of an inheritance in Christ once supposed to be the possession of Israel alone. Fellow members 'of the same body' describes those Gentiles who, having become subjects of this redemption, are now of the mystical body of Christ.' Fellow 'partakers of his promise' describes them as being 'justified by faith,' having 'peace with God,' and now 'rejoicing in hope of the glory of God.' The thought as so presented is progressive, and implies that whole process by which privilege becomes possession; and promise, realization. **By the gospel.** Referring to the somewhat peculiar expression, 'the promise in Christ Jesus through the gospel'—not 'by the gospel,' as in the Common Version. Ellicott, following Meyer, says: "The former ['the promise in Christ'] points to the objective ground of the salvation, him in whom it is centred, the latter ['through the gospel'] the *medium* by which it was to be subjectively applied."

7. Whereof I was made a minister. The word translated 'minister' here (διάκονος) has been supposed to be derived from two Greek words, meaning literally "one covered with dust." But the more correct view now finds its origin in an obsolete word for "I hasten." The root signification would point to eagerness and activity in service. It is the word ordinarily used in the Epistles to denote what we commonly mean by a "minister," as in Col. 1:25; 1 Cor. 3:5; 2 Cor. 6:4; 1 Thess. 3:2, and many other places. It is also used, as in Phil. 1:1 and in 1 Tim. 3:8, to denote specifically the office of deacon. This last is simply the case of a general term employed for a specific purpose. Where the word denotes the ministry in general, connecting words commonly explain its use to that effect, as "minister of the word," "ministers of God," or "of the church." The connection here, also makes it sufficiently plain in what sense Paul applies the word to himself. Eadie, Ellicott, and others prefer "became a minister" to "was made a minister," which latter form, Eadie thinks, "might show that he had no concurrence in the act." The Revision, however, as will be seen, retains "was made," and this seems quite in harmony with the general thought in the passage, as what immediately follows will show. **According to the gift of the grace of God.** The apostle is showing, it must be observed, not how he became a Christian, but how he became a

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;
9 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world

8 power. Unto me, who am less than the least of all saints, was this grace given, to preach unto the
9 Gentiles the unsearchable riches of Christ; and to [1] make all men see what is the [2] dispensation of the mystery which from all ages hath been hid in God

1 Some ancient authorities read *bring to light what is*.....2 Or, *stewardship*.

'minister,' although the former is, of course, implied in the latter. It was a 'gift of the grace of God' that he should be called to this service. **Given[1] unto me by the effectual working of his power.** The words 'by the effectual working of his power' express once more that strong sense which the apostle manifests, in repeated instances, of the supernatural character of that change by which he who was at one time "a blasphemer and .. persecutor," was made, not only a Christian, but "a preacher of that faith which once he destroyed." (Gal. 1 : 23.) What adds to the surprising nature of this change is the fact that one whose devotion to his own national faith, as a Jew, amounted almost to fanaticism, should be a preacher of this new faith to the Gentiles. Paul himself could account for all in no other way than as due to 'the effectual working' of God's own mighty power, seeing, says Olshausen, in all this "an act of omnipotence."

8. Unto me, who am less than the least of all saints. The phrase 'less than the least of all saints' is, in the Greek, a single word (ἐλαχιστοτέρῳ), of which Winer says (xi, 2, 6), that it is a form belonging "specially to the diction of poetry, or to later Greek, which sought to strengthen the comparative, become weak in popular usage." It is a comparative, formed from the superlative, meaning "least." Ellicott terms the translation, retained also in the Revision, a "most felicitous" one. He also says, what is most just as regards the general sense of the passage, that "it is perfectly incredible how, in such passages as these, which reveal the truest depths of Christian experience, Baur (*Paulus*, p. 447) can only see contradictions and arguments against the apostolic origin of the Epistle." **Is this grace given.** The word for 'grace,' in this place and in the connection, is taken here as in the sense of the Latin word for "office." That service which had, during many years, involved so much of hardship and danger, and now imprisonment, he views as an especial and peculiar 'grace,' or unmerited favor. **That I should preach among the Gentiles.** "Unto the Gentiles," in the Revision. This is in accordance with the text, which omits the preposition for "in" (ἐν) upon the authority of four very ancient manuscripts (A B C). This text also Alford prefers. Eadie and Ellicott retain the preposition, and translate "among the Gentiles," citing authorities which, according to the latter, "fairly preponderate." The preponderance of authorities is, it would seem, in number only. In other respects it certainly favors the omission of the preposition (ἐν), in which case we translate 'to the Gentiles.' **The unsearchable riches of Christ.** We have here, again, the word 'riches,' by which the writer of this Epistle so often seeks to represent the fullness and abundance of the mercies of God in Christ the Saviour. The meaning must be 'of Christ' as representing "the exhaustless blessings of salvation" (Ellicott); exhaustless, no doubt, in ways of which in this world and in this life it is possible to have only the most inadequate conception.

9. And to make all men see. More is meant than simply to convince the reason or enlighten the understanding. Thayer explains the verb as denoting, in "a use only biblical and ecclesiastical, to enlighten spiritually, imbue with saving knowledge." The same word occurs in the Greek at John 1 : 9, where the Word, Christ, is spoken of as "the true light which lighteth every man that cometh into the world." Paul seems here to have in view that apostolical sufficiency, realized in gifts of the Spirit, by which in this ministry the minds of men were acted upon with pecu-

[1] Meyer, Ellicott, Eadie, and Tischendorf, following the Sinaitic manuscript, with the Syriac Version and the Greek Fathers, adopt in the case of one word a different reading from that of Westcott and Hort in the Revision; namely, τὴν δοθεῖσάν, 'given,' in the accusative, agreeing with τὴν δωρεὰν, 'the gift,' instead of τῆς δοθείσης agreeing with τῆς χάριτος, 'the grace,' in the genitive. The point is not material, save that in the latter case the 'grace' manifested in 'the gift' is perhaps more emphasized.

hath been hid in God, who created all things by Jesus Christ:
10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

10 who created all things; to the intent that now unto the principalities and the powers in the heavenly *places* might be made known through the church

liar power and effect. **What is the fellowship of the mystery.** The word, in the Greek, is the same which has several times before been translated 'dispensation,' and there can be no good reason for representing it here by 'fellowship.' The Common Version, however, follows the Elzevir text in the word 'fellowship' (κοινωνία), instead of 'dispensation' (οἰκονομία), which the best authorities require. 'Dispensation of the mystery' means that order or arrangement under divine purpose by which the Gentiles also were made partakers in the gospel blessing; a mystery in the sense that it remained hidden in the secret purposes of God, save so far as intimations were given in the Older Dispensation, till it pleased him to make it known by his apostles and prophets. **Which from the beginning of the world hath been hid in God.** Literally, *which from the ages*, a New Testament phrase, meaning from the beginning of time. 'Hid in God' will mean, in the mind, the as yet unrevealed purpose of God. **Who created all things by Jesus Christ.** The Revision omits the last three words. They are not found in either of the three oldest manuscripts—Sinaitic, Vatican, Alexandrian—and are consequently omitted by Westcott and Hort, by Ellicott, and "most recent editors." A question is raised by some commentators as to the precise force, in such a connection, of the words 'who created all things.' It may be sufficient to see in them a recognition of that sovereignty in God, based upon the fact that 'all things' owe their origin to him, by virtue of which he not only of right appoints events "according to the good pleasure of his will" (ch. 1:5), but times their fulfillment as his infinite wisdom sees to be in all respects fitting and right.

10. To the intent that now unto (*the*) principalities and powers in (*the*) heavenly places. A third example of use of the phrase 'heavenly places.' By 'principalities and powers' are, on all hands, understood angelic beings in their several orders. Some writers, such as Bengel, Hofmann, Olshausen, mentioned by Eadie, understand evil angels as well as good. "The general tenor of the passage," as Ellicott says, "makes this view inadmissible," while also "evil angels more naturally recognize the *power*, good angels the *wisdom* of God." The '*now*' of the passage should be noticed as suggesting the fact that what once had been 'hid in God' has now, the time for it having arrived, been revealed. **Might be known by the church.** Two things are implied: (1) that angelic beings are not only interested in, but are occupied in observing and studying, that which appears in 'the church,' more especially as it is a scene of divine manifestation, perhaps unexampled in the universe of intelligence; (2) a meaning in the word 'church,' founded upon its literal one, yet far more comprehensive and exhaustive. What is here the particular object of interest and study to angelic beings is that work of redemption of which the church is alike the subject and the scene, while on its own part 'the church,' in that meaning of the phrase contemplated here, is the whole company of the redeemed in all ages, on earth and in heaven. The conception of the church as a local assembly (ἐκκλησία) of saved persons is expanded so as to comprehend *all* the saved. **The manifold wisdom of God.** The Greek word for 'manifold' occurs only in this place in the New Testament. It is used in classic Greek to denote that which appears "much variegated, in a great variety of colors." (Thayer.) Farrar translates, "richly variegated." This does not seem, however, to express the thought here. Another meaning for the word is "much varied," having many forms. And this would certainly appear to be what the apostle intends in this place. The wisdom of God, in the history and in all the varied fortunes of his church, is manifested in multiform ways; in ways peculiar to this peculiar scene of divine procedure, and, as observed and studied by the higher intelligences, opening to them discoveries of divine perfections unseen elsewhere. As to the connection of the thought, commentators differ. To what do the words in the beginning of the verse, 'to the intent that,' refer? Meyer under-

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:
12 In whom we have boldness and access with confidence by the faith of him.
13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

11 the manifold wisdom of God, according to the [1]eternal purpose which he purposed in Christ
12 Jesus our Lord: in whom we have boldness and access in confidence through [2]our faith in him.
13 Wherefore I ask that [3]I may not faint at my tribulations for you, which [4]are your glory.

1 Gr. *purpose of the ages*.....2 Or, *the faith of him*.....3 Or, *ye*.....4 Or, *is*.

stands, "the concealment of the mystery." (Ellicott.) Harless, "the past act of creation." (Ibid.) Ellicott himself understands, "the general Dispensation described in the two foregoing verses"; Eadie, the entire preceding paragraph. This last would seem to be correct, emphasis being placed upon that which the apostle himself makes prominent—the 'mystery,' now revealed in the announced world-wide comprehensiveness of the scheme of redemption. It is not simply that redemption is provided, nor simply that to "the Jew first" the announcement was made, nor even alone that it is "now also to the Gentile," but in addition that dispensation of the mystery, that order, adjustment, and final accomplishment of a great and wonderful divine plan; all this, made 'known by the church,' commands the adoring attention of 'principalities and powers in the heavenly places.'

11. According to the eternal purpose—literally, "purpose of the ages." New Testament usage, however, requires that we shall understand eternity as implied. The apostle is as if answering the question *when* this purpose was formed. This answer is, in eternity; before the foundation of the world, as in ch. 1:4. **Which he purposed in Christ Jesus our Lord.** The Revision retains 'purposed' as a translation of the Greek verb (ἐποίησεν). Thayer quotes this verse as an example of the meaning "to carry out, execute." Alford would agree with the Revision, influenced by the fact that the purpose is spoken of as 'eternal,' and not seeming to involve the idea of execution or fulfillment. Ellicott translates, "wrought in Christ"; in his view the words 'in Christ Jesus our Lord,' seeming "so clearly to point to the realization, the carrying out of the purpose in *Jesus* Christ—the Word made flesh." Dr. Boise appears to prefer this, yet adds: "Is it not just possible that the writer had both in mind—the forming of the eternal purpose, and the execution?"

12. In whom we have boldness and access. The first meaning given by Thayer for the word here translated 'boldness' is "freedom in speaking, unreservedness of communication." His second meaning is "free and fearless confidence," "cheerful courage." Under this he quotes our present passage. The former would seem more appropriate for that place where the word occurs in a like connection (Heb. 4:16), "Let us therefore come with boldness to the throne of grace." It is needless to say that nothing savoring of presumption can be intended; yet doubtless it is meant that we shall realize how great a privilege, alike of access and of utterance, must be afforded us, since the **confidence** with which we are to approach is **by the faith of him.** Christ is the *medium* of approach; 'confidence' recognizing his worthiness, not our own, the state of mind in which we come.

13. Wherefore I desire. Some would here resume the connection that was broken at ver. 2. This, however, is more properly at ver. 14, next following. The reference here is to all he has been saying from ver. 2 to ver. 12, inclusive, and is an appeal to those whom he addresses, that, in view of all, they share with him the courage and faith by which he is himself sustained in his imprisonment. **That ye faint not at my tribulations for you.** "I entreat you not to lose heart" is another translation. Still another is that preferred by the American Company of the Revisers, who would read, "I ask that *I* may not faint." The Greek will admit of either construction, the verb for "faint" being in the infinitive, while the pronoun "I" or "ye" is to be supplied in translating. It would be necessary, so Eadie thinks, to supply also another word, so that the clause shall read, "I desire *God* that I faint not." His objection to this rendering is "that there is in the clause no formal or implied reference to God; that it is awkward to interpose a new subject, or make the object of the verb and the subject of the infinitive different; and," especially, it would seem, "that the apostle possessed little indeed of that faintheartedness against which he is supposed to guard himself by prayer." As Ellicott says: "Such a prayer would here

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,
15 Of whom the whole family in heaven and earth is named,

14 For this cause I bow my knees unto the Father,
15 from whom every [1] family in heaven and on earth

1 Gr. *fatherhood.*

fall strangely indeed from the lips of the apostle, who had learned in his sufferings to rejoice (Col. 1 : 24) and in his very weakness to find ground of boasting (2 Cor. 11 : 30; 12 : 5)." Recent commentators seem generally in accord that the 'I faint not' is inadmissible, the clause being simply an expression of desire that his brethren to whom he writes shall not "lose heart" on his account. **Which is your glory,** or, "are your glory"; namely, the 'tribulations.' "The thought is," says Riddell, "not that it would be a disgrace to them to have a founder who fainted in tribulations, but that the reason they should not faint is the character of his tribulations as the apostle to the Gentiles." To suffer in a good cause is an honor to him who suffers. We are accustomed to speak of "*the crown* of martyrdom." And they in whose behalf the suffering is borne, while in sympathy and fellowship they suffer with him, may feel that to be so represented in some great trial of faith and constancy, not only encourages a like virtue in themselves, but also admits them to a share in the merited praise he has won. Above all, should his constancy be an example for them.

14-19. A Prayer.

14. For this cause I bow my knees unto the Father of our Lord Jesus Christ. The connection that was broken at ver. 2 is here resumed. The words 'for this cause' look back in their meaning, as already shown, to the closing verses of the previous chapter —perhaps, however, not exclusively. What has been said parenthetically (ver. 2-13) is an expression of personal interest in behalf of these Ephesian brethren, instanced alike in his 'ministry' for them and his 'tribulations' on their account, which prepares them for the fervent supplication to which he now gives utterance. The burden of the prayer, however, must be regarded as having respect to them as the object of such beneficent favor as the second chapter, and especially the closing verses of it, describes. His prayer for them is that the full measure of spiritual blessing so provided, they may enjoy. The omission of the words 'of our Lord Jesus Christ,' now conceded as necessary, is important to the sense. "The whole family"—"every family," as in the Revision—is then named, not of our Lord Jesus Christ, but the Father. We thus retain, also, the evidently designed paranomasia, or correspondence of sound, in the Greek words for "Father" (πατὴρα), and "family" (πατριά). The omission is demanded by the fact that the words do not appear in the four oldest manuscripts, ℵ A B C, and are now rejected by such critics as Meyer, Olshausen, Stier, Alford, and Ellicott, with whom Eadie, after some hesitation, agrees.

15. Of whom the whole family in heaven and earth is named. The Revision gives, in the margin, "fatherhood" as an alternative rendering instead of 'family,' as in the text. 'Of whom the whole fatherhood'—or, *every fatherhood*, as the translation should be—'in heaven and earth is named,' yields a sense which we might be glad to adopt, as it is a truly noble one. We observe, also, that Farrar does adopt it in his translation of the passage. The lexical meaning of the word for 'family' (πατριά) "race," "lineage," "family," does not admit of this, neither does its New Testament use in such passages as "all the families (πατριαὶ) of the earth" (Acts 3 : 25), and "of the house and lineage (πατριᾶς)—or family—of David," authorize the suggested rendering. It might seem that 'family'—at least, as that word is commonly understood, yields a sense too limited. Ellicott appears to prefer "race." This may be too broad, while "lineage" is perhaps too vague. Upon the whole, it may be best to retain 'family,' though in that wide sense which simply implies a common ancestry. "Every family," says Davies, "every clan (πατριά), has its bond in a common father; and an earthly father is an image and representative of the heavenly. All family unions, all fellowships which acknowledge a father (πατήρ) are based in the name of the one Father. It is not obvious," he adds, "why St. Paul introduced *here* this unfolding of what is contained in the Name of the Father

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;
17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

16 is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man,
17 that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in

It is enough to say that it helps to make the whole grand image of the filial fellowship of men with God in the Son a more living one." It seems clear, then, that we must dismiss the interpretation so common of 'the whole family in heaven and earth,' as meaning simply *the redeemed church of all ages*. For the 'whole family' we must read 'every family,' and view the passage as teaching that whatever, in heaven or in earth, among angels or among men, grounds itself in a fatherhood, has its ultimate origin and ground in the fatherhood of God. To him, accordingly, as the universal Father, the apostle, 'the prisoner in Jesus Christ for these Gentiles,' to whom he writes, bows the knee in fervent prayer on their behalf.

16. That he would grant you according to the riches of his glory. We have in 1 : 7 of this Epistle "according to the riches of his grace," and ver. 18 of the same chapter 'riches of the glory of his inheritance in the saints'; here it is 'riches of his glory.' The apostle has in mind the infinite perfections of God, and asks for his brethren that out of the fullness of this divine sufficiency they may receive the blessing sought in their behalf. **To be strengthened with might.** This does not mean that they may be mightily strengthened. What is asked is that actual 'might,' *power*, may be communicated to them. There is some questioning among commentators as to the kind of power sought, and as to the special need to be supplied by means of it. Meyer assumes a reference to the exhortation in ver. 13 that they 'faint not,' and supposes the request in their behalf to be that in this respect they might be 'strengthened.' The earnestness and emphasis of the words used seem, however, to imply more than this. Eadie conceives "the form of expression to be in unison with the figure which the apostle had introduced into the conclusion of the second chapter. He had likened the Ephesian Christians to a temple, and in harmony with such a thought he prays, that the living stones in that fabric may be strengthened, so that the building may be compact and solid." It seems to us that the explanation is to be sought in what follows, rather than in what goes before. How this appears will be seen directly. **By his Spirit in the inner man.** The 'power' sought in their behalf is spiritual power, to be communicated "through his Spirit" (Revision) and realized as an inward endowment—with a view to what end he proceeds immediately to show.

17. That Christ may dwell in your hearts by faith. It is not here a different gift from the former one which he seeks. The indwelling of Christ through faith is precisely what he asks that the Spirit may secure to them, and in this the 'might,' the 'power' will consist. This, too, is the special office of the Spirit's ministry. Not only so, it is in this way, above all, that spiritual power is to be gained. "Issue and result," says Ellicott, "not purpose, of the spiritual strengthening." The expression 'dwell in your hearts' should be noted. As the writer just quoted says: "The indwelling of Christ, the taking up of his *abode*, is the result of the working of the Holy Spirit on the one side, and the subjective reception of man on the other." He quotes from Calvin: "*Non procul intuendum esse Christum fide, sed recipiendum esse animæ nostræ complexu.*" *Christ is not to be looked upon from afar off in our faith, but to be received in our very soul's embrace.* **That ye being rooted and grounded in love.** The two metaphors here employed are in substance one and the same. As Thayer shows, while the literal sense of the word 'rooted' is "strengthened with roots," still tropically it means "to render firm, fixed, established," which is also, of course, the force of the word 'grounded.' The 'love' spoken of cannot be restricted, as some appear to think, to the love of Christians for each other; nor is it the love of Christ, or of the Father, for us. It must be that love which is the characteristic element of spiritual life, that love which (Col. 3 : 14) "is the bond of perfectness," that which (1 Cor. 13 : 13) is "greatest" of the three, and which is comprehensive of all the objects of true spiritual affection.

18 May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;
19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

18 love, may be strong to apprehend with all the saints what is the breadth and length and height
19 and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

18. May be able (*made strong*) **to comprehend with all saints.** If we take the rendering of the Revision in place of 'may be able,' the connection with what goes before is made clear. The 'strengthening with might by his Spirit in the inner man' is that 'Christ may dwell in your hearts by faith,' through the spiritual receptiveness of the renewed nature, and that in the operation of the gracious principle of 'love' 'ye may be made strong to comprehend.' Such comprehension of spiritual things as is here spoken of is not measured by intellectual capacity, as is often seen; is not in any way a natural gift. It is a spiritual endowment. 'Love' is the inspiration of it, and 'faith' its instrument. The 'comprehend' must be rightly understood. It does not mean comprehend in the sense of a complete and full understanding, as is clearly implied in words used below. The "apprehend" of the Revision expresses the sense more exactly. The Greek word means "to lay hold of, so as to make," what is spoken of "one's own." (Thayer.) If, as Dr. Riddell thinks, this word is "perhaps too weak, since more is meant than intellectual apprehension," the word 'comprehend' might mislead in another direction. There is spiritual apprehension, as well as intellectual, and both seem to be here meant. In the clause 'with all saints,' the apostle simply places these Gentile Christians in association with Christians everywhere and always, as needing, and permitted to ask for and hope for, this which he is asking for them. **What is the breadth, and length, and depth, and height.** The order of the last three words, 'depth and height,' changed in the Revision to 'height and depth,' is of course not material. The Sinaitic manuscript authorizes the former, the Vatican the latter, while other authorities differ in a similar way. Ellicott thinks, and apparently with reason, that the change to the more natural order is the one more likely to have been made. As to *what* is to be thus apprehended writers differ. Many far-fetched meanings may be dismissed at once, as that the divine nature is intended, or, as De Wette, the divine wisdom; also that one which Eadie approves, the spiritual temple described in the previous chapter. There is no occasion for departing from the connection of the passage, which makes it clear that these terms of measurement are tropically used of that which is mentioned in the verse next following, "the love of Christ." The apostle simply changes the form of expression for that which he began to say, which seems to be this: "That ye may be made strong to apprehend with all saints what is the breadth, and length, and depth, and height of the love of Christ which passeth knowledge." Before completing the sentence, however, he changes the form to what we find in the verse next following.

19. And to know the love of Christ, which passeth knowledge. It may be that the word 'apprehend' fell short of the idea he wished to convey, and that he changes to the word 'know' as fuller in its meaning. We can hardly say then that ver. 19 is epexegetical of ver. 18. Yet the former is certainly a more ample and a more satisfactory expression of thought than the latter. There is no reason why difficulty should be found in the paradoxical form of expression, 'know the love of Christ which passeth knowledge.' Some, imagining such difficulty, have sought to overcome it by supposing the apostle to speak of two kinds of knowledge—one, that which is given in the ministry of the Spirit, and the other mere unaided human knowledge. The difficulty, however, even in this interpretation, still remains. 'The love of Christ' surely passes even that knowledge which we have through the Spirit, and the paradox is still substantially the same. The better interpretation is that adopted by the more judicious commentators, and which supposes Paul to speak of knowledge as *experimental* in the one case, and as *absolute* and complete in the other. In this sphere of knowledge, as in so many others, we may know by actual contact and experience what answers all the ends of a present need, while lying beyond is that to which we are to attain as knowledge grows.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,
21 Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to
21 the power that worketh in us, unto him *be* the glory in the church and in Christ Jesus unto [1] all generations for ever and ever. Amen.

1 Gr. *all the generations of the age of the ages,*

This latter may be infinite in its nature, and so may pass all actual knowledge, whatever the measure of our attainment; such must be the perfections of the divine nature, and such 'the love of Christ.' **That ye might be filled with all the fulness of God.** "Unto" all the fullness of God, the preposition (εἰς) having, according to some, that meaning in this place. The difficulty of the passage is also somewhat relieved in this better translation. Dr. Boise's version is: "in order that ye [entering] into all the fullness of God [and thus being surrounded with it on all sides] may be made full." This gives to the Greek preposition its other meaning of "into." Either of these renderings—that of Dr. Boise or that of the Revision—disposes of the very serious difficulty found in that of the Common Version. To be 'filled *with* the fulness of God,' seems an impossibility, in whatever way the words be interpreted. This word 'fullness' has occurred once before in our Epistle (1:23), where the church, as the body of Christ, is spoken of as "the fulness of him that filleth all in all." Both there and here the allusion must be to the amplitude of the divine perfections, which, in the one case, are viewed as imparted for a complete spiritual endowment of the church as a spiritual body, and in the other as that standard of attainment toward which each individual believer may aspire. Another apostle (John 1:16) seems to have the same thought in mind, although the expression of it is there Johannean, while here it is Pauline. "Of his fulness have all we received," says John; "filled unto all the fulness of God," says Paul.

20-21. A DOXOLOGY.

20. Now unto him. Here that section of the Epistle which we may perhaps characterize as setting forth the doctrine of redemption, closes in an ascription of praise which most fittingly consummates and crowns the magnificent view which has been presented of this redemption, so wonderful in itself, so world-wide in its provision and scope. **That is able to do exceeding abundantly above all that we ask or think.** The terms employed, intense in their meaning, can only be viewed as expressing intense emotion. Dwelling as he has done upon what is contemplated in all this work of redemption which has been his theme thus far, and perhaps mindful of the "high calling" which he has set before those to whom he writes, he now calls upon them to adore with him the all-sufficiency of him from whom all human sufficiency must come. We are not to measure that sufficiency even by our own conscious need, nor to imagine that the imperfect petition will measure the gift. 'Above all that we ask or think,' he 'is able.' **According to the power that worketh in us.** We have present experience of this 'power.' We have proof of its reality, and by what it has done for us may know what it may yet do. "He that began a good work in you will perfect it until the day of Jesus Christ." (Phil. 1:6, Rev. Ver.)

21. Unto him be the glory in the church by Christ Jesus. "In the church *and* in Christ Jesus," as in the Revision. "The first member" of the clause "denoting the outward province, the second the inward and spiritual sphere in which God was to be praised." **Throughout all ages, world without end. Amen.** Literally, '*to all the generations of the age of the ages.*' It is a peculiar form of expression. Harless, as quoted by Ellicott, calls attention to the difference between the more common phrase, "ages of the ages" (*αἰῶνες τῶν αἰώνων*) and "age of the ages" (*αἰὼν τῶν αἰώνων*). Both alike imply the element of meaning in eternity, and are properly rendered, as in the Revision, "forever and ever." Harless makes the distinction in the two phrases to be that the former is more *extensive*, the latter more *intensive*—"an age of the ages which contains all ages in itself." Ellicott himself thinks this "ingenious," but "of doubtful application," and prefers to view the two forms of expression as practically identical.

SUMMARY OF THE EXPOSITION.

To some extent this chapter is a *resumé* of

CHAPTER IV.

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

1 I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were

the former one. Having completed the view just taken of the comprehensiveness of that salvation of which he writes, and having shown these Ephesian brethren how much all this means for *them*, he has in his heart a prayer in their behalf, that they may be able to enter into the meaning of the great truth so presented, in some good degree comprehend it, and feel its mighty inspiration. He begins with an allusion to his own present condition; and, that the assurance of his prayer in their behalf may have more force with them, he dwells upon this; yet, as in a former instance, is carried away by this interposing thought into an extended parenthesis, the original purpose being for the moment dropped. He recurs to that period in his own life when this of which he has been writing to them was to him wholly "the revelation of a mystery." He was then made to understand, not only that the Jesus whom he persecuted was the Redeemer of men, the Messiah of his people, but also that he was a Redeemer for *all* men. More than this, it was then assigned to him, as his peculiar mission, that he should be in an especial manner the messenger and minister of this world-wide redemption. This he views, not as a ministry merely, but as a "grace," a mercy of God, a peculiar privilege, as undeserved as it is great. So he would have his brethren understand it, and along with him to accept the "tribulations" inseparable from it as cause of rejoicing, not of complaint.

In this way he may be almost said to bring those to whom he writes into those very surroundings amidst which he offers his prayer for them. It is as if they also, with him, were bowing the knee to the universal Father, while he prays for them that they may come to know, as he knows it, as "all saints" are permitted to know it, that love of Christ which is at once so wonderful and so unsearchable, and may be filled with the fullness of all richest spiritual experience. As he closes his prayer he bursts forth in a doxology of praise, as if the mean "hired house" of his Roman imprisonment had become "the gate of heaven," and the guarding soldier his angel of deliverance.

Ch. 4 : 1-16. The Doctrine of the Church.

Thus far we have been occupied with the doctrine of redemption, considered (1), as an eternal purpose in the mind of God; (2), as an election of grace, by which the redeemed of all ages were "chosen" in Christ "before the foundation of the world"; (3), as announced in the types, predictions, and promises of that Dispensation in which, as depositaries of the covenant, God's ancient people were set apart from the rest of mankind; (4), as consummated in the advent, ministry, death, and mediation of Jesus Christ; (5), as made in the gospel a world-wide redemption, all former limitations being done away; (6), as having in view for its ultimate result the salvation and glorification with Christ of a mighty host, made one in their common Redeemer and Lord, in whom to illustrate in the view of all intelligences "the manifold wisdom of God" and "the riches of the glory of his inheritance in the saints." The great subject so presented is treated discursively, not under any formal arrangement, yet so as to constitute a distinct division of the Epistle, with the special topics just indicated made prominent not so much in their logical order as in that which best answered the purpose of the apostle in writing. A second division of the Epistle is now reached, which may be viewed as briefly introductory to a third, in which it is shown how the subjects of this redemption may, and should, "walk worthy of" their "calling." This second division we may characterize as the doctrine of the church, as the first may in like manner be defined as the doctrine of redemption.

1. I therefore, the prisoner of [*in*] **the Lord.** As to what the word 'therefore' logically refers, commentators are not entirely agreed. Some, with Meyer, connect with what immediately precedes in the closing verses of the previous chapter; others, as Alford, with the whole previous chapter; Ellicott with so much of that chapter as relates "to the spiritual privileges and calling of the Ephesians." It may at least be assumed that

2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

2 called,with all lowliness and meekness, with longsuf-

it is these last which the apostle would emphasize, in proceeding to those practical lessons found in the great theme so far treated. Paul here styles himself 'prisoner in the Lord' in much the same sense as he has already (ch. 3:1) named himself 'prisoner of Christ Jesus,' with this difference, however, that, as Ellicott says, having in view the force of the preposition in each case: "In the latter the captivity is referred immediately to Christ as its Author and Originator; in the former, to union with him and devotion to his service." In both instances it is to be noted at what a thoroughly *Christian* point of view the apostle regards that which it would be so natural to consider a calamity merely. **Beseech you.** Giving the words something of the emphatic form they have in the Greek, we may translate: "I therefore beseech you—I, the prisoner of the Lord." He would have his exhortation gain force and effect from the circumstances amidst which it is spoken. "Exhort you," "call upon you," are alternative renderings. **That ye walk worthy.** The word for 'walk' is the same as in ch. 2:2, "Wherein in time past ye walked"; that is, "in trespasses and sins." It means to "walk about." Thayer renders, "to regulate one's life," "to conduct one's self." There may be no intentional suggestion that in this new way of walking they should be as intent and earnest as in that old one; in the use we ourselves make of the passage, however, this parallelism may be permitted. **Of the vocation wherewith ye are called.** 'Vocation' has now a meaning unlike that which the apostle clearly has in mind. The Christian life is certainly not to be viewed as a pursuit, with an object to gain. Even the word "calling," used in the Revision, has a certain inadequacy. *Of the calling wherewith ye were called*, is, however, the best translation that can be made. The latter part of the clause explains the former part. It indicates that these Christians had been 'called' in the high Christian sense. The word for "calling," Thayer speaks of as "everywhere in the New Testament, in a technical sense," used for "the divine invitation to embrace salvation in the kingdom of God, which is made especially through the preaching of the gospel." To this should be added that element in the "call" which makes it so much more than a mere invitation; that efficiency of the Spirit of truth, in the word and operating through it, which makes it effectual. The appeal which the apostle makes in this and subsequent verses is grounded on what is more than an invitation merely; besides this, in that gracious exertion of divine power in which hardness was melted, indifference overcome, and the heart made "willing." The invitation alone were much; this special grace of God in their salvation was unspeakably more. A 'walk,' a character and manner of life 'worthy' of such a 'calling,' while it is the true Christian aspiration, implies, as the apostle proceeds to show, some of the truest types of human excellence.

2. With all lowliness and meekness, with long-suffering. In these ways they were to 'walk worthily.' 'Lowliness, and meekness, and long-suffering' have a certain relation to each other, with marked resemblance, yet to be carefully distinguished in the present case. 'Lowliness' may be termed that fundamental Christian characteristic on which all others, in a certain way, depend. It is as Trench, quoted by Ellicott, defines it, "the thinking truly, and because truly, therefore lowlily of ourselves." In all relations of the Christian life this just self-estimation is fundamentally essential. 'Meekness' is that attitude in which, under the prompting of this due self-estimation, we place ourselves toward God and toward men. It is the opposite of the exacting, overbearing, self-exalting spirit. 'Long-suffering,' while it connects itself immediately with what follows, is in relation also with the 'lowliness' and the 'meekness.' Ellicott calls the Greek for 'long-suffering' (μακροθυμία), "a fine word," and with Trench speaks of it as the antithesis of the Greek word (ὀξυθυμία), meaning "sudden anger." James (1:19) exhorts his brethren to be "slow to wrath," a phrase which expresses the meaning of the word 'long-suffering,' here considered. Hence the force of what immediately follows —**forbearing one another in love.** The literal meaning, in this place, of the word translated 'forbearing,' is "holding one's self

3 Endeavouring to keep the unity of the Spirit in the bond of peace.
4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

3 fering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of
4 peace. *There is* one body, and one Spirit, even as also

up," a forcible way of expressing what is meant by 'patience,' 'endurance.' The word assumes that in the relations of Christians with each other occasions of difference, even of threatened alienation, are sure to arise. They are to 'forbear one another' in an exercise of Christian self-control, with 'slowness to wrath,' or with 'long-suffering,' exercising 'meekness,' and with proper estimate, not *exaggerated* estimate, of what is due to themselves. It is all, especially the 'forbearing,' to be 'in love,' which is, indeed, the indispensable and all-originating element in that gracious state which the apostle describes.

3. Endeavouring to keep. Davies translates the word for 'keep,' "to keep by giving heed to." The word for 'endeavoring' means seeking or endeavoring with diligence. Giving to the words their full meaning, therefore, we may read *diligently endeavoring to watchfully keep*. The form of the expression shows at once of how great moment is this which the apostle enjoins, and at the same time with what watchful earnestness it must be sought. **The unity of the Spirit.** By 'the Spirit' is meant the Divine Spirit, the promised Comforter, "Helper." The Greek genitive here, says Ellicott, is "the genitive of the originating cause." The 'unity' spoken of is, therefore, that unity which the Spirit produces. Keeping this in mind, we realize better the earnest injunction to watchfulness and diligence in preserving this 'unity.' The clear allusion is to Christians in their relation with each other, as the verse immediately following shows. This relation must be so sustained in the exercise of 'lowliness' of mind, 'meekness,' and 'long suffering,' as that the presence and ministry of the Spirit, as the source of all true 'unity,' may be a permanent divine abiding. **In the bond of peace.** An ancient interpretation, old as the time of Origen, seems to have been that 'peace' itself is 'the bond' binding Christians together. So Bengel would make peace equivalent to love, and this passage parallel with Col. 3 : 14, 15, where love is spoken of as "the bond of perfectness." Ellicott, however, prefers to take the genitive here as "the genitive of *identity* or *apposition*." He accordingly understands 'the bond' —the "binding together"—'of peace,' as "the element in which the unity is to be kept and manifested." With this agree Meyer, Olshausen, Alford, Eadie, and many others. 'Peace' in this place is a comprehensive word. It implies that in each individual of those sustaining the relation held in view which fulfills in them, each and personally, the gracious assurance, "Peace I leave with you, my peace I give unto you" (John 14 : 27), and which at the same time becomes for them an element of tranquillity amid shocks and collisions of whatever kind.

4. There is one body, and one Spirit. The words 'there is' are not in the Greek. Taken literally, we should begin the verse with a certain abruptness. 'One body, one Spirit.' It is a question if the sense of the passage is really helped by supplying the words 'there is,' either in the Common Version or in the Revision. What we have in this verse is, as Ellicott says, "designed to illustrate and enhance the foregoing exhortation." He adds that "the very unconnectedness" of what is here said with what goes before "adds weight and impressiveness, and seems designed to convey an echo of the former warning." It would seem that we must understand the 'one body' consistently with that conception of the church as the body of Christ which pervades this Epistle. While what is said of the church in this broad sense is in the main true of it also in the sense of the local Christian community, we cannot in this way wholly localize the conception, nor even make this the primary intention. The New Testament view of that whole body of Christians which at any time makes up what we are wont to mean by "Christendom," is not that of division into what we are so accustomed to as *many*, but that of *oneness*. It is unnecessary to enter into any question of causes as to existing division, or to make any attempt at locating responsibility. What we are concerned with here is the important fact that the apostle in this place views that "church" through which "the manifold wisdom of God" is to be made known "to principalities and powers

5 One Lord, one faith, one baptism,
6 One God and Father of all, who *is* above all, and through all, and in you all.
7 But unto every one of us is given grace according to the measure of the gift of Christ.

5 ye were called in one hope of your calling; one
6 Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all.
7 But unto each one of us was the grace given, accord-

in the heavenly places," not as *many*, but as *one;* that is to say, not as sects, nor even as local communities, but as one body of Christ. Possibly, we may say, though certainly we must be careful not to make too much of the concession, that, even while many, it is as one, through the indwelling of the 'one Spirit.' **Even as ye are called in one hope of your calling.** The call is one; the hope is one. Various as may be all that which is incidental in Christian experience, there are elements of such experience in all cases of true conversion which are identical. The gospel addresses each subject of the "call" in the same invitation, whatever the language in which it is expressed. The motive is always the same, the "hope set before" the soul always embracing the same objects of desire and centering in the same realities; while it is the one Spirit by whom invitation and motive, and all means of persuasion and of the later growth in grace, are made effectual. Herein is that essential 'unity' which does really prevail over the much in human nature and in the conditions of gospel propagation that makes for division; prevails so far, at all events, as to secure among real Christians of all names and times a measure, at least, of essential unity. The 'calling,' and the 'one hope' of the calling under the ministry of the 'one Spirit,' are the uniting principle of the 'one body.'

5. One Lord, one faith, one baptism. By the 'one Lord,' he must be meant to whom Christian allegiance is directly due. By the 'one faith' must be meant the faith essential to salvation. The truth upon which this faith fixes, and which it holds *as* truth, must also itself be 'one,' since truth in any one of those forms in which it addresses itself to human faith has an identity which it always preserves. But especially is the faith itself one; it finds in the truth as received that essential thing which makes the faith efficacious, above all the one Person there revealed, who is the all in all. We may say, therefore, that however various the accompanying incidents and conditions, the 'faith' by which men are saved is 'one.' The mention of the 'one baptism' in this connection is a striking indication of the significance belonging to this act of Christian obedience. Among all the many things required, this is selected for express mention. Of the two ordinances enjoined for perpetual observance, this one is named. The reason must be that while baptism is once for all in a Christian's life, it is that act of obedience in which he binds himself in terms of lasting allegiance to the 'one Lord,' in a profession of the 'one faith.' Its symbolism, besides, imparts to this act of outward profession a peculiar significance; and just because of this symbolism the 'baptism' must be in the form and manner of it, 'one.' It can never be made to appear that simply the use of water in any preferred way is baptism; because that symbolism (compare Rom. 6 : 4; Col. 2 : 12) in which all the significance of the action lies, requires the use of water in a certain way, while failure in this invalidates the whole. There are not many baptisms, but 'one baptism.'

6. One God and Father of all. "Climactic reference," as Ellicott says, "to the eternal Father, in whom unity finds its highest exemplification." **Who is above** (*over*) **all, and through all, and in you all.** Not in 'you' all, but 'in all.' We seem to have here three characteristics of that manifestation in which God makes himself known to men. The first is sovereignty 'over all'; the second providence, 'through all'; the third pervasive energy, 'in all.' Each of these is true of him in a spiritual as well as in a natural sense. So that the thought in this verse comes into true relation with that in the verses immediately preceding. The ultimate source of that unity of which the writer speaks, is in God, whose sovereignty controls all, whose gracious interpositions direct all, and whose divine indwelling pervades and animates all. Just in proportion as all this is true of Christians throughout the world, they are 'one body and one spirit.'

7. But unto every one of us is given grace. In this unity there is, after all, diversity. The verb for 'given' is in a past tense, and must be rendered *was given.* We cannot therefore take the meaning as altogether the

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

8 ing to the measure of the gift of Christ. Wherefore he saith,
When he ascended on high, he led captivity captive,
And gave gifts unto men.

same as in those many other places in the New Testament which promise present supplies of 'grace' for every present "time of need." The word 'grace,' besides, must be understood in the light of what is said below of our Lord's ascension 'gifts.' Some allusion may also be in the word to that which the apostle has already said of himself (3:8), speaking of the grace given to him that he "should preach among the Gentiles the unsearchable riches of Christ." The privilege of service and the endowment *for* service are alike to be viewed as 'grace' shown by our Lord to his people, and thus not simply in incidental ways, but in accordance with methods of dispensation, of which particulars appear in verses below, especially ver. 11 and 12. **According to the measure of the gift of Christ.** "The gift is measured," says Eadie, "and while each individual receives, he receives according to the will of the Sovereign Distributer." The language used, in its applications to those assignments of service which the various needs of the one service as a whole require, makes it impossible for us to view calling, or position, or the diverse conditions of the service as incidental things, or even as matters of independent choice. As appears in what is said below, the ordering of all that should concern administration and service in the spiritual kingdom of our Lord was committed to him in his ascension, and this he through the Spirit distributes "to every man severally as he will." (1 Cor. 12:11.)

8. Wherefore he saith. No subject appears in the Greek for the verb (λέγει) translated 'saith.' Some difference of opinion exists, in consequence, as to the word which should be supplied; whether "God" (ὁ θεός) or "the Scripture" (ἡ γραφή). The opinion of most recent commentators that the context appears to require the former is probably correct, and will make the phrase mean simply that the words used in the quotation which follows are words divinely inspired. **When he ascended up on high, he led captivity captive, and gave gifts unto men.** It is agreed that the quotation is from Psalm 68:18, which in the Revision, as preferred by the American Company of Revisers, is as follows:

> "Thou hast ascended on high, thou hast led away captives,
> Thou hast received gifts among men."

Prof. C. H. Toy's translation is: "Thou didst go up on high, thou didst lead captives captive, thou didst receive gifts among men." Prof. C. A. Briggs ("Messianic Prophecy," p. 434) translates:

> "Thou hast gone up on high, thou hast led captives captive,
> Thou hast taken gifts of men."

The authorities we consult, with the exception of the American Company of Revisers, preserve in the translation of the Hebrew the peculiar expresion in our present text, or its equivalent, 'led captivity captive.' In the Greek, according to Ellicott, the word for "captivity" (αἰχμαλωσίαν) is used for that denoting "those taken captive" (αἰχμαλώτους); so the Greek, like the Hebrew, will mean "led captives captive," not 'captivity' in any abstract sense. The expression is thus made in some degree more intense. Boise would more freely render, "took captive a company of captives." These "captives," in our present passage, it is now substantially agreed, are those hostile powers to subdue whom was so much the purpose of our Lord's mission; namely, sin, Satan with all his host, and death itself. It is simply, as will be seen below, a Messianic picture of the triumph won in Redemption.

The use made by the apostle of the passage which he quotes suggests some points of criticism upon which writers are by no means agreed. These are principally three: (1) The historical setting of the words quoted; (2) that the 'captivity' in the one case is so unlike that in the other; (3) the fact that while the passage in the Psalms reads "received gifts," as quoted by the apostle, it is made to read 'gave gifts.' As to the first of these, Dr. Briggs ("Messianic Prophecy," p. 428) places the date of the Psalm at the time of the restoration of Israel under Cyrus. This, of course, denies its Davidic authorship. Dr. Toy ("Quo-

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

9 (Now this, He ascended, what is it but that he also

tations in the New Testament," p. 197) views the Psalm as "apparently written for some temple celebration; describing in its first half the march of Yahwe before Israel into Canaan, from Sinai to Mount Zion, which God chose in preference to other hills, as the place in which he would dwell forever." These two views may be taken as the latest conclusions of the "higher criticism." "Very many expositors," says Eadie, "among them Stier and Hofmann, have adopted the view that it [the Psalm] was composed on occasion of the removal of the ark to Mount Zion, and the view of Alford is the same. But the frequent introduction of martial imagery forbids such a hypothesis. What the campaign was at the issue of which this pæan was composed, we cannot ascertain." Ellicott thinks that "with high probability" the Psalm "may be deemed a hymn of victory in honor of Jehovah, the God of battles, of high originality, and composed by David on the taking of Rabbah," at the close of the Ammonite war. (2 Sam. 12:26.) In this he follows Hengstenberg, and it is probably as nearly a positive ascertainment of the date as can now be reached. (2) The leading of 'captivity captive' simply recognizes the Messianic element in that ancient song of victory. "Our position is," says Eadie, "that the same God is revealed as Redeemer both under the Old and the New Testament, that the Jehovah of the one is the Jesus of the other, that Psalm 68 is filled with imagery which was naturally based on incidents in Jewish history, and that the inspired poet, while describing the interposition of Jehovah, has used language which was fully realized only in the victory and exaltation of Christ. Not," he says, "that there is a double sense; but the Jehovah of the theocracy was he who, in the fullness of time, assumed humanity, and what he did among his people prior to the incarnation was anticipative of nobler achievements in the nature of man." (3) Perhaps the most serious difficulty of all is the change made in the quotation of "received gifts among men" to '*gave* gifts *to* men.' Meyer, in the explanation he proposes, calls attention to the fact that the Hebrew word translated "received" has often "a proleptic signification," in which, besides the action of receiving or taking, an act of giving is implied by anticipation; "taking"—that is, in order to "give." Gesenius notes, as an example of this, the place in Gen. 34:4, where we read, "he took a wife for his son"—that is, says Gesenius, "the father gave his son a wife." As Hengstenberg puts it, "the giving in our passage presupposes the taking; the taking is succeeded by the giving as its consequence." Eadie evidently approves of this. "Such," he says, "is the idiomatic usage of the verb, and the apostle, as it specially suited his purpose, seizes the latter portion of the sense, and renders the word 'gave' (ἔδωκε). Ellicott is less satisfied with this solution of the difficulty, partly in view of "the nature of the gifts, which in one case were *reluctant*, in the other *spontaneous*." He thinks we should admit, "frankly and freely, the verbal difference, but remembering that the apostle wrote under the inspiration of the Holy Ghost, recognize . . . simply the *fact* that the Psalm, and especially ver. 18, *had* a Messianic reference, and bore within it a further, fuller, and deeper meaning. This meaning the inspired apostle, by a slight change of the language and substitution of the Greek for 'gave' for the more dubious Hebrew word for 'take,' succinctly, suggestively, and *authoritatively* unfolds." This would seem to be, upon the whole, the more judicious conclusion.

9. Now that he ascended, what is it but that he also descended first. The word for 'first' is now omitted by the best authorities, not being found either in the Sinaitic or the Alexandrian manuscript. It is believed to have been inserted as an explanatory gloss. The parenthetical argument in this and the following verse seems intended as an identification of Christ as fulfilling the conditions of the Messianic passage just quoted—Christ, not simply as one divine, but as one who had taken upon himself humanity. Such an ascension could not be declared of any mere man. The very fact of such ascension implies, as going before, what could be nothing less than the descent from the same heavenly region of one having pre-existence, and accordingly a higher nature than that of hu-

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

10 descended [1] into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that he might fill all things.)

1 Some ancient authorities insert *first*.

manity. This is what we know to be true of our Lord, and authorizes us to see in him one in whom the Messianic conditions are fulfilled. But neither could such ascension be affirmed of God, whose omnipresence makes such a statement inconsistent. The ascension could be true only of one who, originally in heaven, had in the fulfillment of some purpose, 'descended' to earth, and, the purpose accomplished, had ascended "up where he was before." (John 6:62.) All this we find in the divine-human "Son of Man," the Messiah and Redeemer. **Into the lower parts of the earth.** That the word 'parts' should appear in the translation is agreed, although some critics, like Ellicott, seem to think the corresponding Greek word (*μέρη*) to have been inserted in the original manuscript as "explanatory." As it is approved, however, by such very ancient authority as manuscripts ℵ A, B C, there seems no good reason for rejecting it in the text. Considerable difference exists as to the meaning that should be given to the words 'lower parts of the earth.' Commentators of the Church of England, influenced evidently by the traditional belief in that body as represented in the Prayer Book and in the "Apostle's Creed," regarding our Lord's "descent into hell," would view this as, by implication at least, a proof-text on that point. Some ancient writers, like Tertullian, Irenæus, Jerome, and others, influenced by similar beliefs then current, give the same interpretation. Meyer, Alford, and Ellicott, among modern commentators, prefer this view of the passage. Such exposition assumes the Greek for 'of the earth' (*τῆς γῆς*) to be a partitive genitive, which Winer and Thayer do not admit, making it an appositional genitive—"to the lower parts, that is, of the earth, or which constitute the earth." (Winer 59:8, a.) Eadie names a long list of expositors, older and more recent, who give this simpler and far more likely interpretation of the words in question. Among these are Thomas Aquinas, Calvin, Grotius, Michaelis, Bengel, Harless, De Wette, and Hodge. With this view Eadie himself agrees. He thinks also, apparently, that the use of the comparative 'lower' (*κατώτερα*) may have reference to that condition of lowliness and humiliation in which our Lord was born, and especially the conditions under which his earthly life came to a close. "Reproach, scorn, and contumely followed him as a dark shadow. Persecution at length apprehended him, accused him, calumniated him, scourged him, mocked him, and doomed the 'man of sorrows' to an ignominious torture and a felon's death. His funeral was extemporized and hasty; nay, the grave he lay in was a borrowed one. He came truly to 'the lower parts of the earth.'" Whether this be accepted or not, two plain facts are to be kept in mind: (1) That the terms of contrast in this passage are evidently not "hades" and heaven, but the earth and heaven. As Thayer says: "Paul is endeavoring to show that the passage he has just before quoted must be understood of Christ, not God, because '*an ascent into heaven*' necessarily presupposes a descent to earth (which was made by Christ in the incarnation), whereas God does not leave his abode in heaven." Clearly there is no suggestion in the leading thought of the passage of any portion of the universe save earth and heaven. (2) It is a fact that, save in that passage of doubtful meaning in 1 Peter 3:19, there is nothing whatever in the New Testament to warrant or even suggest such a meaning as the one supposed in the words before us.

10. He that ascended is the same also that descended. "The man of sorrows" is he who has now become the Lord of glory. **Far above all heavens.** Bishop Pearson's paraphrase is: "Whatsoever heaven is higher than all the rest which are called heavens, into that place did he ascend." The Rabbinical notion of seven heavens cannot be alluded to. There may be a reference, however, to a usage in language common among the Greeks, by which "air" (*ἀήρ*) represented the lower atmosphere, "ether" (*αἰθήρ*) the upper, and "third heaven" (*τρίτος οὐρανός*) what was beyond. In another place this apostle speaks of "the third heaven," meaning, it would seem,

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

11 And he gave some *to be* apostles; and some, prophets; and some, evangelists; and some, pastors and

the abode of the blessed, and possibly with reference to the usage just described. In this place, however, it is quite sufficient to understand him as meaning to say that "whatever regions are termed heavens, Jesus is exalted far above them, yea, to the heaven of heavens. The loftiest exaltation is predicated of him. As his humiliation was low, his exaltation is proportionately high." (Eadie.) **That he might fill all things.** The expression 'all things' is to be taken in its full import, not limiting it, as has been done, to what concerns the work of redemption; nor to the redeemed themselves, as Grotius; nor to the church of Jews and Gentiles. "The expression," says Ellicott, "is perfectly unrestricted, and refers, not only to the sustaining and ruling power, but also to the divine presence of Christ." The special meaning of the words looks back to what is said in ver. 7 and 8 above, as well as forward to what appears in ver. 11 and 12. Filling 'all things,' our Lord, out of his own divine fullness and in the 'gifts' bestowed on man, provides, as the apostle proceeds to show, for the equipment and endowment of his church.

11. And he gave. We must take the word 'gave' (ἔδωκε) in its strictness of meaning. It does not mean that he appointed, or set (ἔθετο), certain offices in the church. We are to keep in mind the "gift" (δωρεᾶς) of ver. 6 and the "gifts" (δόματα) of ver. 8. These of which the apostle is now to speak are ascension 'gifts.' He "ascended far above all the heavens that he might *fill all things*." And now, in equipping his church with the various ministries needful to it in the work it has to do in the world, and in supplying to these ministries all required endowment of grace and sufficiency, he exercises that high prerogative. The 'he' (αὐτὸς) is emphatic: *he himself*—this very ascended One. **Some, apostles.** 'Some *to be* apostles' expresses the full meaning. The apostolic office had its own especial purpose, and its own limitation, as respects the persons chosen and the period during which it should continue. It was no part of the purpose of our Lord's own ministry, either to set in order the church as an institution, or to set forth fully and in an orderly manner the doctrines of his kingdom. What he himself kept mainly in view was to make himself fully manifest and known among men as the sent of God, the Messiah and Redeemer. In some sense, we might say the purpose of his ministry as such was fully declared to the woman of Samaria: "I that speak unto thee am he." If we bear this in mind, we shall the better understand the nature, purpose, and function of the apostolical office. The proper and due setting forth of Christian doctrine, in a way authoritative and complete, and the ordering of that which was essential in the constitution of the church as organized, officered, and equipped for its work—this was left for the chosen men whom our Lord called, taught, and endowed for this precise service. The office they bore was for them alone. It was to continue in the church only until the special purpose of it had been fully accomplished, and was then to cease. Such a thing as an "apostolical succession," in the proper meaning of that phrase, never existed, never could exist. The following may be named as what Paul himself terms "the signs of an apostle" (2 Cor. 12:12): 1. The apostles held their commission immediately from Christ, without any human intervention whatsoever. This Paul declares of himself (Gal. 1:1), and evidently means to indicate by it the fundamental fact in the apostleship he claimed. 2. They were those who had been with Christ in his earthly ministry, and were prepared to bear personal testimony to his death, burial, and resurrection,—facts so essential in the authentication of their claim in his behalf,—or who had experienced what was equivalent to this. So we find Peter declaring (Acts 1:21, 22; 2:32); so Paul claims for himself (1 Cor. 9:1); and so we find the apostles interpreting their mission at the beginning of their ministry. (Acts 4:33.) 3. They were inspired men. In illustration of this those passages should be consulted, in the fourteenth, fifteenth, and sixteenth chapters of John's Gospel, in which this needful endowment is distinctly promised, it being borne in mind that what is thus assured to them is, in the specific terms of the promise itself, an extraordinary endowment for an extraordinary service. 4. They possessed and exercised miraculous powers. Paul specifies these (2 Cor. 12:12) in speaking with reference

to himself of the "signs of an apostle." In Heb. 2 : 4, the gospel first "spoken by the Lord" is declared to have been "confirmed unto us by them that heard him,"—a phrase which clearly indicates the apostolical function in this regard,—"God also bearing them witness, both with signs and wonders and with divers miracles, and gifts of the Holy Ghost, according to his own will." 5. They spoke and acted with the authority of Christ himself. No otherwise than this ought those words to be interpreted. (John 20 : 21-23.) "Then said Jesus to them again: Peace be unto you: as my Father hath sent me, even so send I you," etc. That the apostles themselves so interpreted their commission is clear from such passages as 1 Cor. 5 : 4, 5; 2 Cor. 10 : 8. Thus commissioned and thus endowed, the apostles must be understood to have completely set in order what things were to be practiced as Christian institutions, and what was to be believed and taught for Christian doctrine. They left no successors. The power delegated to them, the inspiration under which that power was exercised, the office they bore,—none of these have been possessed, or of right exercised by any save those who in the New Testament were accredited and recognized as "apostles." Their teaching, therefore, is the rule of faith for all succeeding times, and their institution and example the infallible guide in the order and administration of the churches. **And some** (*to be*), **prophets.** Inasmuch as we have upon record no such prophecies by the New Testament prophets as in the case of those of the Old Testament, it may be that there is some tendency to undervalue the importance of this office in the primitive church. Twice already in this Epistle (2 : 20; 3 : 5) we have had mention of 'apostles and prophets' in a way to show that the importance of the one office bore some considerable proportion to that of the other. The prediction of future events was by no means the sole, even it could be called the chief, function of the prophet. "The name," says Eadie, "has its origin in the peculiar usages of the Old Testament. The Hebrew term" for prophet (נָבִיא) "has reference, in its etymology, to the excitement and rhapsody which were so visible under the divine afflatus. . . . As the prophet's impulse came from God, and denoted close alliance with him, so any man who enjoyed special and repeated divine communications was called a prophet, as Abraham (Gen. 20 : 7.) . . . While in the New Testament the Greek word (προφήτης) is sometimes used in its rigid sense of the prophets of the Old Testament, it is often employed in the general meaning of one acting under a divine commission. Foundation is thus laid for the appellation before us." We are to understand by 'prophets' in the verse now under consideration, persons acting and speaking under this extraordinary divine impulse and inspiration, whether in prediction or in teaching. Naturally, their service would accompany and supplement that of the apostles, and so be entitled to mention in the "foundation" then being laid. Like that of the apostle, the function of the prophet ceased to be necessary when that foundation had been securely laid, and has therefore not been a continuous one. As Eadie says, "these important functions were superseded when a written revelation became the instrument of the Spirit's operation upon the heart." In the opinion of this writer, "the prophets concerned themselves specially with the subjective side of Christianity—with its power and adaptations; they appealed to the consciousness, and showed the higher bearings and relations of those great facts which had already been learned on apostolical authority." In such ways their ministry was clearly of great advantage in applying and setting home the more formal teaching and testimony of the apostles, while their strictly prophetic utterance, whenever made, bore witness to the supernatural character of this new religion itself. **And some** (*to be*), **evangelists.** Ellicott quotes an ancient writer, Theodoret, who describes these as "persons who went about preaching"; and Chrysostom as qualifying this with "not going about everywhere." They seem to have acted under apostolical direction, and were the missionaries of the time. It would be a mistake to view the word here as applied to the authors of the gospels; and no less a mistake to view the class of laborers alluded to as represented, in any proper sense, by those in our own time who bear the same name. **And some** (*to be*), **pastors and teachers.** The form of the expression might seem to imply that the functions of 'pastor' and 'teacher' were united in the same person. Such may often have been

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

12 teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the

the case; the terms, however, seem meant to indicate distinct forms of service. The Greek word here translated 'pastors' means "shepherds." Ellicott, very justly, views it as designating the same office as "bishop" (overseer) and "elder." It points to those who are charged in an especial manner with the care of the flock. The verse in 1 Timothy (5 : 17), "Let the elders that rule well be counted worthy of double honour, especially they who labor in word and doctrine," seems to indicate quite clearly that some of the elders, or 'pastors,' were not 'teachers.' There is no evidence, however, that 'pastors and teachers' constituted distinct classes, or that the two offices were themselves necessarily distinct.

In summarizing now the teaching of this, very properly styled 'famous passage,' we may say: (1) That the two first named of these 'gifts' of the ascended Lord were clearly meant for the period during which Christianity should be receiving authentication in the supernatural endowments bestowed upon certain of its chief witnesses, and its doctrine and institutions put in order, once for all; (2) that in what was meant for permanency in the church we recognize three elements of service: (*a*) the distinctively evangelistic, the purpose of which should be preaching, in the strict meaning of that word, and in an itinerating way, with a view to carry the gospel where as yet it had not been heard; (*b*) the pastoral care of the flock, where churches had been gathered; with which was associated, (*c*) that ministerial function which consists in teaching, or the instruction of those already made converts, in the truths and duties of the new religion—these two being sometimes, though not always, united in the same person. (3) That there is in all this no appearance of an intention to institute "orders" in the Christian ministry, least of all anything to countenance, but much to condemn, as in utter conflict with the New Testament Christianity, the hierarchy of later times, whether Papal or Anglican.

12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. This rendering of the Common Version would make it appear that these three clauses in the verse are parallel clauses, indicating, each, a distinct purpose of those offices in the church which have just been named. This rendering, however, is shown to be incorrect by the fact that the preposition (πρὸς) translated "for" is not the same as that in the second and third, translated "for;" though the three clauses in the Common Version all commence with the prepositon "for," the first in the Greek is not the same as that in the second and third. The first (πρὸς) is properly translated 'for'; that in the second and third (εἰς) should be rendered "unto." Westcott and Hort, with Tischendorf, omit the comma after the word for 'saints' (ἁγίων), which would give a translation indicating that the official functions assigned to certain in the church are intended for so instructing 'the saints,' or consecrated Christian believers, as that they shall be fully equipped for service. This, however, gives to the word (διακονίας) so often rendered "ministry" a wider meaning, and to some extent one unusual in the New Testament. Influenced by this consideration, it would seem, Ellicott prefers in the translation to change the order of the several clauses and paraphrase the sense as follows: "He gave apostles, etc., to fulfil the work of the ministry, and to build up the body of Christ, his object being to perfect his saints." In this Ellicott follows Meyer, and Alford approves. Eadie quotes Meier, Schott, Rückert, and Erasmus as of the opinion that the apostle means to say, "for the perfecting of the saints unto all that variety of service which is essential unto the edification of the church." This, Eadie tell us, he himself preferred in his first edition. Influenced, however, by Meyer's argument "that the Greek word (διακονία) in such a connection never signifies service in general, but official service," he "inclines now to concur" in the opinion of Meyer, Ellicott, and Alford, as also above. It may be doubted if the argument resting on the usual more "official" sense of the word (διακονία) is so conclusive as the writers named appear to think. Thayer, evidently, does not agree with them. He names this, along with 1 Cor. 12 : 5 and 2 Tim. 4 : 5, as passages where the word designates "the ministration or service of all who, endowed by God with powers of mind and heart peculiarly adapted to this

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

13 body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the

end, endeavor zealously and laboriously to promote the cause of Christ among men, as apostles, prophets, evangelists, elders, etc."; intending, apparently, to indicate all forms of special Christian service, whether properly official or not. So the Revisers evidently view the passage, as shown in their translation. The alternative explanation preferred by Meyer, and the others quoted above, appears to be a forced one, while it is difficult to see what authority we can have for reading the several clauses of the verse otherwise than as the apostle himself chose to arrange them. We shall, therefore, take the verse as meaning that the purpose of that official provision and equipment described in ver. 11 is that "the saints," Christian believers, may be "perfected," fully prepared for that kind of "work" which consists in "service," and that so in the exercise of all Christian activities, "the body of Christ" may be "built up."

13. Till we all come in (*unto*, or, *to*) **the unity of the faith.** Dr. Boise prefers to translate the preposition (εἰς) more literally, "into the unity of the faith." It is agreed that the Greek word for "till" indicates the period during which the ministry provided and given to the church as described in ver. 11 shall last. Ver. 12 summarily indicates the nature of the service appointed, with especial reference to its object—the edifying, building up, perfecting of the body of Christ. Under this metaphor, in harmony with that idea of unity which so pervades this Epistle, is presented that which we mean by "the church," using the phrase in its largest sense. This is 'the body of Christ.' The promotion of all those spiritual ends which are contemplated in the church, especially as concerns its own up-building in all that can make it worthy of its name and office as the body of Christ—this is the work of the ministry Christ has 'given' to it; this, of course, comprehending all that work of ingathering which the growth of the church in numbers and in spiritual power necessarily implies. This ministry is to be performed, and in this behalf, 'till we all come to the unity of the faith.' It is, perhaps, not amiss to see in these words just quoted an implied foreshadowing of that which has been the actual fact in Christian history; namely, the fact that 'unity of the faith' was not to characterize the body of Christ during all the periods of this history; that, in fact, it was something to be "arrived at,"—the meaning of the Greek word translated 'come to,'—and that this result was to come as the issue of a faithful ministry, whose service, perhaps, should run through many centuries and be characterized by immense vicissitudes. All this, at least, is what history records. Paul may have seen, in his own day, enough of foretokenings to suggest a degree of forewarning in the spirit of his words here. But what they expressly teach and what is of especial interest for us, is the fact so clearly implied further, that 'the body of Christ,' "the church of the living God," Christ's redeemed people, *are* to "arrive" at this 'unity of the faith.' It would be certainly a mistake to assume that division, and above all controversy, is the normal and necessary condition of the Christian world. Indeed, many things now show the contrary, and clearly indicate that the faithful ministry of so many centuries is beginning to bear fruit already in a substantial unity, destined to grow much farther yet toward ultimate perfection. **And of the knowledge of the Son of God.** *Unity* of such 'knowledge' is what is meant, and this a direct means toward unity of faith. In this sense, as in so many others, while the doctrine of the person of Christ must always be central in the general scheme of Christian truth, that conception of him which Christians have, serves among them as the efficient principle of spiritual unity. **Unto a perfect man.** The Revised Version renders, "A full-grown man." Commentators incline to regard the expression 'perfect,' or, 'full-grown man' in this verse, as in contrast with "children" in the verse which follows. In any case, the clause in immediate connection here explains the meaning. **Unto the measure of the stature of the fulness of Christ.** As to the meaning of the Greek word (ἡλικία) translated 'stature,' critics differ. Later writers, however, substantially agree that of the two meanings—"age" and "stature"—in which the word is used in the New Testament,

14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

14 stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men,

the latter is here the proper one. It corresponds to the epithet 'perfect,' or, 'full-grown' in the previous clause, and harmonizes more fully than 'age' does with the conception given us of the church as a 'body of Christ' growing up into perfection. When it reaches that perfection it will have 'the measure of the stature of the fulness of Christ'; his fullness as being wholly filled and possessed by his Spirit and as fully representing him in his own divine-human perfections.

14. That we henceforth be no more children. There is a question as to the connection, whether more immediately with ver. 14 or with ver. 11, 12. The thought seems to be that the ministry described in ver. 11 is given, in order that through those results of it, summarily set forth in ver. 12, the attainment of spiritual manhood described in ver. 13 may be realized, and so there be 'no longer' that spiritual childhood characterized as in ver. 14. Taking the view given as having respect, properly, to the growth of the whole body of believers, or the church regarded as the body of Christ, what the apostle has in mind must be that ultimate result of a faithful Christian ministry which is to appear when at last this ministry shall have fully realized the purpose of its appointment. What intervenes before that time arrives is a process of growth, succinctly set forth in ver. 15; but when the purpose of this ministry shall be fully attained, 'the measure of the stature of the fulness of Christ' will have come. We shall then be 'no more children.' **Tossed to and fro, and carried about.** The metaphor is taken from the tossing of the sea waves in a storm; not tossed *on* the waves, but tossed and driven about *like* the waves of a disturbed sea. (Ellicott and Thayer.) **With every wind of doctrine.** It is a graphic picture of a Christian condition, whether of the individual, the community, Christendom as a whole, or the church itself, in the successive long periods of its history, under the operation of those influences which arise out of various conflicting and ever-changing forms of doctrine or teaching. The word in the Greek (διδασκαλία) means "teaching," rather than 'doctrine,' in the sense commonly intended by that word. **By the sleight of men.** The word translated 'sleight' (κυβεία) in the Common Version and in the Revision means, literally, "dice-playing," with particular reference to the arts of the gamester, and as used here characterizes the 'teaching' (διδασκαλία) of which the apostle speaks. Ellicott and others think that the preposition 'with' should be 'in,' as suggesting "the *element*, the evil *atmosphere*, as it were, in which the varying currents of doctrine (teaching) exist and exert their force." **And cunning craftiness.** The translation is faulty, and should be changed as in the Revision, "in craftiness." **Whereby they lie in wait to deceive.** This is much more a paraphrase than a translation, and fails, at the same time, to represent the meaning truly. Precisely in what words to give that meaning it is not easy to see, and commentators differ. The Revision reads, "after the wiles of error." Ellicott's rendering seems almost as paraphrastic as that of the Common Version, "in craftiness tending to the deliberate system of error." Eadie would translate "in craft, with a view to a system of error." The difficulty centres mainly in the Greek word (μεθοδείαν) rendered in the Revision "wiles," by Eadie "system," and by Ellicott "deliberate system." Thayer derives the word from a verb which means: "1, to follow up or investigate by method or settled plan; 2, to follow craftily, frame devices, deceive." Of the noun, as here employed, he says that it occurs "neither in the Old Testament nor in profane authors," and gives it the meaning, "cunning arts, deceit, craft, trickery." The word occurs again in 6 : 11 of this same Epistle, where, in connection with "devil" (διαβόλου), it is translated "wiles of the devil." It is doubtful if the idea of "system" is in the word at all as used in our present passage. The general thought in the verse makes "after the wiles of error" a correct representation of the meaning. The 'teaching,' then, by which immature and unstable souls are tossed and carried about, like sea billows in a storm, is that which error invents, with a view to mislead.

15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:
16 From whom the whole body fitly joined together and compacted by that which every joint supplieth,

15 in craftiness, after the wiles of error; but [1]speaking truth in love, may grow up in all things into him,
16 who is the head, *even* Christ; from whom all the body fitly framed and knit together [2]through that which every joint supplieth, according to the work-

1 Or, *dealing truly*.....2 Gr. *through every joint of the supply.*

15. But speaking the truth in love. The Revision follows the Common Version here, although it may be doubted if 'speaking the truth' represents all that is meant. Some, besides, would connect 'in love' with what follows rather than with this opening clause of the verse. The verb whose participle occurs here, translated 'speaking the truth,' occurs also in Gal. 4:16, "Am I therefore become your enemy because I tell you the truth?" (ἀληθεύων ὑμῖν.) In both passages the Revision places in the margin the alternative translation, "deal truly." Eadie's rendering, "imbued with truth," does not seem lexically warranted. Ellicott thinks that we should recognize a meaning antithetical to "wiles of error," and accordingly would render "walking in truth" or "holding the truth." Boise says that the "full meaning" of the Greek verb (ἀληθεύω) is, "to be true, whether in word or act." It may be difficult to find an English expression that will completely represent the Greek. 'Speaking the truth' represents only one side of its meaning. If such a phrase as "truthing it" might be allowed, that would perhaps concisely express what the apostle would say. As to the connection of 'in love,' the reasons given for making the order different from the accepted one do not seem to be conclusive. **May grow up into him in all things.** "May in love grow up into him" is the alternative reading proposed. Meyer, Eadie, and Ellicott adopt it. Alford, with De Wette, Calvin, Erasmus, and others, prefers to connect 'in love' with 'speaking the truth,' and this seems the more natural order. **Which is the head, even Christ.** We must keep in mind the representation, throughout this entire passage, of the church as the body of Christ, the body of which he himself is 'the head.' For the church as his body to grow up into him, is to grow up into living relation with him as the body with the head. 'In all things,' as Meyer says, is "in all the elements of our growth."

16. From whom. From Christ, the head of the body. "It is not wholly uninteresting," says Ellicott, "to remark that the force of the metaphor is enhanced by the *apparent* physiological truth that the energy of vital power varies with the distance from the head." **The whole body fitly joined together and compacted.** "Fitly framed and knit together," as in the Revision, is better. Some writers object to the rendering 'knit together' as inapplicable to the unity of parts in the human body. "Brought together," however, or "put together," hardly seems strong enough to represent that firm and vital connection which is seen to exist. 'Compacted,' upon the other hand, expresses too much. The body is not 'compacted,' but it *is* 'knit together' in its various parts in many marvelous ways. **By that which every joint supplieth.** A part of the verse not easy to explain. There is again a question as to connection. Meyer would place a comma after 'knit together,' and connect the words immediately following with "maketh increase of the body," further on. Alford, Stier, and Bengel approve this arrangement. Eadie and Ellicott, however, decline to accept it, and with good reason. The construction is a harsh one, and not called for by any real exigency of interpretation. The chief difficulty in this part of the verse is in the word 'joint' (ἁφῆς). The more literal translation, and possibly the more correct one, is that which appears in the margin of the Revision, "through every joint of the supply" (διὰ πάσης ἁφῆς ἐπιχορηγίας). Canon Barry translates, somewhat freely, "by every contact with the supply"; that is, "from the head." The word rendered 'joint' is from a verb (ἅπτω) meaning "to fasten together, to fit." It also means to "touch"; not mere touch, but one that implies connection and adhesion. It is the word having much the meaning of "handle" or "examine," in what our Lord says to Mary Magdalene. (John 20:17.) The meaning seems to be that the fitly framing and knitting together are in this way effected. Two ideas appear to be expressed in the words used: (1) that sort of contact and joining by which the parts of the

according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

ing in *due* measure of each several part, maketh the increase of the body unto the building up of itself in love.

17 This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the

body are 'framed' and 'knit together'; and (2) a 'supply' of that vital sufficiency to this end, which is the really active force. This supply is from 'the head,' which is Christ (ἐξ οὗ, 'from whom'). Its action is **according to the effectual working in the measure of every part**—or, as in the Revision, "according to the working in due measure of each several part," and its effect is that it **maketh increase of the body unto the edifying of itself in love.** More correctly, in the Revision, "maketh the increase of the body unto the building up of itself in love." The spiritual body of Christ, which is the church, is thus described as deriving its life from Christ, who is the head, all its several parts, in the operation of that life, being framed and wrought together in perfect symmetry, like the parts of man's physical body, and so growing, making increase of itself, up to 'the measure of the stature of the fulness of Christ,' all this being 'in love,' as the element in which all spiritual life lives. The analogy of the spiritual and the physical body of which the apostle makes use must not be too literally pressed. It seems clear, however, that in that part of the whole representation in which all writers upon the passage find so much difficulty, he avails himself, for purposes of illustration, of that in the human body which serves not only to connect, but to *vitally* connect, all the several parts of this amazing mechanism. The difficulty is in finding a representation in English of the precise idea expressed in the Greek. Taking the words literally, they read "through every joint of the supply." To translate 'by that which every joint supplieth' is to make of the Greek noun, meaning 'supply,' a verb, and to fail, after all, in expressing the sense correctly. For it is not the 'joint' which supplies this spiritual vitality whose 'working in due measure' is in "each several part." That 'supply' is the life itself, derived from Christ, and pervading the whole body. But, then, mere "contact with the supply" (as Hofmann and Barry), or "perception of supply" (as Meyer), seems to leave out another important element in the meaning, that which corresponds to the fitly framing and knitting together of the several parts. It may be that the rendering in the margin of the Revision, "through every joint of the supply," which is the most literal one, at the same time, though itself inadequate, comes nearest to a full and proper expression of the idea.

17-24. THE RENEWED NATURE AND THE NEW LIFE.

17. This I say therefore. The practical injunctions which follow are to be viewed as growing out of that which has gone before. These are not precepts of a mere morality. They belong to that 'higher law' of the Christian life whose origin and whose motive are found in the new relation into which redeemed men are brought. Hence the force of the 'therefore.' **And testify in the Lord.** This is to be taken, not as an adjuration. "Paul speaks," says Dr. Hodge, "as one who had access to the mind of Christ, knew his will, and could therefore speak in his name." His words are those of one inspired and authorized to make known the will of 'the Lord' in the matters now to be treated of. **That ye henceforth walk not as other Gentiles walk.** The Revision properly substitutes "no longer" for 'henceforth.' The changed form is a more distinct allusion to that condition in which redeeming grace had found these Gentile Christians, and emphasizes more strongly the appeal based upon the mercy and the divine kindness thus shown to them. The text of Westcott and Hort, followed by the Revision, omits the word for 'other,' in accordance with the reading in the three oldest manuscripts, with several others. It is, however, found in numerous later ones, also in the Greek Fathers and the Syriac Version. Ellicott, Eadie, and Tischendorf think it should be retained; "and we can imagine," says Eadie, "a finical reason for its being left out by early copyists, as the Ephesian Christians seem by 'other' (λοιπὰ) to be reckoned among Gentiles yet." As this Epistle dwells so much, in the portions of it already com-

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:
19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

18 vanity of their mind, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because
19 of the hardening of their heart; who being past feeling gave themselves up to lasciviousness, [1] to

2 Or, *to make a trade of.*

mented on, upon the favor shown to the Gentiles, the Gentile element in the Ephesian Church being thus especially appealed to, the expression 'other Gentiles' seems in this place not only a natural one, but even necessary, as marking a distinction between the converted Gentile and the unconverted. The change in the Revision, in view of these considerations, does not appear to be well judged.[1] The force of the word 'walk' has before been noticed, as denoting the habitual manner of life. **In the vanity of their mind.** Thayer defines the word for 'mind' (νοῦς) in this place as "the faculty of perceiving divine things, of recognizing goodness, and of hating evil." His more general definition, given earlier, is probably to be preferred: "The mind, comprising alike the faculties of perceiving and understanding, and those of feeling, judging, and determining." What the apostle seems to have in mind is that whole deteriorated condition, intellectual and moral, into which their heathenism had brought them. The words that follow in the next verse may then be taken as particularizing this general condition. The verb with which the word translated 'vanity' stands related, means "to make empty," and the word itself may be taken, as by Hodge, to mean "moral and intellectual worthlessness and fatuity."

18. Having the understanding darkened. "Being darkened in their understanding" is a better rendering. The word here for 'understanding' (διανοία) is a less comprehensive one than the word for 'mind' in the previous verse. The reference in this place is more to intellectual apprehension; that intellectual effect, however, being included which is a result of moral depravation. **Being alienated from the life of God through** (or, *because of*) **the ignorance that is in them.** In order to get the whole idea correctly, the words which follow should be put in connection with these—**because of the blindness** (that is, *the hardening*) **of their hearts.** Their alienation from the life of God is due to two causes: ignorance, a result of 'having the understanding darkened,' and their 'hardness (or, "*callousness*") of heart,' heathen ignorance and heathen depravity. In speaking here of 'the life of God,' the apostle points to that which is the sole element of true life to man; that which unfallen man had in the intimacy of his communion with God, and which redeemed man possesses again. From this the heathen Gentile was alienated: living apart from it, and, as a consequence, 'walking' in darkness, in ignorance, and that depraved moral condition indicated as a heart, or moral nature, "calloused" by indulgence in evil, and resistance of all good impulses.

19. Who being past feeling. The inevitable effect of what is already said of them. Ellicott speaks of the translation as an "admirable" one. **Have given themselves over unto lasciviousness.** Wholly surrendered themselves, as if this were the real purpose and the real good of living. Such is the natural result of unchecked habit of sin. **To work all uncleanness with greediness.** The word here translated 'greediness' is the one so frequently in the New Testament rendered "covetousness." Its strict meaning is, as given by Thayer, "greedy desire to have more." Taken in connection with what is meant by 'uncleanness,'—indulgence of vile and brutal passions,—it points emphatically to the universal result of such indulgence, the desire for which "grows by that it feeds on."

Of the truth of this whole description of that Gentile world to which so many of these

[1 The eighth edition of Tischendorf omits λοιπὰ, as do the critical editions of Lachmann, and Westcott and Hort. The MSS. ℵ* A B D* F G O^b, with a number of cursives, and the Vulgate, Egyptian, Æthiopic Versions omit the word. The uncials that contain it are of decidedly inferior authority; namely, $ℵ^c$ D^b, etc., E K L P, but it is represented in the following Versions, both the Syriac, the Gothic, and the Armenian. Accordingly, it seems to me that the evidence *against* is stronger than the evidence *for* its insertion; and that it is more likely to have been added than to have been omitted by transcribers.—A. H.]

20 But ye have not so learned Christ;
21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:
22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

20 work all uncleanness with [1] greediness. But ye did
21 not so learn Christ; if so be that ye heard him, and
22 were taught in him, even as truth is in Jesus: that ye put away, as concerning your former manner of life, the old man, who waxeth corrupt after the

1 Or, *covetousness.*

Ephesian Christians so lately belonged, they had, as Paul well knew, example and illustration all about them. As the metropolis of a large and rich Roman province, and a great centre of idolatrous worship, Ephesus was also the centre of those influences by which heathen society was most corrupted. Of the brutal fury of the Ephesian populace, Paul himself, and they with him, had had full experience; while of those aspects of heathen depravity which came less into the light, they and he were alike well aware.

20. But ye have not so learned Christ; better, *did not so learn Christ.* The expression 'learn Christ' is peculiar and unique, "without example." (Hodge.) It would seem that any other form of expression failed to satisfy the apostle's conception. Christ is, in the view he here takes, not the medium, but the object of that knowledge to which a Christian, in becoming a Christian, attains. He knows more than the doctrine about Christ, more than other doctrines through what Christ teaches. He knows *Christ*, in that apprehension of his personality which includes all this, and that *much more than this* which constitutes the ineffable relation existing between "the saint and his Saviour."

21. If so be that ye have heard him, or, *that ye heard him.* The 'if so be,' or *if indeed*, is not to be understood as expressing doubt. Another form of expressing the same in English would be, "if, as I take for granted." 'Heard him,' we should here notice, is not 'heard *of* him.' It implies a conception kindred with that in 'learned Christ.' The allusion is to that intimate spiritual experience in communion with Christ, in which we come into close personal relation with him, so that we are as if personally taught and led by him. Herein is the spring of that new life which, as the apostle is showing, so contrasts that which is Christian with that which these converted Gentiles saw in the unconverted Gentile world around them. **And have been** (*were*) **taught by** (*in*) **him.** 'Taught in him,' the correct translation, is not the same as "taught by him." As Eadie explains: "One with him in spirit, they were fitted to become one with him in mind." **As the truth** (better, *even as truth*) **is in Jesus.** The omission of the article before the word for 'truth' is to be noticed. The expression of the thought is thus made more general. The change of name, 'Jesus' instead of 'Christ' as used before, is also particularly noticeable. The purpose seems to be to fix the thought upon Jesus in his especially personal and human manifestation; that in which he comes nearest to us, and through which he is most easily and perfectly apprehended by us. The close and vital relation of the true believer with him is still kept in mind. That which in this relation they 'heard' and 'were taught' is that 'truth' of which he was the embodiment, and so is truth 'in' him. Truth as in Jesus is truth in such form as the Gentile world never knew, and such as only those can know who have 'learned Christ,' have 'heard' him, and have been 'taught in him.' What the truth specially intended by the writer in a present application of his words is, appears by what follows.

22. That ye put off concerning the former conversation the old man. The change in the Revision should be noticed. The verb (ἀποθέσθαι), rendered in the Common Version 'put off' and in the Revision 'put away,' would be, apart from the connection, correctly translated in either way. (Compare Thayer.) As, however, the antithetical idea a little further on is expressed by 'put on,' it is a question if the change made in the Revision is a desirable one. "The obvious allusion is," says Hodge, "to a change of clothing. To put off is to renounce, to remove from us, as garments which are laid aside." So likewise Ellicott, Alford, Eadie, and others. The change of 'conversation' to "manner of life" substitutes for an obsolete form one that is in accordance with present usage, 'In the old man.' The figure employed, as also in Col. 3 : 9, in Rom. 6 : 6, and in other places, is a very striking one. It has reference to that opposition of 'the flesh' and 'the spirit,' of

23 And be renewed in the spirit of your mind;
24 And that ye put on the new man, which after God is created in righteousness and true holiness.
25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

23 lusts of deceit; and that ye be renewed in the spirit
24 of your mind, and put on the new man [1] who after God hath been created in righteousness and holiness of truth.
25 Wherefore, putting away falsehood, speak ye truth each one with his neighbour: for we are members

1 Or, *who is after God created, etc.*

which mention is found in other writings of this apostle, and of which every renewed person is conscious. The resistance, the subduing, the absolute overcoming of those sinful propensities and habits, and the abandoning of those sinful acts which are so contrary to the new principle of spiritual life begotten in us in our regeneration, is the putting off of the old man; represented here under the figure of the laying aside of an uncomely garment, that another and better may be put on. **Which is corrupt according to the deceitful lusts;** or, *waxeth corrupt after the lusts of deceit.* The rendering of the last clause in the Common Version misses the striking antithesis in 'lusts of deceit' here, and "holiness of truth," as in the Revised Version, at the end of ver. 24, which two renderings, besides, are in accordance with the Greek. The expression 'lusts of deceit' reminds us of "deceitfulness of sin." (Heb. 3 : 13.) There is almost a personification, as if this 'deceitful' element in all sin were some insidious evil spirit, misleading and betraying. That the old nature 'waxes corrupt,' tends to go ever from bad to worse, is one of the commonest and saddest of all human experiences.

23. And be renewed in the spirit of your mind. Some question has arisen among critics as to whether the Greek verb here (ἀνανεοῦσθαι) shall be taken as in the middle voice ("renew yourselves"), or in the passive ("be renewed"). Upon this Ellicott says: "The active [of this verb] is certainly rare; still, as Harless satisfactorily shows, the middle, both in its simple and metaphorical sense, is so completely devoid of any reflexive force, and is practically so purely active in meaning, that no other form than the passive can possibly harmonize with the context. There is, therefore, a very important distinction to be noticed between the 'put off the old man' in ver. 22 and this 'be renewed' in ver. 23. In the former we are active; it is the overcoming and crushing out of what remains of sinful propensity and habit; in the latter we are the subject of that divine renewal of which the apostle speaks in the next verse. Whether "spirit" (πνεύματι) shall in this place be understood as the Holy Spirit (Ellicott), or as "the governing spirit of the mind" (De Wette, Eadie, Hodge, Meyer, in his later edition), would now perhaps not be much debated among commentators. The meaning clearly is that governing principle in man by which alike his inner life and his outer life are ruled and shaped.

24. And that ye put on the new man. Denoting that active attention to all which concerns growth in grace, which conditions gifts of the Spirit in the process of spiritual renewal. **Which after God.** In the likeness of God, in a restoration of that "image" which in such a high and important sense was lost in the fall. To that effect Ellicott quotes Irenæus with approval.[1] **Is created in righteousness and true holiness**—or, as in the Revised Version, "in righteousness and holiness of truth." The use of the strong word 'created' is here to be noticed, as showing how truly and entirely this work of renewal, as such, is of God. 'In holiness of truth' is a phrase antithetical to 'lusts of deceit' above. It is truth in the inward parts, truth in its deepest and largest meaning, as distinguished from that 'deceit' of which is born not only error and unbelief and falsehood, but the whole brood of what is most hateful to God and ruinous to man.

4 : 25-5 : 2. LAW OF THE NEW LIFE IN SPECIFIC PRECEPTS.

25. Wherefore putting away lying, speak every man truth with his neighbour. Compare Zech. 8 : 16. What remains, to the end of the chapter, is the practical conclusion drawn, in the form of specific precept,

[1] "*Ut quod perdideramus in Adam, id est, secundum imaginem et similitudinem esse Dei, hoc in Christo Jesu reciperemus.*" "That what we lost in Adam—that is, to be in the image and likeness of God—in Christ Jesus we might recover."

26 Be ye angry, and sin not; let not the sun go down upon your wrath:
27 Neither give place to the devil.
28 Let him that stole steal no more; but rather let

26 one of another. Be ye angry, and sin not: let not
27 the sun go down upon your [1]wrath: neither give
28 place to the devil. Let him that stole steal no more:

1 Gr. *provocation.*

from what has just been said. In the way described these Ephesian Christians have 'learned Christ'; they have been 'taught in him, even as truth is in Jesus'; their renewal 'in righteousness and holiness of truth' is assumed. These that follow are the things thenceforth not to be considered possible for them. The precepts given are not simply parts of a moral code. They are the logical outcome of Christianity itself. This is implied in the very first of the precepts given, if we take the participle in its past tense, as it would seem we should—*having put away;* it is assumed that this of which mention is made, and which was a characteristic of the 'old man,' has now been put away. These renewed persons are now viewed as walking 'in holiness of truth.' The 'lying,' according to Ellicott and the Revision, should be "falsehood," that principle of falseness out of which every manner of 'lying' proceeds. Thus 'speaking every man truth with his neighbour' will mean more than barely telling the truth as occasion calls. It means that each member of this Christian community shall deal with every other in absolute truthfulness in all respects. Hence the force of the reason given—**for we are members one of another.** Members of the one body of Christ, we are in a like relation each with the other, and should be true to each other, in every best meaning of the word.

26. Be ye angry, and sin not. Compare Ps. 4 : 4. Critics are not agreed how to treat these two closely connected imperatives. Winer holds the meaning of the words to be "unquestionably this," "We should not let anger lead us into sin." He makes the first imperative "permissive," and the second "jussive." Meyer, upon the other hand, as quoted by Winer, though with disapprobation, "holds that of two closely connected imperatives, the one cannot denote a permission and the other a command." Against this, Winer quotes an example of such usage in the saying: "Go (I give you leave), but do not stay above an hour." Ellicott thinks this plausible, but not wholly satisfactory as regards New Testament usage. Ellicott's own view is: "Both imperatives are jussive [that is, in the nature of a command]; as, however, the second imperative is used with" 'not' (μὴ) "its jussive force is thereby enhanced, while the affirmative command is, by juxtaposition, so much obscured as to be *in effect* little more than a participial member, though its intrinsic jussive force is not to be denied." The meaning of the injunction then would be, in effect, "being angry, sin not"; or, perhaps, "shun sinful anger." This would imply that there is a kind of anger or indignation which is not sinful, and this is no doubt true. **Let not the sun go down upon your wrath.** A difference is to be recognized between "anger" (ὀργή) and "wrath" (παροργισμός). The latter means more a sudden ebullition of temper, such as arises under provocation of some sort. What the apostle enjoins is that this be at once brought under control and subdued. "Anger" (ὀργή) may be that just revolt of the mind against what is sinful, or unjust, or shameful, which, while proper in itself, and in certain circumstances even a duty, must still be so exercised by us that in it we shall not 'sin.'

27. Neither give place to the devil. The connection with the previous injunction is very close, especially with the concluding words of the previous verse. The indulgence of exasperated feeling gives place, opportunity, for temptation and the Tempter. There ought not to be any doubt as to the personal character of the allusion in 'the devil' (διαβόλος), not "accuser," "calumniator." No such jejune conception is in the apostle's mind. He uses the word in its "constant and regular meaning in the New Testament" (Ellicott), for "the devil." It is "a name," says the same writer, "derived from the fearful nature and, so to say, *office* of the Evil One," as man's "accuser." Satan is the more personal appellation.

28. Let him that stole (or, *the stealer*) **steal no more.** It may seem singular that an injunction of this nature should be necessary in a letter to a Christian Church. It is to be

him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.
29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.
30 And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

but rather let him labour, working with his hands the thing that is good, that he may have whereof
29 to give to him that hath need. Let no corrupt speech proceed out of your mouth, but such as is good for [1]edifying as the need may be, that it may give grace
30 to them that hear. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of

1 Or, *the building up of the need.*

borne in mind, however, how venial an offense ordinary thieving was in the eye of Pagan morality. It may be, too, that the reference is mainly to that which had been, in their unconverted state, the habit of certain members of the Ephesian Church. The injunction would then be in effect the indication of one important particular in which the life of the Christian and the life of the Pagan must differ. What a Christian must do, instead of living as the thief does by the labor of others, he shows in what follows. **But rather let him labour, working with his hands the thing which is good.** Honest industry, occupation in a worthy calling, is a part of Christianity. **That he may have to give to him that needeth.** An appropriate and needful suggestion that our labor is not to be regarded for our own good alone, but that there may be means for doing good to others.

29. Let no corrupt communication (Rev. Ver., *speech*) **proceed out of your mouth.** The word here rendered 'corrupt' (σαπρός) occurs also in Luke 6 : 43, and the parallel passage in Matt. 12 : 33; reading, as in Luke: "For a good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit." In such a connection the word means "worthless," as also in Matt. 13 : 48, where the application is to fishes. The stricter meaning seems to be that which has become putrid, and thus unfit for use. Of course, in the passage now before us, the use made of the word is figurative, and means along with what is positively bad, that also—as what follows clearly implies—which is either in any way hurtful, or even not in some way useful. **But that which is good, to the use of edifying.** The rendering in the Revision, "for edifying as the need may be," is the more correct. The principle of conduct involved is simply this: That Christians should guard their speech as they guard their actions; aim to have their conversation, not only not either disgraceful or frivolous, but positively suited in some way to benefit those with whom they converse. This does not forbid cheerfulness of intercourse, nor those genialities which lend grace to society; nor does it require that conversation shall be always on grave subjects. But it requires that there shall be a curb upon the tendency to carry a harmless gayety into frivolity, and especially condemns everything whatever that partakes of the shameful or the vile. **That it may minister grace to the hearer.** *Give grace* is the more literal translation. It is grace, however, in the sense of "benefit."

30. And grieve not the Holy Spirit of God. Some commentators (as Harless) would make this verse independent of connection with what goes before, giving it the force of a general precept. The connecting particle 'and' (καί) makes it necessary to recognize the relation of what is said here to what appears in ver. 25–29. The implication is that by conduct, and even by conversation, such as those addressed are warned against, one may 'grieve' the Holy Spirit This language, as applied to 'the Holy Spirit of God,' distinctly recognizes his personality. Such a word could not be in any proper use of terms even figuratively applied to an "operation," or an "influence." As thus used of the personal Spirit, it teaches us that the ministry of that gracious Divine Person may be repelled and driven from us, if not finally, yet so as to occasion great spiritual loss; the representation of this effect by the word 'grieve,' however, more than hints at the fact that this ministry is one which expresses toward the subject of it a real divine interest, an interest susceptible of tender concern in our behalf. **Whereby ye are sealed.** *In whom* is a more correct rendering, and, besides, expresses the thought with far greater exactness. Sealed *by* the Spirit might imply something mechanical. Sealed *in* the Spirit expresses the fact of a relation to him such as that he becomes the element, so to speak, of our spiritual life. Thus the sealing is that gracious effect of life in this element which appears in growth in

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:
32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

31 redemption. Let all bitterness, and wrath, and anger, and clamour, and railing, be put away from you, with all malice: and be ye kind one to another,
32 tender-hearted, forgiving each other, even as God also in Christ forgave [1] you.

1 Many ancient authorities read us.

grace and enlarged Christian experience. **Unto the day of redemption,** then, points to that ultimate result of all, in which the final victories of grace for each one are achieved. There seems to be, in the language used, a suggestion of that which we mean by the doctrine of the saint's perseverance; and also as to that in which such experience consists. It is life in the Spirit of God as in a divine element, which promotes in us more and more, unto a final perfection in glory, the work of saving grace.

31. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you. A comprehensive prohibition, having reference to violences of temper of every sort, and withal, the cherishing of that 'bitterness' which is the expressly evil spirit in such. **With all malice.** That lurking animosity, often cherished almost without consciousness till something occurs to bring it forth, like a wild beast from his cage. The apostle particularizes thus, no doubt, with a view to fix attention specifically upon those liabilities against which Christians, even in their relations with each other, need to be on their guard.

32. And be kind one to another. *Become* kind is a more recent rendering of the Greek (γίνεσθε), suggesting that the substitution of a spirit wholly Christian for these things of which he has been speaking, may be a matter of growth and attainment, as, indeed, with possibly every one it must be. The Greek for 'kind' (χρηστός) is a word having much fullness of meaning—"full of benign courtesy," says Eadie, "distinguished by mutual attachment, the bland and generous interchange of good deeds, and the earnest desire to confer reciprocal obligations." **Tender-hearted, forgiving one another.** Ellicott quotes Origen as calling attention to the fact that the apostle uses the reflexive pronoun (ἑαυτοῖς) for 'one another,' almost as if he had said "forgiving yourselves." The use of this pronoun in the plural in the sense of the reciprocal one (ἀλλήλοις), is not uncommon. It occurs in Col. 3 : 13, where we have the same expression as here, "forgiving one another," and in ver. 16 of the same chapter, "teaching and admonishing one another." Origen's view seems to have been that what was thus done to one another was done to themselves; and Eadie appears to think that in such connections as this the form used may have an "emphatic significance" of this nature. "Forgiving yourselves," "admonishing yourselves," if allowed as alternative renderings, would certainly seem to suggest, at this interesting point of view, the *oneness* of that relation into which Christians are supposed to be brought in their conversion and their organic union in the church. **Even as God, for Christ's sake** (or, as *God in Christ*) **hath forgiven you.** The change in the translation should here again be noticed. The apostle does not mean "for Christ's sake," and it is doubtful if that form of expression is strictly Scriptural. What he says here is "as God in Christ," revealed, acting, speaking in him. In Christ we see the forgiving grace of God manifested and offered; while in the acceptance of Christ by faith, that forgiving grace becomes an experience and a possession. Christians, in that relation with each other upon which the apostle has been dwelling in these last verses of the chapter, have had experience of this grace. As God in Christ forgave them they should forgive; be 'kind one to another, tenderhearted,' finding in the exceeding kindness of God in Christ toward them an example and a model.

SUMMARY OF THE EXPOSITION.

Paul's conception of the church, in this chapter, and indeed throughout the Epistle, differs in one respect from that which we find to be common with him. Usually, where this is his topic, he has in view circumstances as connected with the church or the person addressed, which give him occasion for treating

of those things which concern the Christian organization strictly as such, or the officials of the organization, with particular reference to their required character and assigned duties. It suits the general purpose of this Epistle that the church should be viewed, not with reference to organization, but with reference to spiritual unity. He accordingly does not, in this chapter, where we speak of him as setting forth the doctrine of the "church," make use of that term itself at all, although in the fifth chapter (ver. 25, 27, 32) we find him using the term, and in this same large sense. Here it is 'the body of Christ'—a spiritual unity, comprehensive of all the redeemed. (Ver. 3-6.)

A like view is presented of that official provision, in which the needs of the church, in this large sense, in fulfillment of its mission, are anticipated. (Ver. 7-12.) Apostles, prophets, evangelists, pastors, and teachers are, as here considered, not persons assigned to these spheres of service by choice of their brethren, and so are not treated of in any individual capacity, but are simply 'gifts' of Christ to his church. In his ascension to that headship over his church, as in its spiritual unity 'his body,' he 'received' these 'gifts.' In other words, it belonged to him in the exercise of this headship to provide in this way for the exigencies and the various conditions of that mission which his church in the ages of its earthly career was to fulfill.

In this view of the church and its ministry, there seems to be anticipation of much that is now history. As we find it here, we can scarcely speak of it as prophecy; yet the apostle, as even a knowledge of human nature and the usual course of human events might suggest, much more when enlightened and directed by the Spirit of inspiration, seems to forecast those vicissitudes which now are matter of record, and yet to foresee a time when the spiritual unity of the body of Christ, the church purchased with his blood, should be a unity in fact, and not alone in conception. (Ver. 13-16.) To effect this is great part of the purpose of that ministry which the Lord appointed, while it is to be, in every age, the aspiration and the hope of those who have "the mind of Christ."

It is as belonging to this high spiritual fellowship that Paul would have these to whom he writes view themselves, and of this 'vocation' he would have them be 'worthy.' They are to see themselves in even a more sacred relation than that of their visible church fellowship. They are of that communion into which their redeeming Lord has brought himself, in vital and holy relations. They are of that spiritual 'body' of which he is the spiritual Head. Their life is in their union with that body. Separation from it must be death. It is through their regeneration that they have come to be of this body. It is only 'the new man' that can be in harmony with that relation. 'The old man' is wholly discordant, and by as much as it still exists and prevails, is dishonoring and unworthy. Hence, that high motive which the apostle urges for purity of character and holiness of life. (Ver. 17-32.)

In the conception of the church here found there is nothing of the strictly formal and the organic, save as these may compose a part of that practical law of the Christian life which the apostle hence deduces. It will simply follow that in all their organic relations with each other Christians should seek after that unity of faith and that fidelity in all Christian observance which are implied in the high spiritual ideal set before them. Neither is there in this conception of the church any possible element of the hierarchical. The ministry described is a ministry purely, a *service*. The unity toward which it serves is a 'unity of faith,' not of rule upon the one side and of subservience on the other. The whole conception is in eminent harmony with that saying of the Lord himself: "One is your Master, even Christ, and all ye are brethren."

CHAPTER V.

BE ye therefore followers of God, as dear children;
2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

1 Be ye therefore imitators of God, as beloved chil-
2 dren; and walk in love, even as Christ also loved you, and gave himself up for [1]us, an offering and a

1 Some ancient authorities read *you*.

Ch. 5 : 1. Be (or, *become*) **ye therefore followers** (or, *imitators*) **of God.** The division by chapters is often in a degree misleading as respects the connection of the thought. If we read the last verse of the previous chapter and the first verse of the present one together, the proper connection will be fully apparent: 'Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake (*God in Christ*) hath forgiven you. Be ye therefore followers (or, *imitators*) of God as dear children (or, *children beloved*), and walk in love,' etc. God's kindness, forbearance, perhaps we may even say 'tenderheartedness,' in forgiving us, suggests a rule of conduct for ourselves in the mutual relations of our Christian fellowship. We should again notice, in view of the 'imitation' here spoken of, and referring to the more correct rendering of 4 : 32, that it is 'as God *in Christ* hath forgiven,' not 'for Christ's sake.' There is, therefore, an express and definite form of the example. The model to be followed is seen in a divine-human personality, in which God's exceeding kindness is manifested, while every expression of loving compassion seen in Christ, his person, his words, his acts, his sufferings, expresses really the loving kindness of God. When, accordingly, our Lord is taken as the model of that which Christians should be in their relations with one another, it is not alone as the model of a perfect humanity, but also as the model of such a humanity, expressing what is divine in utmost tenderness, compassion, and love. It should be observed that we give as the proper rendering: '*Become* ye therefore imitators of God.' The Revision follows the Common Version here, but Ellicott and Eadie take the Greek word (γίνεσθε) in its proper force. So used it seems to express better the Christian attainment in the particular named as the *ideal* one. **As dear children** (or, '*as children beloved*'). Not only are those who are beloved under obligation to the exercise of love in return, but the fact of being beloved and the consciousness of it supply a moral force in that same direction. In the thought itself of God's love for his people, much more in the personal consciousness of that love as an experience, there is what resembles the atmosphere of mutual tenderness in which the members of a united and affectionate household live from day to day. It is not love begotten of a sense of duty, but spontaneous mutual interchange. So would the apostle have his brethren be, as God's 'beloved children.'

2. And walk in love. This would be the natural effect of what is named in the previous verse. In such circumstances as those described, Christian love becomes the proper element of the Christian life—the love toward one another of those who are God's beloved children, and whose mutual love has in that common relation with the loving Father its original and perennial source. **As Christ also hath loved us.** It is 'God *in Christ*' whose 'beloved children' we are. Hence the propriety of this more specific reference to him. Indeed, whether such specific reference be to the Father or to the Son, it is equally appropriate, since in essence, as well as in the form of manifestation here alluded to, these two "are one." **And given himself for us, an offering and a sacrifice to God.** The word here used is not simply (δίδωμι) 'give,' but (παραδίδωμί) 'surrender,' as to deliver into custody, or surrender one for punishment. (Thayer.) Taken with the reflexive pronoun (ἑαυτὸν), it means giving one's self up with a view to some specific purpose. Hence the more correct force of the rendering in the Revision, "gave himself *up* for us." The force of the preposition (ὑπέρ) "for" should also be noticed. With the genitive, as here, Thayer gives it as meaning, in New Testament usage, for the "safety" or the "advantage" of another. The primary meaning, with the genitive, he states as "over," "above," "across." The secondary meaning, which is that of the word in its New Testament use, is, he adds, in allusion to the fact

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

3 sacrifice to God for an odour of a sweet smell. But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh

that "one who does a thing *for* another is conceived of us standing 'over' the one whom he would shield or defend." In this sense and in this way Christ 'gave himself up for us.' 'An offering and a sacrifice to God.' He gave himself up *to* God, and *for* us. The vicarious nature of this self-surrender seems to be thus made most plainly evident. The purpose of the vicarious self-offering is further very distinctly implied in the words, 'offering and sacrifice.' These words seem to carry their distinction of meaning in the proper sense of each. 'Offering' is the more general term, 'sacrifice' the more specific one. Many things may be spoken of as offerings which are not sacrifice. That which is offered in sacrifice is offered in a special way—one which is implied in the word for 'sacrifice' (θυσία). It is the word occurring at 1 Cor. 10 : 18, "Have not they which eat the sacrifices (θυσίας) communion with the altar?" where the reference is, as the connection shows, to victims offered in sacrifice. The sense of the word meaning 'offering' in general (προσφοράν) might be satisfied by that view of our Lord which regards him as consecrated in general to some mission of mercy in behalf of men. As a 'sacrifice,' he is seen as a victim upon the altar. And he is thus made a victim 'for us' and 'to God.' The idea of expiation is so distinctly implied that it seems surprising it should ever have been questioned. **For a sweetsmelling savour.** "For an odor of sweet smell," in the Revison; "a savour of sweet smell." (Ellicott.) The words express the *acceptableness* of the sacrifice so made. "The burning of spices," says Eadie, "or incense, so fragrant to the Oriental senses, is applied to God." The same writer points to the "radical idea of sacrifice" as being "violent and vicarious suffering and death." He cannot, therefore, approve the view of those who "place the value of Christ's sufferings, not in their substitutionary nature, but in the moral excellence of him who endured them." Neither does it satisfy the meaning of this passage to say that the redemptive efficacy of Christ's sufferings was in the expression by means of them of the divine love. The efficacy lay in the 'sacrifice' itself, not in anything incidental to it, nor even in the motive by which it was prompted. It is the *sacrifice* which was 'for a savour of sweet smell,' that in which the element of acceptableness and efficacy appeared. This is not because God has pleasure in the sight of suffering. It is because the expiation thus made was so complete and ample, opening the way for an expression so free and so full of his own compassionate kindness toward men.

3-21. The Law of the New Life, with Reference to Forms of Besetting Sin.

3. But fornication, and all uncleanness, or covetousness. We observe now a change to the prohibitive manner of address. The writer has, for the most part, in preceding verses occupied himself with the things which ought to characterize the Christian. These which follow are things which ought not to be found in any one bearing the Christian name. It is, perhaps, not amiss to assume that in pointing so emphatically to these forms of sin, the apostle has in mind the social surroundings of the Ephesian believers, aiming his prohibition at those which were the besetting sins of Pagan society, and to which even these Christians might still, in some degree, be liable. Ellicott calls attention to this apostle's constant and emphatic condemnation of 'fornication' (πορνεία) as one of the things which the old Pagan world deemed "indifferent" (αδιάφορα). By 'all uncleanness' must be meant every kind of moral impurity. The mention of 'covetousness' in connection with the sins just mentioned, is notable, although the use of the disjunctive 'or' indicates that it is to be viewed as belonging to a different class of such. As in the case of these others, this present one is by no means the only place in the writings of Paul where the sin of 'covetousness' is pointedly condemned. **Let it not be once named among you.** Let absence of each of these sins be so entire that there shall be no occasion to even mention it, much less let it ever be the theme of careless mention, as if of light account. **As becometh saints.** In these things, very especially, there should be marked contrast with that old condition out of which they have come. They are now

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.
5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

4 saints; nor filthiness, nor foolish talking, or jesting, which are not befitting: but rather giving of thanks.
5 For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom

consecrated persons, chosen that they might be holy, dedicated to lives of purity and to virtue in a higher sense than heathen moralist ever knew. Let their manner of life in the particulars named be such as in these circumstances is becoming.

4. Neither (*Nor*) filthiness, nor foolish talking, nor (*or*) jesting. These words, though having a mutual resemblance in meaning, do not express the same thing. The first does not mean filthiness in words alone. "The noun," in the Greek, as Eadie says, "denotes indecency, obscenity, or wantonness; whatever—not merely in speech, but in anything—is opposed to purity." The word in the Greek for 'foolish talking' might perhaps be rendered, *talking like a fool.* It includes, with gossip and tattle of every sort, that senseless kind of talk which is such a palpable abuse of the power of speech. The question may arise, how far the prohibition of 'jesting' may extend. The Greek (εὐτραπελία), from two words which mean to "turn easily," refers, in its more literal sense, to that kind of humorous talk which consists in a nimble "turning" of words and phrases so as to excite laughter. In this sense, Thayer gives the meaning to be "pleasantry," "humor," "facetiousness." But the word is also used in a bad sense, denoting "scurrility," "ribaldry," "low jesting," though with some element of wit retained. It is no doubt in this sense that the word is here employed. **Which are not convenient** (*not befitting*). **But rather giving of thanks.** The apostle seems to have in mind proper ways for the manifestation among Christians of a cheerful, joyous state of mind. He forbids what is boisterous, unseemly, mere levity, and, above all, what is in any way shameful or scurrilous. In this way the ungodly world sometimes gives expressions to its hilarious moods. He would have the Christian be still a Christian, even at such times as these. His great occasions of cheerfulness and a joyous mood of mind are those which come to him in gifts and mercies of the good God. Of this he would have him conscious, so that there shall be an element of gratitude in his joy, and that he shall be devout even in his gladness.

5. For this ye know. "Know of a surety," in the Revision. "This ye know, being aware." (Ellicott.) The connection in which all these prohibitions stand quite clearly indicates that the things specified are not viewed in any of those characteristics which make them innocent, but those in which they are wrong. **That no whoremonger, nor unclean person, nor covetous man, who is an idolater.** The specifications before mentioned standing in this connection are to be understood, whatever milder meaning they might have when otherwise used, as indicating what belongs to the same class as the things here named. The sins before specified are to be avoided; *for* it is so surely well known that things of which what is now named is representative, are wholly opposed to all that can be meant by the kingdom of God. 'This,' says Paul, 'ye know' (ἴστε γινώσκοντες). One of the sins named is given a place by itself—the 'covetous man, who is an idolater.' How true this is the conduct of every 'covetous man' makes fully evident. No worship is more absorbing or more exacting than that which the covetous man pays to his possessions. Truly may he say, when these are lost, and with a despair hardest of all to control, "Ye have taken away my gods."[1] **Hath any inheritance in the kingdom of Christ and of God.** "A weighty present," says Ellicott, alluding to the form of the verb, "involving an indirect reference to the eternal and enduring principles by which God governs the world—not so much "'*has* no inheritance, and *shall* have none,' but 'has no inheritance, and *can* have none.'" We should read, as in the Revision, not 'of Christ and of God,' but *of Christ and God*, the word for 'God' being without the article. Whether there is any polemical value in the form of the phrase is doubtful. Other places occur in the New

[1] "What does it avail (*Qu' importe, en effet*)," says a French writer quoted by Eadie, "that one does not worship idols of gold or silver, if he worships gold and silver themselves?"

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.
7 Be not ye therefore partakers with them.
8 For ye were sometime darkness, but now *are ye* light in the Lord: walk as children of light;
9 (For the fruit of the Spirit *is* in all goodness and righteousness and truth;)

6 of Christ and God. Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience.
7 Be not ye therefore partakers with them; for we
8 were once darkness, but are now light in the Lord:
9 walk as children of light (for the fruit of the light is in all goodness and righteousness and truth),

Testament where the same form appears. The utmost that can be said, perhaps, is that Christ and God are thus named in a way to indicate, as Ellicott says, "a single conception," yet not so as to imply any intention to speak of the two as one. By 'the kingdom of Christ and God' [literally, "of the Christ and God."—A. H.] must be meant that kingdom of grace which comprehends all the saved. Persons having the character described, and retaining it, are shut out from all hope of salvation.

6. Let no man deceive you with vain (*empty*) **words.** The sins named are those for which men are only too ready to find excuse, or even justification. All such pleas are 'empty words.' No serious and thoughtful person should be 'deceived' by them. **For because of these things cometh the wrath of God upon the children** (*sons*) **of disobedience.** Some specific reference may be intended to the manner in which the moral condition of the Pagan world was characterized by such sins as those in question. It amazes one, often, to see how lightly such things were regarded even by the best and wisest of Pagan teachers. Eadie, for example, quotes even Cicero as follows: "He that blames young men for their meretricious amours does what is repugnant to the customs and concessions of our ancestors, for when was not this done? when was it not permitted?" Paul may intend to imply that in these ways especially the Pagan world brought itself into condemnation under the divine displeasure. But what he says has a wider meaning still. Participants in such sins, in whatever age of the world, in heathen or in Christian lands, are under the wrath of God on account of them, and while they thus remain can therefore have no inheritance in the 'kingdom of Christ and of God.'

7. Be not ye therefore partakers with them. A somewhat different meaning, and perhaps a more correct one, is given to the verse if, as in the first verse of the chapter, we read *become* instead of 'be.' What will be then intended is a warning "against allowing themselves to *lapse* into any of the prevailing sins and depravities." (Ellicott, with whom Eadie agrees.)

8. For ye were sometimes (*once*) **darkness.** A strong expression, meaning more than simply being *in* darkness. They were, in that old heathen state, as if transformed into the very nature of the element in which they lived. **But now are ye light in the Lord.** Where (in Matt. 5 : 14) Christians are called "the light of the world," more is meant than simply that they are light-*bearers*. In themselves they are, if such as their Lord would have them be, lights. Regenerated character and the new life have a radiance in themselves. But it is 'light in the Lord.' He is not only the source of it, but the very illuminating principle is their life *in him*. **Walk as children of light.** The 'walk' is again that figurative way of indicating the notion of a life in the world, already used, as in ch. 2 : 3 and elsewhere in this Epistle. Without applying the figure too literally in the present case, we may understand by it that living and acting in many relations, which is more or less true of every one. In all this we should be such as 'children of light' necessarily will be. Having spoken first of these Ephesian Christians as, in their former state, 'darkness,' partaking of the very nature of the element they lived in, now he describes their contrasted condition as 'light.' It is a new element; they are 'in the Lord'; they partake now of *this* element; they are 'light in the Lord,' who is "*the* light," and so are 'children of light.' Surely they should 'walk' as such; and they will if truly what they seem to be.

9. For the fruit of the Spirit. It is now well agreed among critics that the reading of the three oldest manuscripts, ℵ A B, should be adopted here—'light' instead of 'Spirit.' The latter appears to be, as Ellicott thinks, "clearly a gloss from Gal. 5 : 25." To certain ancient copyists, 'fruit of the light' appears to have seemed obscure, and accordingly, assuming an error in the text, they are believed to have

10 Proving what is acceptable unto the Lord.
11 And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.
12 For it is a shame even to speak of those things which are done of them in secret.
13 But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light.

10 proving what is well-pleasing unto the Lord; and
11 have no fellowship with the unfruitful works of darkness, but rather even [1] reprove them; for the
12 things which are done by them in secret it is a shame
13 even to speak of. But all things when they are [1] reproved are made manifest by the light: for every thing that is made manifest is light. Wherefore *he*

1 Or, *convict*.....2 Or, *convicted*.

adopted one instead, which this apostle uses elsewhere. The word for 'fruit,' however (καρπὸς), is not in the Greek so restricted in meaning as the corresponding English word is. It means also, in general, an effect or result, as where our Lord sends his disciples that they may "bring forth fruit" (John 15:8, 16); with other places where we read of "the fruit of righteousness" (James 3:18), and fruits of "the kingdom of God." (Matt. 21:43.) 'The fruit of light' may seem a singular expression, yet is quite similar in general to those just quoted, and means simply that result of a life in this new element of which we at once read. **Is in all goodness and righteousness and truth.** Meyer's remark is eminently just, that the whole of Christian morality is presented under these three aspects, the good, the right, the true.

10. Proving what is acceptable unto the Lord. Particular attention should be given to the word 'proving' in this place. The verb in the Greek means "to test, to try, to examine, to scrutinize." To ascertain that which 'is acceptable unto the Lord' is viewed as a matter of most serious concern. It may often supply an occasion for earnest and prayerful inquiry. By as much as it is important to *do* that which is acceptable, it is important first to *know* it. This injunction comes fitly, therefore, in connection with the foregoing earnest exhortation, as to the kind of living suitable to those who are 'light in the Lord.'

11. And have no fellowship with the unfruitful works of darkness. De Wette would have the meaning to be, "take no part in." Ellicott thinks the rendering in the Common English Version, as here, "a good and accurate translation." Having 'fellowship with' implies more than taking part in, and is a more correct rendering of the Greek. Paul would have his brethren do more than simply abstain; he would have them be in temper and spirit utterly averse to and out of fellowship with, all 'works of darkness.' And truly, "what communion (or, *fellowship*) *hath* light with darkness?" (2 Cor. 6:14.) The use of the epithet 'unfruitful' is to be marked. It is in the English version as in the Greek, strictly antithetical to the expression 'fruit of light' in a previous verse, just as 'light' and 'darkness' are also in contrast. Works of darkness have their 'fruit' in the consequences sure to follow them. In all that is to be desired or sought, however, they are 'unfruitful' (ἀκάρποις). **But rather reprove them.** Above all, 'reprove them' in the example of a godly character and a pure life.

12. For it is a shame even to speak of those things which are done of them in secret. How can they be 'reproved,' if not spoken of? The 'for' must, it should seem, refer to what is said in the first part of the previous verse. That the sins done in secret are so bad and shameful as that it is impossible even 'to speak of them,' enforces the injunction not to fellowship them in any way. We have nothing to do with such things save to 'reprove them.'

13. But all things that are reproved (*when they are reproved*) **are made manifest by the light.** This verse is in some degree a difficult one. Ellicott does not translate the Greek words (τὰ δὲ πάντα) 'all things,' but "they all," referring directly to the 'things done in secret' of the previous verse. The meaning appears to be a reason why these 'things done in secret,' though so bad that 'it is a shame even to speak of' them, must still be reproved. Their secrecy affords them a certain immunity. When they are brought to the light their infamy is exposed. The writer is not so much stating a general proposition as showing how and why certain forms of wickedness are to be dealt with. We are not to leave them unreproved because they are done in secret, nor because 'it is a shame even to speak of them'; but they must at least be in such a manner reproved as that the darkness amidst which they are done shall no longer shield

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.
15 See then that ye walk circumspectly, not as fools, but as wise,

14 saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.
15 Look therefore carefully how ye walk, not as un-

them. **For whatsoever doth make manifest is light.** The change in the Revision is noticeable. Not all the critics would accept the change so made. The Common Version is certainly more clear in its meaning. The Greek, however, does not have the active form for 'make manifest.' It is the passive participle (*φανερουμένον*), and it is difficult to see how it can be rendered otherwise than "being made manifest," or "when it is made manifest." Eadie, though admitting what Meyer claims,—that this participle is always passive,—still urges that it has sometimes, in the New Testament, a reflexive signification, partaking the force of the middle voice. The passages to which he refers (Mark 16 : 12; John 1 : 31; 9 : 3; 2 Cor. 4 : 10, 11) scarcely bear him out in this. He quotes several of the older commentators, among them Beza, Calvin, and Grotius, as supporting the rendering he would give; namely, "whatever makes manifest is light." Were such rendering allowed, the meaning of this part of the verse would be much more evident. That in the Revision, it should seem, is the only one grammatically allowable. We must then understaud the apostle as still using the word 'light' in a tropical way. When that which is secret has been made manifest, it is no longer darkness; it has become 'light,' and may be seen for what it really is.

14. Wherefore he saith. God 'saith'; a method of quotation not unusual with Paul. Compare 4 : 8. As to the passage cited, much difference of opinion exists, and partly for the reason that the citation is not exact. Perhaps the best view is that which selects Isa. 60 : 1, seq., as the passage which the writer has in mind and which he uses in a way of free quotation. **Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light** (*shall shine upon thee*). The 'wherefore' at the beginning of the verse refers to the general exhortation addressed to the Ephesian brethren in previous verses; and this verse, taken as a whole, must be viewed as in some sort a summary of what has gone before. Bengel and others (so, likewise, the Revision) take the words 'Christ shall give thee light' as equivalent to "Christ shall shine upon thee," as the sun illumines the world when night is past ("*illucescet tanquam sol*"). In a summarizing way, the two conditions before described are now put in contrast. That old Pagan darkness was as the night, the very darkness of spiritual death. What they have now experienced is as when the night is gone and the sun has risen: is, in fact, as life from the dead. In his use of a Messianic passage in the Old Testament, illustrating this,—whether the one mentioned above, or some other,—Paul employs it simply in its general sense and with accommodation to his present purpose.

15. See, then, that ye walk circumspectly. We do not find any of our authorities approving the change here made in the Revision. The Greek word (*ἀκριβῶς*) translated 'carefully,' the Revisers connect, evidently, with the words 'look therefore' (*βλέπετε οὖν*). Alford, Eadie, Ellicott, Davies, Hodge, Meyer, Bengel, all connect the word in question with 'how ye walk' (*πῶς περιπατεῖτε*). It would appear to be—in part, at least—the occurrence here of the 'how' (*πῶς*) which occasions the rendering in the Revision, and the apparent objection to such a reading as "Take heed how ye walk carefully," or "correctly," which is the more exact rendering. Ellicott, however, finds no difficulty in such a translation, while Alford and others see in the word 'how' (*πῶς*) a double meaning, as if the apostle would say, "Take heed, not only that your walk be exact, strict, but also of *what sort* that strictness is—not only that you *have* a rule and *keep to it*, but that the rule be the *best* one." **Not as fools, but as wise.** The Revised Version gives, "*Not as unwise* (*ἄσοφοι*), *but as wise* (*σοφοί*)." This clause of the verse so far explains the meaning of the former one. The tenor of it may have suggested the rendering, in the Revision, of the words at the beginning; the walking 'as wise' being understood to imply the 'looking carefully.' The same implication, however, appears to be no less in the 'how ye walk correctly,' or "strictly." This latter rendering suggests a purpose in the writer to enjoin something more than carefulness in the manner of life;

16 Redeeming the time, because the days are evil.
17 Wherefore be ye not unwise, but understanding what the will of the Lord *is*.
18 And be not drunk with wine, wherein is excess; but be filled the Spirit;
19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord:
20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;
21 Submitting yourselves one to another in the fear of God.

16 wise, but as wise; [1] redeeming the time, because the
17 days are evil. Wherefore be ye not foolish, but
18 understand what the will of the Lord is. And be not drunken with wine, wherein is riot, but be filled
19 [2] with the Spirit; speaking [3] one to another in psalms and hymns and spiritual songs, singing and making
20 melody with your heart to the Lord; giving thanks always for all things in the name of our Lord Jesus
21 Christ to [4] God, even the Father; subjecting yourselves one to another in the fear of Christ.

1 Gr. *buying up the opportunity*.....2 Or, *in spirit*.....3 Or, *to yourselves*.....4 Gr. *the God and Father*.

in addition to this, a strictness which should save them from weak compromises, or from assuming things to be indifferent which are not positively criminal.

16. Redeeming the time. The expression in the Greek is remarkable, the participle employed having the meaning to "buy up," or to "buy for one's own use." It is also used in the sense of "ransom" or "redeem." The better rendering of the word for "time" (καιρόν) is "opportunity." Ellicott, accordingly, translates: "Buying up for yourselves (or, *making your own*) the opportunity, the fitting season." It is a highly forcible way of setting forth the *value* of "opportunity," and the importance of making it our own. And this the more **because the days are evil.** True for those to whom he especially wrote; true always, since temptation and 'evil' are permanent conditions of man's life in this world.

17. Wherefore be (or, *become*) **ye not unwise.** A different word occurs here (ἄφρονες), meaning "foolish," "senseless," "stupid," instead of the word used in ver. 15, 'unwise' (ἄσοφοι). Hence the more emphatic force in what follows—**but understanding what the will of the Lord is.** "Be not foolish, but understand"—the imperative of the verb, not the participle, so the text of Westcott and Hort. Other critics prefer the participle. The point is not a material one. The state of mind enjoined is the opposite of that "senseless" one in which there is neither knowledge, nor effort after knowledge, of 'what the will of the Lord is.'

18. And be not drunk with wine, wherein is excess (*riot*). It is the intoxication with wine which is forbidden, and this because of the 'excess,' the "riot," the "dissoluteness" to which it leads. **But be filled with the Spirit.** "To the Christian," says Hodge, "the source of strength and joy is not wine, but the Spirit."

19. Speaking to yourselves (or, *one to another*) **in psalms and hymns and spiritual songs.** We have here another example of the use of 'yourselves' (ἑαυτοῖς) for "one another" (ἀλλήλοις), as in 4 : 32. But how shall we distinguish between 'psalms, hymns, and spiritual songs'? It is perhaps unnecessary to make exact distinctions in this case. The 'psalm' may be understood in general as "a sacred song chanted to the accompaniment of instrumental music," as in the ritual of the ancient sanctuary, although a freer use of the word seems to occur at 1 Cor. 14 : 26. By 'hymns' may be intended a form of sacred song coming into use especially among Gentile Christians, such as in time became so general in the service of public praise. 'Spiritual songs' may represent those more impromptu effusions to which the glow of Christian feeling gives birth. **Singing and making melody in** (*with*) **your heart to the Lord.** In this way should Christians give expression to joyful feeling, and not in any of those customary in the Gentile world around them.

20. Giving thanks always for all things unto God and the Father. Meyer would limit the 'all things' to blessings. Is such limitation required? Surely, if "all things work together for good to them that love God," the thankful mood of mind is one for which there will always, and in all circumstances, be occasion. **In the name of our Lord Jesus Christ.** The medium of our approach to God, whether we come with prayer or with thanksgiving.

21. Submitting (*subjecting*) **yourselves one to another in the fear of God.** The connection with what goes before is not clearly apparent. Hodge, on this account, and because of the relation to what follows, would begin "a new paragraph" here. The verse does, indeed, appear to enjoin in general what

22 Wives, submit yourselves unto your own husbands, as unto the Lord.
23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body.
24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

22 Wives *be in subjection* unto your own husbands,
23 as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the church,
24 *being* himself the saviour of the body. But as the church is subject to Christ, [1]so *let* the wives also *be* to

1 Or, *so are the wives also.*

is more specifically required in the remainder of the chapter. At the same time, the use of the participle suggests a like close connection with what goes before. The verse seems to present in general a spirit in the mutual relations of the Christian life which is in harmony with that spirit of devotion as toward God, of which he had just been speaking.

22-23. Law of the New Life in Specific Relations.

22. Wives, submit yourselves unto your own husbands. There is no verb here in the Greek, so that one must be supplied. Grammatically, it may be made to read, either "Wives, be in subjection," or "Let wives be in subjection." When, however, the writer comes, in ver. 25, to speak of the duty of husbands, it is the imperative in the second person, and not in the third. This may suggest a like form of the verb to be supplied here. Besides, the connection with the immediately preceding verses would make this the more likely. The verb there has the form of a direct address, and naturally might have the same form here. The Sinaitic and Alexandrian manuscripts, however, with the Greek text of the Common Version, have the verb expressed, and give it in the third person, so that Tischendorf's marginal rendering is: "Let the wives submit themselves unto their own husbands." Westcott and Hort do not approve this reading, and we observe that other critics, as Alford, Eadie, Ellicott, reject it, as probably a "gloss." **As unto the Lord.** It is to be observed how, in this as in respect to those relations named subsequently,—parents and children, masters and servants,—the injunctions given have direct reference to such relations seen in their Christian aspect. It is as Christian wives and husbands, children and parents, servants and masters, that he addresses them. This may sufficiently explain the words immediately in hand. They do not imply that the husband is to the wife in place of 'the Lord'; neither do they imply any reference to that analogy between the relation of the husband with the wife and that existing between Christ and the church, of which mention is made in the verse following. What they appear to mean is simply that the wife shall observe this rule as a matter of Christian obligation.

23. For the husband is the head of the wife, even as Christ is the head of the church. The purpose of this is evidently to show how thoroughly Christian is the marriage relation as it exists between those who themselves are Christian. They are to see an analogy and illustration in the relation existing between Christ and his church, and to understand that sacred as is this relation in which they stand to each other under the original ordinance of marriage, it gains fresh sacredness from that consecration which it receives under the law of the new life in Christ. **And he is the Saviour of the body.** Literally, '*himself Saviour of the body*'—of that 'body' which is 'the church.'

24. Therefore as the church is subject to Christ, so let the wives be to their own husbands in every thing. This verse contains in summary what the apostle would enjoin as touching one of the parties to this relation of marriage. It is altogether a misapprehension of his meaning to interpret what is said as implying anything inconsistent with the dignity and personal freedom of the wife, or with the equality of the sexes properly viewed. What the apostle requires is simply that which every Christian wife yields, while holding her husband in due estimation as to his relation in the family, properly sensible of her dependence upon his superior ability to face and to bear the heavier burdens of life, and honoring in him those qualities which characterize and adorn the Christian manhood. The 'subjection' required implies nothing servile, nor anything more, in any way, than the true wife spontaneously yields to the husband whom she honors and loves. The

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;
26 That he might sanctify and cleanse it with the washing of water by the word,
27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.
28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

25 their husbands in every thing. Husbands, love your wives, even as Christ also loved the church,
26 and gave himself up for it; that he might sanctify it, having cleansed it by the [1] washing of water with
27 the word, that he might present the church to himself a glorious *church*, not having spot or wrinkle or any such thing; but that it should be holy and
28 without blemish. Even so ought husbands to love their own wives as their own bodies. He that love-

1 Gr. *laver.*

expression '*her own* husband,' used in ver. 22 and here again in ver. 24, may be intended simply to suggest the closeness and the *exclusiveness* of that tie in which husband and wife are united in the marriage relation.

25. Husbands, love your wives. 'Subjection' on the one side and 'love' upon the other are not to be interpreted so as to imply inequality of position or privilege in this relation. The 'subjection' itself of the wife is such as love not only warrants, but prompts, while the 'love' of the husband involves a certain answering subjection on his own part. The husband who truly loves his wife holds her in a degree of reverence and honor which, if it differ from that enjoined upon the wife, only so differs in accordance with what belongs to the nature and position of the woman upon the one side, and of the man upon the other. **Even as Christ also loved the church, and gave himself for it.** 'Gave himself *up* for it,' as in the Revised Version, is a stronger expression, implying what is taught as to Christ's self-offering in our behalf. The simile here is to be understood *as* a simile and illustration, though implying, also, the force of an example.

26. That he might sanctify and cleanse it with (*sanctify it, having cleansed it by*) **the washing of water by** (*with*) **the word.** One of the principal meanings of the verb here translated 'sanctify' is "to render, or declare, holy, or to consecrate." The corresponding noun is that which in various parts of this Epistle is translated "saints," with the meaning "consecrated persons." The participle translated 'having cleansed' implies as actually done what the washing symbolizes. The verse, then, should be taken as meaning that those who, through the instrumentality of 'the word,' the gospel, have been 'cleansed,' made free from guilt, and in a process of which baptism is the symbol, Christ dedicates, consecrates, sets apart to himself, and with a view to the ultimate purpose set forth in the verse next following. "The meaning is," says Eadie, "that having purified her [the church] he might consecrate her to himself; this idea being suspended till it is brought out with special emphasis in the following verse. Davies understands 'the washing of water' to refer to "the bath which it was the custom for the bride to take as one of the ceremonies preceding marriage." And he further explains: "The church in every place was formed by the preaching of the word. The word was the message of forgiveness and reconciliation through Christ. Those who received this message and yielded to the call came out from the world, were baptized, and became members of a holy or consecrated community. Christ, then, gave himself up, in order that he might proclaim peace effectually to men, and so might fashion for himself a pure church." Critics have discussed the passage at great length, finding in it, we cannot but think, quite needless difficulty. The above appears to be its meaning, as taken apart from all attempts to use the passage for polemical purposes.

27. That he might present it to himself a glorious church—or, *he himself might present to himself.* Ellicott says: "Christ permits neither attendants nor paranymphs to present his Bride: he alone presents; he alone receives." The change of order in the words in the Revision will be noticed. **Not having spot, or wrinkle, or any such thing.** Terms denoting physical perfection are used to express that which is spiritual. **But that it should be holy and without blemish.** Such is his ultimate purpose as regards his redeemed people.

28. So ought men (*husbands*) **to love their wives as their own bodies.** The thought here is a comparison of the love which a husband should have for his wife with the love of Christ for his church. It resumes what has already been expressed in ver. 25: 'Even as (καθὼς) Christ.' . . . 'Even

29 For no man ever yet hated his own flesh: but nourisheth and cherisheth it, even as the Lord the church:
30 For we are members of his body, of his flesh, and of his bones.
31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.
32 This is a great mystery: but I speak concerning Christ and the church.

29 eth his own wife loveth himself; for no man ever hated his own flesh; but nourisheth and cherisheth
30 it, even as Christ also the church; because we are
31 members of his body. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh.
32 This mystery is great; but I speak in regard of

so' (οὕτως). The thought, then, is not that as a man loves own body he should love his wife, but that as Christ loves his body, the church, so a husband should love his wife, who by virtue of the closeness of the relation, as described in verses following, is "his own flesh." In this view such writers as Hodge, Ellicott, and others agree, although Alford would have the "so" (οὕτως) connect with the "as" (ὡς) in the same verse, implying that as a man loves his own body, so he should love his wife. The former view seems to us far more in harmony with the general thought of the apostle in this place; the close mystical relation of Christ with the church being in the entire passage the constant term of comparison. **He that loveth his** (or, *his own*) **wife loveth himself.** The reason for this appears in what follows.

29. For no man ever yet hated his own flesh. The argument urged is strengthened by being shown to consist with a law in man's own nature. **But nourisheth it and cherisheth it, even as the Lord** (or, *as Christ*) **the church.** The change of 'the Lord' to 'Christ' is required by manuscript authority. The verbs in the Greek translated 'nourish' and 'cherish,' mean, literally, to supply nutriment and to warm. They describe graphically the way in which the body, in due regard for health and life, is cared for. In the application of the comparison, they suggest with what tender and watchful care, upon the one hand, Christ watches over his church, which is *his* body, and, upon the other, the husband should 'cherish' his wife.

30. For we are members of his body, of his flesh, and of his bones. It will be noticed that the Revision omits the words 'of his flesh, and of his bones.' This is according to the text of Westcott and Hort, and is sustained by such ancient authorities as the Sinaitic, the Vatican, and the Alexandrian manuscripts. Tischendorf at first opposed the omission, though in his seventh edition he inserts the words.[1] Most manuscripts and versions contain them, while in the passage as used by Irenæus, Chrysostom, Jerome, and many others, they are retained. Ellicott thinks that in the manuscripts first named, ℵ A B, there occurred an accidental omission "from the transcriber's eye having fallen upon the third pronoun 'his' (ἀυτοῦ) instead of the first." He urges, also, "internal considerations." Eadie and Alford also retain them. If the critical judgment be accepted, as perhaps it ought, the reference to Gen. 2 : 23 becomes more evident and striking. Adam there says of his wife: "This is now bone of my bone and flesh of my flesh"; and the apostle makes use of the same strong expression, in illustrating alike the unity implied in the marriage tie, and the oneness of Christ with the church.

31. For this cause shall a man leave father and mother, and shall be joined (or, *shall cleave*) **unto his wife, and they two shall be one flesh.** This is clearly a citation of Gen. 2 : 24; with what special sense may best be considered in a study of the verse which follows.

32. This is a great mystery. Various explanations are given of the word 'mystery' in this place. We can scarcely suppose that the apostle means to speak thus of the marriage relation in itself. He began, indeed, to treat of this relation as it exists in the human compact, but in enforcing the truth of its sacredness, especially of that unity into which the parties to it are brought, he makes use of that high spiritual relation subsisting between

[1] [But he omits them in his eighth edition, as do Lachmann, Westcott and Hort, and the Revision. Is it not more probable that the words were written on the margin from Gen. 2 : 23, and introduced by a copyist into the text, than that, being so striking, emphatic, and familiar, they were dropped from the text? It seems to me that the weight of evidence against their genuineness is really greater than that in favor of it. A. H.]

33 Nevertheless, let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

33 Christ and of the church. Nevertheless do ye also severally love each one his own wife even as himself; and *let* the wife *see* that she fear her husband.

Christ and his church. Looking back, then, to the original institution of marriage, he finds in the terms of it what strikingly sets forth the thought he has in mind. He sees in words from Genesis, quoted in ver. 31, an application to the human relation of marriage, and to that spiritual wedlock in which Christ and his church are one. There is here, he then says, a deeper meaning than appears upon the surface—a 'mystery' in such analogies which he does not attempt to explore. **But I speak concerning Christ and the church.** The 'mystery' does not relate to marriage in itself considered, but to that spiritual union of Christ with his church, of which, in some sense, we might view marriage as a symbol. Whether in the institution of marriage there was any looking forward to this spiritual relationship between our Lord and his redeemed people, he does not authorize us to say. The most we can safely infer is the lesson which the apostle himself evidently aims to impress—that marriage has in it a sacredness which Christian husbands and wives should recognize, a sacredness due to the closeness of this union as divinely appointed, and due also to the fact that it is used under the guidance of inspiration to represent that other union, so high and holy, of Christ with his church. If marriage were, in itself, what human folly and wickedness so often conceive it to be, we should never find it bearing a part in analogies such as this.

33. Nevertheless, let every one of you in particular (or, *severally*) **so love his wife even as himself; and the wife see that she reverence** (*fear*) **her husband.** The 'nevertheless' has reference to what is said of the 'mystery.' Notwithstanding all that may be mystically implied in this human relationship,—perhaps more than at present we are prepared to understand,—there is this plain, mutual duty: that the husband 'love his wife,' that the wife 'fear' her husband. He enjoins it as an individual duty ('*every* one of you in particular,' or *severally*). He is not stating an abstract proposition, but enjoining *personal* duty. We quote here the comment of Dr. Hodge: "The word translated 'fear' (φοβέω) may express the emotion of fear in all its modifications, and in all its degrees, from simple respect, through reverence, up to adoration, according to its object. It is, however, in all its degrees, an acknowledgment of superiority. The sentiments, therefore, which lie at the foundation of the marriage relation, which arise out of the constitution of nature, which are required by the command of God, and are essential to the happiness and well-being of the parties, are, on the part of the husband, that form of love which leads him to cherish and protect his wife as being himself; and, on the part of the woman, that sense of his superiority out of which trust and obedience voluntarily flow."

SUMMARY OF THE EXPOSITION.

The first and second verses of this chapter really belong with that which precedes. The teaching of the apostle in this connection has (1) a positive, and (2) a negative aspect. Under the first he sets forth that ideal of character and life toward which the Christian should aspire; under the second he presents to view that contrasted character and conduct which is on every account to be avoided. The approved character is *regenerate* character, 'the new man'; the approved life that which is in harmony with the principle and impulse of this new nature. Contrasted with this is all that which these Ephesian Christians knew of themselves in their former heathen condition, and which they see to be characteristic of the heathen society in the midst of which it is their lot still to live. With ver. 3 of chapter 5 the former of these two aspects of the general theme changes to the latter, and we have set forth in plain and pointed prohibition those forms of outbreaking sin to which these converted Gentiles had perhaps been more or less addicted, but which must no more be even 'named' among them 'as becometh saints.' (Ver. 3-21.)

Turning to the more positive aspects of this moral teaching, it is to be again noticed how much more elevated is the point of view of the Christian morality than that which rests purely in any law of human relations, or in considerations of either private or public utility. The Christian, by the single fact of becoming a

CHAPTER VI.

CHILDREN, obey your parents in the Lord: for this is right.
2 Honour thy father and mother; which is the first commandments with promise;

1 Children, obey your parents in the Lord; for this
2 is right. Honour thy father and mother (which is

Christian, is in a sphere wholly new. There is a new law of life within, and a new law of life without. The principles by which he tests character and conduct are found in the essential nature of that new life within, and in those relations into which in becoming a Christian he is brought. What 'becometh saints' is a much higher rule of life than that which concerns personal reputation, social decency, or even social obligation. 'The will of the Lord'—this is what most of all needs to be 'understood.' The things 'acceptable unto the Lord' are the things to be ascertained, chosen, and done. They are to be Christian, even in their joyousness. (Ver. 18-20.) Their religion is a religion of cheerfulness, and they can have no need of a resort to worldly sources of enjoyment, or worldly ways of expressing their happier moods.

It is with good reason that the apostle in this chapter dwells at such length and with such emphasis upon the subject of marriage, at the Christian point of view. (Ver. 22-33.) At this point those so lately converted from heathenism needed especially to be placed upon their guard. Scarcely any two things could be more in contrast than the heathen and the Christian idea of marriage; at the same time, as this relation is the basis of all human relations, right conceptions of it and right action under it were peculiarly important. Perhaps, too, we ought to say that in this Christian law of marriage certain things are assumed. The parties to it are themselves assumed to be Christian, and each of these parties such in character as that the 'love' upon the one side, and the 'reverence' upon the other shall be possible. Indeed, it is one essential element in this Christian law of marriage that each party to the relation so indicated shall on his or her own part recognize a duty back of all others, which is the duty of cultivating a personal character *worthy* alike of the 'love' and the 'reverence' enjoined.

But beyond this, we should find implied in the Christian law of marriage a general law that must be in force among those who are not Christians equally as with those who are. This relation among Christians is simply the original institution redeemed from the abuses and the degradation to which the folly and wickedness of men have subjected it. Such as is here described it was meant that marriage should always be, and they who refuse to see it in that light, or who make these ideal conditions of it impossible, are guilty of a double wrong: they contemn the divine authority in the institution, and they dishonor the institution itself by perversion and abuse.

Ch. 6 : 1-9. Law of the New Life in Other Specific Relations.

1. Children, obey your parents in the Lord. The words 'in the Lord' are wanting in four ancient manuscripts; and one critic, Lachmann, thinks they should be omitted. Most manuscripts have them, including ℵ and A; and the Greek Fathers treat them as authentic. They are therefore retained by nearly all modern commentators. Quite in keeping with what has gone before in these teachings of Christian morality, they enjoin the duty of children to parents as at the Christian point of view. This duty of obedience to parents is a Christian duty, and is to be rendered, like all others, in recognition of the Lord's will and in obedience to it. That will is always supreme, and both enjoins and regulates the obedience required. **For this is right.** The Greek word does not mean "fit," "becoming" (*πρέπον*), but "just" (*δίκαιον*), in accordance with natural law. Obedience to parents is thus shown to be, not an arbitrary rule, but as belonging to the very relation of parent and child.

2. Honour thy father and thy mother. The apostle here points back to the fifth commandment of the Decalogue, like all the ten commandments grounded in natural right, and so brings to this which he now enjoins the sanction of that ancient statute. **Which is the first commandment with promise.** In what sense this fifth commandment is 'the

3 That it may be well with thee, and thou mayest live long on the earth.
4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.
5 Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

3 the first commandment with promise) that it may be well with thee, and thou [1] mayest live long
4 on the [2] earth. And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.
5 [3] Servants, be obedient unto them that according to the flesh are your [4] masters, with fear and trembling,

1 Or, *shalt*.....2 Or, *land*.....3 Gr. *Bondservants*.....4 Gr. *Lords*.

first commandment with promise' has been thought not altogether clear. Some have interpreted the *second* commandment as being 'with promise,' since Jehovah there describes himself as "showing mercy unto thousands of them that love him and keep his commandments." This is, however, more in the form of a general statement, and applies as much to each of the following commandments as to this one. The fifth seems certainly first of the ten with a promise specifically attached—"that thy days may be long upon the land which the Lord thy God giveth thee." Then, a further difficulty is supposed to be in the fact that so far as the ten commandments are concerned, this is not only the first, but the *only* one 'with promise.' Perhaps it is unnecesssary to hold the writer of this Epistle to such exactitude of expression. If we must do so, then it may be sufficient to say that this fifth commandment is first of all which distinctly appear in the Sinaitic legislation with a definite and express promise attached. The connection of a promise with the command lends to it unusual emphasis.

3. That it may be well with thee, and that thou mayst live long on the earth. The apostle here, as is common with writers of the New Testament, quotes from the Septuagint, instead of the Hebrew. He also omits the words "which the Lord thy God giveth thee." There is, therefore, an adaptation of the ancient promise to his own especial purpose. The general purport of the promise, however, as originally given, warrants him in this. This general purport is that, connected with the observance of this duty, there shall be the blessing of long life as a result. Along with the especial divine approval and blessing vouchsafed to obedience in the particular named, there is that which is the natural consequence of addiction to this virtue, and to those by which it is so apt to be accompanied. A well-regulated life, under the general order of divine providence, will, as the rule, be a long life; untimely death being so often due, in some way, to violation or neglect of those laws which assign conditions both of health and of life. Disregard of such laws, and reckless living in general, commonly begin with violations of this fifth commandment, breaking this law of God and law of nature leading on swiftly to general lawlessness, perhaps to crime and a death of shame. Even heathen moralists, like Confucius, have seen this, and so have placed this duty of reverence for parents at the very foundation of all virtue, personal and social.

4. And ye fathers, provoke not your children to wrath. Fathers are addressed, because authority in the household is primarily lodged with them, and by them, perhaps, most apt to be exercised with harshness. The injunction here requires that judicious exercise of such authority which takes due account of whatever may be peculiar in the disposition of the child, or in circumstances of the case calling for admonition, and so appeals to a sense of justice, instead of exciting that feeling of rebellion and 'wrath' which a sense of wrong suffered is so sure to cause. **But bring them up in the nurture and admonition of the Lord.** Here again we find ourselves at the Christian point of view. While the child may rightfully expect of the parent what is more than mere control,—may expect 'nurture,'—and while 'admonition' will always be necessary, these should be 'in the Lord': nurture, education, discipline, in knowledge of the Lord's will, and a disposition conforming thereto, and 'admonition,' grounded, not in mere parental authority, but in that higher law of a divine commandment. The general sense of the injunction would cover the whole sphere of a nurture and training that should be thoroughly Christian in spirit, and aim, and result.

5. Servants, be obedient to them that are your masters according to the flesh. The word for 'servants' (δοῦλοι) means, of

6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;
7 With good will doing service, as to the Lord, and not to men:
8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

6 in singleness of your heart, as unto Christ: not in the way of eyeservice, as men-pleasers; but as [1] servants of Christ, doing the will of God from the
7 [2] heart; with good will doing service, as unto the
8 Lord, and not unto men: knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether *he be* bond or

1 Gr. *Bondservants*.....2 Gr. *soul.*

course, *bondservants;* and the precept given must be understood as addressed to those who were in this unfortunate situation, the number of whom in every great ancient city, like Ephesus, was very large. Very many of this class became Christians. This new faith of theirs, however, had nothing in it which would warrant a turbulent spirit, or conduct of any kind inconsistent with the relations of that condition of life in which their Christian faith and hope had found them. Obedience to these 'masters' (κυρίοις) was the immediate duty, whether the relation were one of servitude in its harsher or its milder form.[1] **With fear and trembling.** Ellicott rightly understands this as referring "to the 'anxious solicitude' they ought to feel about the faithful performance of their duty." Other places where the same expression occurs, are 1 Cor. 2 : 3; 2 Cor. 7 : 15; Phil. 2 : 12. Reference to these places will show that the phrase implies nothing servile, but only that natural and proper solicitude which a sense of responsibility occasions. **In singleness of your heart, as unto Christ.** The commanding motive to such obedience should be always the Christian one.

6. Not with eye-service, as men-pleasers. Ellicott regards the word for "eye-service" (ὀφθαλμοδουλείαν) as "coined by St. Paul." It occurs only in this place and at Col. 3 : 22. There is great significance in the advice here given. The natural tendency of servitude, in which the motives that ordinarily influence men are so much absent, is toward those of which the apostle here speaks. Even here, as he implies, the Christian sense of higher obligation than that of mere task-work may have room, and may lift into a certain dignity even the most servile occupation. **But as the servants of Christ.** The most menial and unwelcome forms of service may be rendered with this high motive, and so may become tolerable, even to those who naturally most revolt at them. **Doing the will of God from the heart.** The marginal rendering in the Revision, "soul" for 'heart,' is preferred by Eadie, Ellicott, Alford, and others; the last-named, however, connecting the words 'from the soul' with the next verse, following, in this, the text of Knapp and Lachmann, and such commentators as Bengel, Harless, De Wette, and Stier. The Syriac Version also connects in this way, so as to read in translation, "and serve them with all your soul." Eadie objects to this as an apparent tautology, when 'from the heart,' or '*soul*' becomes connected with the following verse.

7. With good will doing service, as to the Lord, and not to men. "It is no good will," says Eadie, "which the slave often bears to his master, his common feeling being the torment of his master's presence and the terror of his lash."

8. Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord. It is noticeable how Paul dwells upon this advice to 'servants,' who if literal "bondmen," "slaves," so much needed, not only comfort in their hard lot, but guidance also in the ordering of their new life in Christ under such harsh conditions. His advice to them certainly meets, in the only possibly effectual way, the necessities of their case. A spirit of comparative acquiescence in their condition, and, above all, a new and elevating motive, making them, in some sense, superior to that which they must endure, was

[1] The use of κύριος instead of δεσπότης ought, perhaps, to be noticed. The latter, as Thayer explains, is "more strictly the correlative of δοῦλος, 'slave.'" Since the writer here employs the former word, with its "wider meaning, applicable to the various ranks and relations of life, and not suggestive, either of property or of absolutism," the interpretation of the passage should be made to cover the relation of master and servant in all forms of it, although especially applying to servitude in the form it had amongst those to whom this Epistle is immediately addressed.

9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven: neither is there respect of persons with him.

9 free. And, ye [1]masters, do the same things unto them, and forbear threatening; knowing that he who is both their master and yours is in heaven, and there is no respect of persons with him.

1 Gr. *Lords.*

the only availing help for them. When they should come to make the service they rendered a service for Christ, and their obedience to the master a doing of the will of God, and their service as done 'to the Lord, and not to men,' with confidence that in the Lord's best way, whatsoever good in these ways they should do, the same they should 'receive of the Lord,' the darkness of their lot would be relieved with a genuine radiance, and the burden and the humiliation of it become at last tolerable. The verb for 'receive' ("receive again," in the Revision) is in the middle voice (κομίσεται). Thayer explains thus: "Since in the rewards and punishments of deeds, the deeds themselves are as if requited and so given back to their authors, the meaning is obvious when one is said to "receive again" (κομιζεσθαι) *that which he has done*—that is, "either the reward or the punishment of the deed." "The word refers," says Ellicott, "to the receiving back of a *deposit.*" The doctrine implied is that constant doctrine of the New Testament, that while, as is said below, "there is no respect of persons" with God, there *is* respect of character; so that while all present favor, and, above all, the final salvation, is of grace, and "not of works, lest any man should boast" (2 : 9), it is by no means forgotten, either now or in the final apportionment of destiny, what the life has been. **Whether he be bond or free.** The real point of what is said is perhaps in these words. The Christian bond servant is entitled to feel that in all that concerns his relations with God he is upon the same footing as the free man. He should, therefore, view himself as addressed by precisely the same motive, as regards the conduct of his life. If a free man, he would expect, in all relations, to have regard supremely to the will of God, and do all things 'as unto Christ.' Let him do the same now, realizing that in no respect will the divine dealing with him be made to differ because of his present condition, however much one of humiliating servitude it may be.

9. And ye, masters, do the same things unto them. The principle just stated with regard to servants is here applied to masters. There is one law of Christian intercourse for all classes of men. **Forbearing threatening.** The word for 'threatening' has the article (τὴν ἀπειλήν), and is therefore made more specific than either the Common Version or the Revision would indicate. It means the threatening common with 'masters,' the harsh, rude, contumelious way in which the "hard master" has always been wont to treat especially the slave. In the relations of the Christian master and slave all this is to be changed. **Knowing that your Master also is in heaven.** The Greek (καὶ αὐτῶν καὶ ὑμῶν ὁ κύριος) means, *both their Master and yours.* The American Revisers would read, "he who is both their Master and yours." The thought is that in the common relation of master and servant with him who is in heaven, the difference of condition disappears; for, **neither is there respect of persons with him.** Thayer explains the Greek word translated 'respect of persons' as indicating "the fault of one who, when called on to requite or to give judgment, has respect to the outward circumstances of men, and not to their intrinsic merits, and so prefers, as the more worthy, one who is rich, high-born, or powerful, to one who is destitute of such gifts." There is none of this with that Master of us all who is in heaven. It is impossible that the human distinctions which are often of such importance to us should be of equal importance to him, or, indeed, of any importance at all, save as "to whom much is given, of him shall much be required." (Luke 12 : 48.)

It is to be noticed that, although these principles and precepts of Christian m als are addressed to those who are themselves Christian, and so have an immediate application to them, they are so grounded in fundamental principles of right and justice as to be equally in force for all classes and conditions of men. The Christian law of right in human relations is the natural law of right, set forth with a special divine sanction, and addressed to motives originating in the new nature of one who

10 Finally, my brethren, be strong in the Lord, and in the power of his might.
11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.
12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

10 [1]Finally, [1]be strong in the Lord, and in the
11 strength of his might. Put on the whole armour of God, that ye may be able to stand against the
12 wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual *hosts* of wickedness in

1 Or, *from henceforth*.....2 Gr. *be made powerful.*

has been born again. These motives, even, are, however, such as every one should be capable of; so that it can by no means be claimed that what is here taught and enjoined, though addressed in the first instance to Christians, is for Christians only. The law of the new life is of universal obligation, and they whose spiritual condition makes them insensible to its claim are just so much the more in fault.

10-20. The New Life as a Conflict.

10. Finally, my brethren. One manuscript (A) omits the word for 'my.' Four others, ℵ B D E, omit both words, and read simply, 'Finally.' This text the Revision and most modern critics adopt, **Be strong in the Lord.** The verb has a more intense meaning than simply 'be strong.' It means "*be strengthened.*" Having set forth with such fullness as we see the doctrine of redemption; having shown what provision has been made for making the redeeming purpose effectual in a regenerate people, saved through the grace that is in Christ Jesus; having presented to view the new life, with the law that is to rule it and the virtues that are to adorn it, the apostle comes now to the admonitory truth that there are many adversaries, and these the Christian believer must be prepared to meet. For this, strength is needful. Hence his exhortation, 'Be strengthened in the Lord.' **And in the power of his might.** This does not mean 'in' or *by* "his mighty power." As Ellicott says, we are to "preserve the proper force of each substantive." What the Christian, preparing for conflict, needs is 'power.' The armor he is to wear is described in verses which follow; but first there must be 'power,' as otherwise armor, whether defensive or offensive, is little availing. This power the believer must receive in communications of that 'might' which he finds in fellowship with his Lord and in answer to prayer.

11. Put on the whole armour of God. There is one word in the Greek for 'whole armour' (*πανοπλίαν*), from which comes our word "panoply." The emphasis is upon this word, not upon "God" (*θεοῦ*). In subsequent verses this 'panoply' is described. What the apostle would urge is that *all* of it, 'the whole armour,' be 'put on.' The Christian believer, since he is also a Christian warrior, should seek a complete equipment of that which has been provided him, undervaluing nothing, omitting nothing. How can he know at what unguarded point the subtle foe he has to meet may aim his "fiery dart"? **That ye may be able to stand.** The word for 'stand' (*στῆναι*) is a military term. It means the firm and prepared attitude of the true soldier confronting his enemy. **Against the wiles of the devil.** As will be seen further on, the passage we are considering recognizes distinctly the existence of malignant spirits of evil, with whom men have to deal. The chief of these seems to be here intended. It is held by judicious commentators that alike here and in ver. 16 below—"the fiery darts of the wicked" ,,*one*"—Satan himself is meant. Not that to this chief of the evil spirits anything like omnipresence is to be attributed, but that, as the leader of that dreaded host, he acts by his instruments, whether fallen angels or wicked men; while especially the 'wiles' against which we are to be always on guard are of his devising. 'Wiles' may as well mean "stratagems," and refer to those many and subtle and dangerous ways in which evil assails men, and the Christian by no means least of all.

12. For we wrestle not against flesh and blood. What we have in the verses which follow deals with matter of deepest concern to all men, and yet of which all too few are willing to be convinced. That form of skepticism which finds in "the unseen" a presumption of non-existence is especially slow to admit that men, even in their moral conflicts, have more to contend with than that of whose existence they are directly conscious. What the apostle here says is that

man's real 'wrestle,' that upon which the alternatives of destiny most depend, is not with the seen, but with the unseen. **But against principalities, against powers.** Like terms with these have been before used in this Epistle, although in quite a contrasted application. We read in 3 : 10 of 'principalities and powers in the heavenly places,' by which are clearly meant, as the connection there shows, good angels, in the several orders of dignity and administration. The analogy between that passage and the present one makes the meaning here no less clear. It is one of those places in Scripture where allusion is made to facts in the spiritual world of which we know but little, yet of which so much as this is made certain—that the evil of the universe is not a vague, impersonal "possibility," but an organized force, represented in personalities as real as those in which the opposite principle of good becomes embodied and active. The language of Paul in this place implies further, that there is order and administration among evil spirits, as among good spirits, while the warfare of humanity with the one of these is as real and as much to be dreaded as the help in this warfare to be sought and expected from the other. **Against the rulers of the darkness of this world.** It is agreed among critics that the Greek term for 'world' (*αἰῶνος*) does not belong to the true text. It is not found in the three oldest manuscripts, ℵ, A, B, and is omitted in many of the versions and by many of the Fathers. The word for 'rulers' (*κοσμοκράτορας*), besides, expresses more than the translation would imply. It means, as the Revision reads, "world-rulers." These 'principalities and powers,' therefore, are 'world-rulers'; their sway is world wide, and they are rulers of 'this darkness'—the moral darkness pervading humanity. This is alike the element and the kingdom of these evil 'powers' and 'principalities.' **Against spiritual wickedness in high places** (*heavenly places*). The changed translation in the Revision will be noticed. The word for 'spiritual' (*πνευματικὰ*) is (like *ἱππικόν*, "cavalry," and *ληστρικά*, "robber-hordes") an adjective used as a substantive. It does not qualify the word for 'wickedness,' but governs it in the genitive. "*Spiritual hosts of wickedness*" is therefore the correct translation. 'Spiritual hosts of wickedness in the heavenly places' (*τοῖς ἐπουρανίοις*), however, is difficult of explanation. This phrase, 'heavenly places,' has occurred repeatedly before in this Epistle,—in 1 : 3, 20; 2 : 6; and 3 : 10,—in each case in a connection very different from this. It has not seemed to us, in commenting upon those passages, that its meaning should be wholly localized, as if denoting heaven merely, but as embracing that whole sphere of higher reality in human experience which has its centre in heaven, is pervaded by heavenly influences and enriched by heavenly ministries. It seems also to us a mistaken exegesis to give to the phrase in this present passage a meaning so essentially different from what it manifestly has in the earlier ones, as some have proposed; either as meaning by 'heavenly' the lower regions of the atmosphere, once supposed to be the haunt of evil spirits,—although this view has a formidable array of distinguished names in its support,—or any of the more fanciful ones anciently preferred. We suggest the following points as perhaps helpful toward a solution: 1. That the thought in this verse seems in some degree to move toward a climax. The 'wrestle' of the Christian is *not* 'against' such comparatively feeble opponents as 'flesh and blood'; it *is* against 'principalities and powers,' at first vaguely mentioned, which, however, become more a reality as dwelling in and ruling the world's moral 'darkness,' and then are brought face to face with us as 'spiritual hosts of wickedness in the' very 'heavenly places' themselves. It seems to us a material letting down of the whole thought when from such a conception as 'world-rulers of the darkness' we drop to that of haunting spirits in the atmosphere around us. 2. It would seem a thing to be expected, that the apostle in the view here to be given of the malignant activity of evil spirits, would in an especial manner show how this activity immediately concerns the Christian. The first two points of description in the verse are general, and describe the agency of such spirits as it affects humanity everywhere. His especial theme, however, is the spiritual conflict of the Christian believer. May it not be his intention to touch upon this in the part of the verse now under consideration? 3. We know for a fact that short of heaven itself there is no sphere of Christian life that is secure against

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.
14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness.

13 the heavenly *places*. Wherefore take up the whole armour of God, that ye may be able to withstand in
14 the evil day, and, having done all, to stand. Stand therefore, having girded your loins with truth, and

the invasions of evil in its manifold forms. The closest and dearest fellowships, the most sacred spiritual associations, the inner spiritual life itself of the Christian, even those experiences of his which have in them most of heaven may be, and sometimes—too often, indeed!—are intruded upon by that sinister power whose ministry is always evil. 4. As before intimated, it would be most consistent with a correct exegesis to understand this repeatedly recurring phrase in a like way throughout the Epistle. "There are," as Eadie says, "beyond a doubt, 'heavenly places' on earth. The gospel, or the Mediatorial reign, is 'the kingdom of heaven.' That kingdom or reign of God is 'in us,' or among us. Heaven is brought near to us through Christ Jesus. Those spiritual blessings conferred on us create heaven within us, and the scenes of divine benefaction are 'heavenly places.'" As the same writer implies, the church itself may be included in the representation. Into all these spheres and relations 'the spiritual hosts of wickedness' are known to intrude, and here especially Christian men and women need to be prepared for the encounter.

13. Wherefore take unto you (*take up*) **the whole armour of God.** According to Thayer, the rendering 'take unto you,' in the Common Version, would be correct as a secondary meaning of the word ἀναλάβετε, although 'take up' is the primary meaning; of course 'take up' with a view to use. This last rendering, in the present case is, perhaps, the more graphic. The repetition of the counsel given emphasizes its importance. The armor in question is the 'armour of God.' The language used distinguishes it from all manner of merely human precautions, defenses, or disciplines. It is a special provision for the Christian believer in response to his prayerful trust in God. **That ye may be able to withstand in the evil day.** *To stand against* (ἀντιστῆναι). The 'evil day' is the day of temptation. Not always realized as such, by any means, since evil rarely presents itself to men as the evil thing it is. All the same, that day is an 'evil' one in which a foe so subtle must be encountered, and dangers so fearful faced and overcome. It is limiting too much the meaning of the phrase 'evil day,' to understand by it the day of death, as some have interpreted, or, as Meyer, "some future and terrible outbreak of Satan before the expected advent of Christ." (Eadie.) Upon the other hand, we should not with others, characterize every day as 'evil' in the sense here intended. The reference is to those special seasons and circumstances of spiritual or moral exposure which may come at any time, and for which it is important to be always prepared. **And having done all, to stand.** The 'having done all' is a specific reference to the counsel given in the passage, as a whole. Its meaning, however, is somewhat broader than simply "having made full preparation" for the encounter. It includes all that may be needful, alike in preparing for the encounter and *in* it. "To be in condition for warring a good warfare"—this seems to be what is had in view. Some commentators, as Olshausen, Conybeare, De Wette, would understand by 'having done all,' having fought the battle and won it. We shall do better to keep in our interpretation to that which the apostle evidently has distinctly in view throughout the passage, namely, *preparation*.

14. Stand, therefore. For the third time in the same immediate connection the word 'stand' is employed, suggesting how momentous, in Paul's conception, is that attitude of the Christian soldier which the word implies. The true soldier intends to conquer. His whole attitude and bearing mean this. Too often temptation finds men already half conquered. They are inadequately armed, if armed at all, and the purpose to resist can scarcely be termed a purpose. This is not to 'stand.' **Having your loins girt about with truth.** The article is omitted in the Greek as in the translation. It is not *the* truth which the apostle means, but 'truth,' *inward* truth, genuineness, the *reality* of that which seems; with all else that may be intended, implying a genuine and resolute *purpose*.

15 And your feet shod with the preparation of the gospel of peace;
16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

15 having put on the breastplate of righteousness, and having shod your feet with the preparation of the
16 gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the

The girdle of the Roman soldier, says Ellicott, was "the first and most necessary part of the equipment. . . Independently of serving to keep the armor in its proper place, it appears also . . . to have been used to support the sword." The girdle of the soldier was often highly ornamented, but it is not to this that the writer here refers, but to its serviceableness, its indispensableness for the fully equipped soldier. **And having** (*having put on*) **the breastplate of righteousness.** Commentators differ as to the exact import of the term 'righteousness' (τῆς δικαιοσύνης) in this place. Some, as Harless, De Wette, Eadie, incline to understand by it, in the language of the last named, "the righteousness of God, or of faith, or as 'justification by the blood of the cross,' three Scriptural phrases, meaning in general one and the same thing"; being influenced in this view, evidently, by the presence of the article. Elliott, with Meyer, Olshausen, and others, would understand, "Christian moral rectitude, or, more correctly speaking, the righteousness which is the result of the renovation of the heart by the Holy Spirit." We do not find ourselves quite clear as to which of these interpretations is the preferable one. As this equipment, throughout, appears to be that which the Christian soldier has *in himself*, however much it may be 'the gift of God,' it is, perhaps, safer to accept the second of the two views named above. It would, too, be perhaps in better keeping with the imagery of the 'breastplate.' This last is an important part of the soldier's *defensive* armor, and as a matter of fact, that in the Christian which *resists*, and in some sense *defends*, is not "imputed righteoueness," but the new man within, which refuses to entertain the evil suggestion.

15. And your feet shod (or, *having shod your feet*) **with the preparation of the gospel of peace.** The word 'preparation,' though retained in the Revision, scarcely expresses the full idea. "Readiness" (ἑτοιμασίᾳ), "preparedness," is what seems meant. Special attention appears to have been given, anciently, to the soldier's footwear. As his fighting was so much hand to hand, a firm footing was exceedingly important to him. His sandals, or *caligae*, were accordingly not only bound firmly to the foot and ankle, but were, as we are told, "thickly studded with hobnails." The Christian soldier's 'preparedness,' in this regard, he is to find in 'the gospel of peace,' It is this gospel of peace as realized in experience. It is that principle of steadfastness which has its origin in a sense of oneness with God, and so of divine aid equal to any extremity. It is not the gospel of peace as given him for proclamation to others, but the gospel of peace is an experience in himself.

16. Above all, taking the shield of faith. The Greek phrase in the Revision is rendered "withal" (ἐν πᾶσιν). The 'above all' of the Common Version is in any case incorrect. The text of the Revisers has the warrant of the Sinaitic and Vatican manuscripts (ℵ and B). The phrase in the Alexandrine (ἐπὶ πᾶσιν) Ellicott prefers, translating "in addition to all." The sense is much the same, in either case. 'Above all,' besides not being warranted by the Greek text, conveys a wrong impression. The apostle does not mean to say that the most important part of the equipment is this which he now mentions. He simply describes a part of the soldier's armament differing from those before mentioned; one to be not attached to the body, but borne upon the arm or hand so as to be shifted about as need may require. It is 'the shield of faith,' or, '*faith as a shield*,' the genitive being that of apposition. The Christian believer's 'faith' serves him in his need, as his shield does the soldier. **Wherewith ye shall be able to quench all the fiery darts of the wicked.** There is general consent among commentators, with whom Thayer, in his Lexicon, agrees, that by the term rendered 'the wicked' in the Common Version, 'the evil *one*' in the Revision, is meant Satan, the devil; "either," says Eadie, "in proper person, or as leader and representative of the foes so vividly described in ver. 12." To make the term descriptive, simply, of evil as impersonal would be inconsistent with the *personal* character

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:
18 Praying always with all prayer and supplication in the Spirit and watching thereunto with all perseverance and supplication for all saints:
19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

17 fiery darts of the evil *one*. And take the helmet of salvation and the sword of the Spirit, which is the
18 word of God; with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for
19 all the saints, and on my behalf, that utterance may be given unto me [1]in opening my mouth, to make known with boldness the mystery of the gos-

1 Or, *in opening my mouth with boldness, to make known.*

of the representation throughout. Perhaps where, in ver. 12, the apostle tells us that 'we wrestle not against flesh and blood, but against principalities, against powers,' etc., he intends, in part at least, to indicate the fact that it is not tendencies toward evil, in ourselves or others, against which we are to contend, but against evil itself in personal forms. This personal element in the representation is preserved throughout, and cannot, in the place now considered, be set aside without violence done to the laws of good exegesis. The larger shields of the soldiers, anciently, we are told, "which for lightness were made of wood, were covered with hides and similar material, designed to prevent the full effect of the 'fiery darts.'" (Ellicott, who refers to Arrian, ii., 18.) Arrows tipped with some inflammable substance were used, we are also told, in sieges or under certain circumstances against the enemy in the field. This was true alike of the Romans, the Greeks, and the Hebrews. It was evidently the most dangerous form of that kind of missile. The imagery here, accordingly, is used to enforce the thought that against Satan's worst form of attack 'the shield of faith' will avail.

17. And take the helmet of salvation—literally, "receive, take with the hand (δέξασθε), the helmet of salvation," since it is "the gift of God." Not, here, "*the hope* of salvation," as in 1 Thess. 5 : 8, but 'salvation' itself. It is making "our calling and election sure." (2 Peter 1 : 10.) **And the sword of the Spirit, which is the word of God.** "The only offensive weapon," says Eadie, "which the Christian soldier is to assume." Says Hodge: "In opposition to all error, to all false philosophy, to all false principles in morals, to all the sophistries of vice, to all the suggestions of the devil, the sole, simple, and sufficient answer is the word of God." The particular reference here appears to be to personal experiences of the Christian believer himself; since with this as his main topic the writer is dealing throughout. Yet the broader view just suggested may be admissible as a remoter application of the words. It is, then, a question of serious practical import, whether, in his personal warfare with evil or his general encounter with the error and evil of the world, the Christian or the Christian teacher makes supreme account of this 'sword of the Spirit' in the full meaning of what is here said.

18. Praying always with all prayer and supplication in the Spirit. The rendering in the Revision, "at all seasons" for 'always,' will be noticed. By 'all prayer and supplication' is implied prayer adjusted to varying conditions of need; and by 'at all seasons' that constant prayerful frame of mind which becomes uttered and pleading 'supplication' as for such supplication occasions arise. However well equipped the Christian soldier may be, his sufficiency is still 'of God.' **And watching thereunto.** Watching *with reference to this* (εἰς αὐτό), or, *for this*, that is the prayer and supplication; exercising care not to become remiss, or to fall into habits of neglecting what is so essential always as prayer, and most of all in those spiritual conflicts so inevitable for Christians in this world. **With all perseverance and supplication for all saints.** "No soldier," says Hodge, "entering battle prays for himself alone, but for all his fellow-soldiers also. They form one army, and the success of one is the success of all."

19. And for me that utterance may be given unto me. A different preposition (ὑπὲρ) is used here, 'for me,' from that employed above (περί), 'for all saints.' Eadie would find some significance in this change of the preposition, supposing the former (ὑπὲρ) to have more intensity of meaning, as if the apostle would desire some special fervency of prayer in his own behalf. Ellicott thinks this scarcely warranted, while Alford, though he sees "something in it," regards Eadie as pressing it too far. In making this request the apostle doubtless has reference, in part at least, to his cir-

20 For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.
21 But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:
22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

20 pel, for which I am an ambassador in [1]chains: that in it I may speak boldly, as I ought to speak.
21 But that ye also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things:
22 whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts.

1 Gr. *a chain.*

cumstances at the time of writing. It is noticeable that his mind is evidently intent upon his work, for which some opportunity was afforded him even as a prisoner. Of all opportunity for such service it was his especial desire that he might be enabled to make the best use, alike as he now is and in his general ministry. **That I may open my mouth boldly**—or, *in opening my mouth boldly.* In this way he desired that utterance might be 'given.' Whatever he should be able to do, especially in such circumstances, he felt would be through divine help given in answer to prayer. **To make known the mystery of the gospel.** The gospel itself is viewed as a 'mystery,' a matter of revelation, making known what could become matter of either knowledge or of faith only as thus revealed.

20. For which I am an ambassador in bonds; or, *in a chain*, the Greek word being in the singular. It is not simply that he still is an 'ambassador' though bound with a chain, but that while an ambassador, an ambassador in behalf of the gospel, an "ambassador for God," and "in Christ's stead," he yet is bound thus with a chain, as any felon might be. **That therein** (or, *in it*) **I may speak boldly, as I ought to speak.** He is still to fulfill his office, even under these conditions, and as opportunity serves is required to 'speak boldly.' In this behalf he desires that there may be remembrance of him in the prayers of those in Ephesus who under his ministry have come to know what prayer is.

21-24. A MESSAGE AND A BENEDICTION.

21. But that ye may know my state, and how I do. We come, now, to the closing words. They take the form, as so often is the case with this apostle, of personal address, with allusions to the writer's own present circumstances. There is a nice question, here, with reference to the force of the particle translated 'also' (καί). Some, as Eadie and others, would make it simply a "particle of transition," putting what is now to be said in relation with that which has gone before. Ellicott, however, regards this transition as already made by the particle 'but' (δέ). He accordingly translates, "But in order that ye also may know," instead of "that also ye may know," or, "in order also that ye may know." He holds that the particle (καί), as so understood, makes the passage "indisputably refer to others besides the Ephesians," though admitting that "who they were cannot be satisfactorily determined." If the Epistle to the Colossians was written first of the two, he thinks the reference may be to them. We do not see that the point can be made really so indisputable as to supply basis for any theory as to this, or any other of the collateral questions supposably involved. **Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things.** In Acts 20:4, and in Col. 4:7, Tychicus is mentioned: in the latter place as bearer, also, of the letter to the Colossian Church. Where, in 2 Tim. 4:12, Paul says, "Tychicus have I sent to Ephesus," it is supposed reference may be made to his commission as bearer of this present Epistle. In such a case, it may be allowable to draw from the circumstance proof of our Epistle having been, at least, first of all intended for the Ephesian Church. As so sent, Tychicus would be a messenger direct from the apostle himself, and could make known to these brethren, whose solicitude in this behalf may be inferred from the scene of the parting at Troas (Acts 20:17-38), all particulars of his life in this Roman captivity.

22. Whom I have sent unto you for the same purpose (or, *for this very purpose*) **that ye might know our affairs, and that he might comfort your hearts.** In 3:13, of this Epistle, Paul has entreated his brethren not to 'faint at' his 'tribulations for' them. He now assures them that the special purpose of his message by Tychicus is that 'he might comfort' their 'hearts.' The emphatic words, 'for this very purpose,' shows how tenderly

23 Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.
24 Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.
24 Grace be with all them that love our Lord Jesus Christ in uncorruptness.

he thinks of those to whom this message is sent, and how warmly desirous he is that their solicitude concerning him may be relieved.

23. Peace be to the brethren, and love with faith. It is 'peace' in the broad meaning of the word; not simply peace amongst themselves; the 'peace of God.' (PHIL. 4:7.) 'Love with faith' means more than love and faith; it means these two in simultaneous exercise. They are kindred graces, and live together in the same regenerate heart. **From God the Father and the Lord Jesus Christ.** From whom all right spiritual affections proceed.

24. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen. A second benediction, comprehensive of all who love Jesus Christ—all who are truly his; that in the preceding verse being addressed especially to those at Ephesus. The use by the Revisers of 'uncorruptness' for 'sincerity,' is to be noticed. The Greek word (ἀφθαρσία) is the word found at 1 Cor. 15:42, "it is raised in incorruption," where the thought is, *no longer subject to death.* The underlying idea is that of imperishableness. The 'love' here mentioned is the love that *endures.* It may not be allowable to trace in the word as so employed any doctrinal intention; yet since the word clearly means more than simple 'sincerity' it must point to a 'love' such in its nature as that, while sincere it is perpetual, and so an element in that new life which, begotten in regeneration, fulfills those words of the Lord himself, "I give unto them eternal life." (John 10:28.)

SUMMARY OF THE EXPOSITION.

In this concluding portion of the Epistle (5:22-6:9), in which the writer treats the subject of Christian morals, human relations are viewed in three aspects: (1) That of husband and wife (5:22-33); (2) parent and child (6:1-4); (3) master and servant (6:5-9). These are fundamental relations. Of Christian morals in their more general aspect (4:25-32; 5:3-13), he has treated before. Both there and here we notice, as has already been mentioned, that the morality enjoined is as seen at the distinctively *Christian* point of view. Practical Christianity, even where it deals specifically with conduct, takes higher ground than mere morality ever does. Its life is fed, also, at sources more profound and more pure. What is first of all, what goes before precept of every kind, is that of which we read in 4:22-24: 'the old man' put off, 'the new man' put on. Practical Christianity thus becomes a *power* as well as a *precept.* Its reformation begins with transformation. It is thus a new life within, and it is under the law of that new life that the Christian comes. All things implying duty are thenceforth to be seen in their relation to that which this law of the new life enjoins, which is, that all obedience shall be 'as unto Christ'—all morality 'doing the will of God from the heart.' (6:5, 6.) It were easy to show, alike from reason, from experience, and from history, that the deep-seated and incorrigible evil of the world can in no other way be radically reached and cured. The emphasis which Paul, in these later portions of the Epistle, places upon the domestic relations, is quite consistent with the importance of these relations, as fundamental to all others, and as so essential in determining alike the formation of character and conduct of life.

There may be reason for the suggestion sometimes made, that the vivid imagery under which the apostle sets forth Christian conflict and *preparation* for conflict (6:10-20), may have been prompted by the constant presence with him of the armed Roman soldier. We can conceive this 'panoply' of the armed man as made thus a subject of study, perhaps of conversation, in a way for which opportunity may never before have been afforded. He may have heard much, too, from his armed attendant, of what befalls the soldier on the march, in the ambuscade, and on the field of battle—all being turned to account in the interest of the one engrossing theme. Thus become palpable to him the analogies of truth for the girdle of the Christian soldier, righteousness his breastplate, the gospel of peace his shoes of preparation, faith as his shield, salvation his helmet, and the word of God as the "sharp, two-edged sword." (Heb. 4:12.)

What is said as to the real nature of spiritual conflict (6:10-13) should be especially remarked. Much of the peril of humanity in the moral issues of its destiny arises out of a deluding misapprehension as to what these issues imply. It is one thing to wrestle with 'flesh and blood,' quite another with principalities, with powers, with world rulers of the moral darkness, with spiritual hosts of wickedness in the very heavenly places themselves. It is this startling truth which men are so unwilling to face, or to deal with it honestly and truly. Evil, not merely as a possibility, nor merely as a fact; but evil as an organized, actual, and, so far as human experience is concerned, omnipresent force; evil in spiritual embodiment, with order, administration, with malignant purpose and intelligent method. Of the reality of this, how earnestly does inspired Scripture seek to impress the mind of man!

The closing words of the Epistle (6:21-24), as so often in these writings of Paul, reveal to us the tender, sympathetic, and loyal heart, whose interest in the welfare of those addressed has dictated all that went before. From his Roman captivity he looks forth upon the fields of former labor, and for each one of those whom he has seen brought to saving knowledge of the truth under his ministry,—specially, now, all such in the city where three eventful years of that ministry were spent,—he is mindful and thoughtful and prayerful. His Christian sympathy, indeed, embraces '*all* them that love our Lord Jesus Christ in uncorruptness.' He closes his letter with a benediction upon all such, of whatever race, or nation, or age.

COMMENTARY

ON THE

EPISTLE TO THE PHILIPPIANS.

BY

J. B. GOUGH PIDGE, D. D.

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INTRODUCTION TO THE EPISTLE TO THE PHILIPPIANS.

It was a decisive moment in the missionary career of the Apostle Paul, when, summoned by the vision of a man of Macedonia, he sailed from Troas, and crossing the Ægean Sea, set foot for the first time upon the soil of Europe. Immediately before him as he landed lay the important city of Philippi, which in earlier times had been called Crenides, or fountains, on account of its numerous springs, but was afterward named Philippi in honor of the great Macedonian conqueror who had enlarged and fortified it. From its vicinity to the field of the battle which ended the Roman republic, between Octavius and Antony on the one side, and Brutus and Cassius on the other, it had become a famous historical landmark, and as a Roman colony with the so-called *jus Italicum*, or privilege of Roman citizenship, it outranked all the other cities of Macedonia. But its highest glory was conferred upon it when Paul entered its gates bearing the message of salvation, and it became the first city of Europe to listen to the gospel from the lips of an apostle.

Paul's first stay in Philippi was very brief, owing to the treatment he received at the hands of the Roman magistrates (Acts 16 : 16–40), but he left behind a most important result of his short visit in a little band of converts who formed the nucleus of a most remarkable church. On at least two subsequent occasions Paul revisited the place (Acts 20 : 2, 6), most likely making somewhat longer visits than on the first occasion, and possibly he made still another visit after his release from his first Roman imprisonment. The members of the church which he founded there must have consisted chiefly of heathen converts, since there appears to have been but a small number of Jews residing in Philippi. At the time of his first visit we find mostly women, meeting for prayer by the river side (Acts 16 : 13), the fact that they possessed no synagogue showing how few in numbers and how poor they were. Between this Philippian Church and the great apostle the most friendly and cordial relations existed from first to last. It was the only church under his charge that never gave him occasion for rebuke or reproof. Its members were never seduced from their steadfast loyalty to him and to his teachings, nor did they ever fall into any such terrible sins as appeared elsewhere, or give heed to doctrinal errors, as even the neighboring church of Thessalonica seems to have done. In the letter before us Paul declares that he had never had occasion for anything but joy and gratitude in all his remembrance of them. From the first day they had maintained with him and with each other the closest kind of fellowship. A slight ripple had indeed been excited in the otherwise calm current of their spiritual life by the dissensions of two women of influence, but beyond this nothing had occurred to give the apostle the least anxiety in regard to their unity and harmony. Of course, the same dangers threatened them, that threatened the other apostolic churches,—dangers from persecuting heathen, from false Jewish teachers, and from the pernicious example of worldly Christians. Against all these threatening perils the apostle urges them to stand fast in a spirit of loving, unselfish harmony, and of careful observance both of his teachings and life. While Paul himself declares

that they had always been obedient, we find no hint in subsequent literature of any deviation from this high standard of loyal and steadfast obedience.

The Philippian Church revealed its lovely and unselfish character especially in its treatment of the apostle's personal needs, a sort of consideration he seems never to have received at the hands of any other church. While he was still in Macedonia, in the neighboring city of Thessalonica, soon after his first visit to Philippi, they kindly sent supplies to relieve his necessities more than once. At a later period they were for a long time unable to do anything for him,—though their hearts were always ready,—until the visit of Epaphroditus to Rome furnished them with the long-coveted opportunity. Then their old spirit, like a tree in spring time, blossomed out again in a most loving and lavish contribution to his needs, that awakened all the deepest feelings of the apostle's tender heart, and gave occasion for this letter in return. It was apparently entrusted to the same messenger, who had brought their gifts, and who had deepened and intensified the apostle's sense of gratitude by carrying out his mission in such a self-sacrificing spirit as to bring upon himself a dangerous and almost fatal sickness, which led the apostle to send him back to Philippi sooner than he would otherwise have done.

As the Epistle was not called forth, like most of the others that Paul wrote, by any doctrinal or practical danger threatening the church, it is written in an entirely different tone and style from any of his other writings. It is not divided, as the rest are, into two portions, one pre-eminently doctrinal, the other pre-eminently practical and hortatory; but the thought flows on from beginning to end in a most unstudied and natural way, like an ordinary friendly letter. There is, of course, a certain order of thought, but there are no rigid and clearly marked divisions between the different portions. In a free and natural way the apostle touches upon four special topics; first, his own condition and prospects; second, the necessity for unity and steadfastness on the part of the church; third, the threatening dangers from Judaizing teachers; and fourth, the special subject of the contribution which he has received from the church. This is the outline in general of the order of thought; the more minute analysis is as follows:

After the usual address and salutation (1 : 1, 2), the apostle gratefully recognizes the favorable condition of the church at Philippi, and prays that it may develop more and more richly in all the essentials of Christian life. (1 : 3–11.) He briefly describes his condition and labors at Rome, revealing at the same time his exalted state of mind amid the uncertainties and dangers of his position (1 : 12–26), and exhorts his brethren to unity, humility, and steadfastness in view of the inspiring example of Jesus Christ the Lord. (1 : 27–2 : 11.) This line of exhortation leads to the noble doctrinal passage describing Christ's condescension, humiliation, and subsequent exaltation (2 : 5–11), when the practical tone is again resumed, and the Philippians are urged to work out their salvation in such a spirit as to make them bright examples in the midst of a wicked world (2 : 12–18); after which the apostle speaks very feelingly of the spirit and labors of his messengers and assistants, Timothy (2 : 19–24) and Epaphroditus. (2 : 25–30.) Apparently about to close his Epistle, Paul is led by some unknown occasion to the thought of his Jewish opponents, and he launches out into an indignant contrast between their example and his own, earnestly admonishes the Philippians to imitate him rather than them (3 : 1–16), and draws a vivid picture of the contrasted character and destiny of true and false believers. (3 : 17–4 : 1.) Admonitions, mixed with commendations, addressed to individuals (4 : 2, 3), general exhortations to joyfulness and spiritual mindedness (4 : 4–9), followed by a most beautiful and delicate recognition of the kindness of the

church in their gifts (4 : 10–20), with salutations and a benediction (4 : 21–23), conclude the Epistle.

We assign the Epistle to the time of Paul's imprisonment in Rome in accordance with universal tradition, the indications of the letter itself, and the views of nearly all commentators. It may be well, however, to mention the highly improbable opinion that it was written at Cesarea during the period of Paul's imprisoment there. In favor of this view are cited the facts, that Paul was in prison at the time, in a place called the Prætorium (Acts 23 : 35, same word), and among Roman soldiers; but all of these facts agree equally well with the theory of its composition at Rome, while there are many features of his condition and the state of affairs around him revealed in this Epistle, which are not so easily reconciled with the Cesarean, as with the Roman imprisonment; for instance, the widespread influence of his example, of which there is no hint in Luke's account of the stay at Cesarea, but which fully accords with the description of his residence at Rome (Acts 28 : see especially ver. 30, 31); the large number of brethren who were affected in various ways toward him, implying a large city; his uncertainty as to the event of his trial, which he would much more probably have felt at Rome, where his trial was impending, than at Cesarea, where it was still remote; and finally and most decisively his allusion to "Cæsar's household." (4 : 22.) We therefore assume the place of composition to be Rome, and the time to be toward the close of Paul's first imprisonment, A. D. 63 or 64, which we infer from the fact that the apostle has evidently been a long time in prison, and looks forward to a speedy decision of his case. This was therefore most probably the last epistle which was written by Paul to any church. And surely the great apostle to the Gentiles could have closed this marvelous series of inspired letters to the churches he had founded, with nothing more beautiful and appropriate than this loving and tender Epistle, which expresses so ardently his perfect joy and gratitude over the remarkable fellowship of this beloved church, exhibits so gloriously his calm and heroic spirit of resignation and triumph in view of a possible martyrdom, and accepts so delicately and graciously the material gifts of his brethren, even as a noble king might receive the offerings of devoted subjects. This is indeed an Epistle of the heart, and so a most fitting close to the series of Epistles which the great-hearted Paul wrote to the churches.

THE EPISTLE TO THE PHILIPPIANS.

CHAPTER I.

PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

1 Paul and Timothy, [1]servants of Christ Jesus, to all the saints in Christ Jesus who are at Philippi, with

1 Gr. *bondservants.*

Ch. 1 : 1, 2. ADDRESS AND SALUTATION.

1. Paul and Timotheus. Paul begins his Epistle with a brief but comprehensive greeting. In harmony with the friendly tone of the entire letter, he makes no allusion to his apostolic dignity, but affectionately associating his fellow-laborer Timothy with himself, sends a greeting in their united name to the church. The mention of Timothy may have been caused by the apostle's desire to secure a favorable reception for him on the visit he was purposing soon to make, by revealing his own high estimate of that disciple's character. Besides, Timothy was already well known to the Philippians from previous visits, and so a greeting might appropriately be sent from him as well as the apostle. Whether he was Paul's amanuensis in the writing of the letter or not, we have no means of deciding.

The servants of Jesus Christ. As his apostolic claims had not been assailed in Philippi, Paul had no occasion to assert them, and therefore adopts the lowly title of servant,[1] to which his natural modesty inclines him. He belongs to Christ as his master, a fact of which he never loses sight, not even in those epistles where he asserts and vindicates his apostolic dignity. Paul omits his official designation only in this Epistle, the two to the Thessalonians, and that to Philemon. As to his personal name, it is to be noted that he invariably uses his Greek name Paul, and not his Hebrew name Saul, in all his epistles. We suppose this was due to the fact that these letters were all written to churches composed chiefly of Gentiles. Had he written to a purely Jewish church, he would most likely have employed the Hebrew name Saul. See Hackett's "Commentary on Acts," 13 : 9, and Farrar's "Life and Work of St. Paul," vol. 1, pp. 355, 356, for a discussion of the apostle's two names.

All the saints. The word 'all,' which occurs again and again (ver. 2, 7, 8, 25; 2 : 17; 4 : 21), springs from the deep affection of the apostle for this particular church, whose beautiful spirit of unity made it possible to include *all* its members without exception in his greeting. The word 'saints' does not imply perfection of character, for it is applied to all Christians alike. It is a term borrowed from the Old Dispensation, and signifies primarily consecration or separation from the world. A man is therefore a 'saint' in the New Testament sense of the word as soon as he is converted and separated from the world. At the same time the word suggests holiness, or perfection of character, as the ultimate goal toward which those who are thus separated from sinners are continually aiming. **In Christ Jesus.**[2] The people of God are separated from the world and devoted to his service only in Christ; that is, by virtue of the regenerating and purifying influences that have flowed from their spiritual union with him. Compare 1 Cor. 1 : 2. **At Philippi.** See "Introduction," pp. 3, 4. It is generally assumed that Philippi was the first place in Europe in which the gospel was preached, because it was the first place in Europe that Paul visited; but the Epistle to the Romans, with its indications of a long-established church there, would imply that long before this the gospel had found a foothold in Rome. **With the bishops and deacons.** In no other epistle does Paul mention the church officers in his salutation, and it is impossible to say with certainty why he does so here, but it may have been the fact of their having been espe-

[1] Δοῦλος means a *bond servant*, or slave of the household, and thus differs from μίσθιος, μισθωτός, *a hired servant*, and from ἀνδράποδον, *a captive slave.*

[2] Christ Jesus is a better supported reading than Jesus Christ. This inverted form of the name is found only in the writings of Paul.

cially active in procuring the gifts which had been forwarded to him. It is not at all unlikely that a letter was sent with those gifts in the name of the brethren, bishops, and deacons, just as the Epistle sent to the churches from the council at Jerusalem was written in the name of "the apostles and the elder brethren." (Acts 15 : 23, Rev. Ver.)

Bishops and presbyters, or elders, are not two different orders of church officers, but are identical, as may be seen by comparing Acts 20 : 17, 28 (overseers, in Greek, bishops), Titus 1 : 5, 7. The same thing appears also from 1 Tim. 3 : 1–13, where the qualifications of a bishop are immediately followed by those of a deacon, with no suggestion of any intermediate order, and from the present passage, where also Paul mentions only bishops and deacons. Now if there had been a third order in the church, why should Paul have omitted any reference to it in First Timothy, where he was enumerating the qualifications of the officers of the church, and in this Epistle, where he refers to the other orders by their respective titles? The absence of any allusion to presbyters or elders, where, if there had been such a distinct order, their name would naturally appear, leads irresistibly to the conclusion that there was no such separate order, and this conclusion is confirmed by the passages above referred to in Acts and Titus, where bishop and elder are used interchangeably for the same office. Even in the First Epistle of Clement to the Corinthians, written about 100 A. D., only two orders are recognized (ch. 42 : 4 compared with 44 : 5), and the same is true of Polycarp's "Epistles to the Philippians," written about twenty years later. (Ch. 5, 6.) Ellicott, while admitting the identity of the two names, bishop and presbyter, or elder, in the New Testament, insists that there are *traces* of the subsequent official distinction between them. See his Notes on 1 Tim. 3 : 1. We fail to find any such traces even as late as Clement and Polycarp. Harnach, in his note on Clement 42 : 4, says: "It is clearer than day that there were only two orders in the clergy at that time, bishops (equivalent to presbyters) and deacons."

With regard to the two names for the same office, bishop and elder, the first, literally overseer, inspector, was the Greek name, and designated the office from the standpoint of its duties; the second was the Jewish name, borrowed from the synagogue, and described the office from the standpoint of its age and dignity. Paul is the only one of the New Testament writers who uses the title of bishop, the others always using the word elder, though Peter calls Christ "the Shepherd and Bishop" of souls. (1 Peter 2 : 25.) The word deacon, as the name of an officer in the church, occurs only here and in 1 Tim. 3 : 8–13. The duties of deacons are nowhere described, although the requisite qualifications for the office are stated in the passage in 1 Tim. 3 : 8–13. While we have no account in the New Testament of the origin of the office of bishop, we have in Acts 6 : 1–6 the probable origin of the deaconship, though the name deacon is not used. The duties of a deacon, as suggested by that narrative, are the oversight and care of the external affairs of the church. Their name, from a verb meaning to serve, implies that they are to be the pastor's helpers or assistants.

Clement, in his first epistle, gives an account of the method of appointing bishops and deacons, which is of great value as indicating the views of the age immediately succeeding the apostolic period. According to his statement, the apostles appointed their first converts as bishops and deacons, and these, in turn, appointed others, with the consent of the whole church. (Ch. 42, 44.) A change is here revealed from those early days, when the people themselves apparently chose their own officers (see Acts 6 : 5), since in Clement's time the officers choose and the people merely confirm, yet it shows that later hierarchical notions had not yet appeared. The officers are still in the church, for the church, and by the church.

The mention of the church officers *after* the body of the church, shows how far Paul's idea of church offices differed from those views about the priesthood which sprung up in later times, and have held sway ever since over so large a portion of Christendom. With him the officers were evidently only a part of the church, not an order separate from and above the laity. Generally in his writings, he makes no distinction between the church officers and the rest of the membership; and even here, where some special, though to us unknown,

2 Grace *be* unto you, and peace, from God our Father and *from* the Lord Jesus Christ.
3 I thank my God upon every remembrance of you.

2 the [1] bishops and deacons: Grace to you and peace from God our Father and the Lord Jesus Christ.
3 I thank my God upon all my remembrance of you,

1 Or, *overseers.*

reason has led him to mention them specifically by their titles, he nevertheless places them after the body of the church; not, perhaps, with any special purpose, but simply because neither in his mind nor in that of his readers had church offices become associated with any notions of superiority.

2. Grace be unto you, and peace. The greeting is substantially the same as in all the other epistles, except Colossians and First and Second Thessalonians. It is the distinctively Christian form of salutation, blending together and at the same time spiritualizing both the Greek and Hebrew modes. The Greek said "greeting" (χαίρειν), a form which is found also in Acts 15 : 23; 23 : 26, and in James 1 : 1. The Christians seem generally to have shrunk from this form as having a savor of heathenism, and they substituted for it the word 'grace' (χάρις), which, in the Greek, resembles the ordinary word in sound, while it carries the thought infinitely higher, to that disposition of God and Christ from which all our blessings flow. To this word 'grace' they added the word 'peace,' which the Hebrews were accustomed to use whenever they met each other, saying, "Peace to thee," meaning prosperity, every kind of good, but which had become sanctified on the lips of Christ to a still higher significance, when he said: "My peace I give unto you: not as the world giveth (by compliment, in mere words), give I unto you." (John 14 : 27.) Hence, these two expressions combined denote all spiritual and temporal blessings (peace) from grace, or the undeserved favor of God as their source. "Thus are the forms of common life hallowed by Christian love, and a passing courtesy is transformed into a prayer for heavenly blessings." As we see from the similar salutations of Peter and Jude, where the sentence is completed, the salutation of Paul must be regarded as a prayer, and the verb to be supplied is optative, not imperative. See Winer, p. 585, and 1 Peter 1 : 2, "be multiplied." The imperative mood would imply an authority to bestow blessings, which, while it is claimed by the Romish Church and others as the peculiar prerogative of the clergy, has no warrant in the New Testament. The benedictions of the apostles are simply prayers, and nothing more; and there is no reason to suppose that one Christian has any more right to use them than another. **From God our Father and from the Lord Jesus Christ.** What a strong, though purely incidental, proof of the divinity of Christ is the combination of his name with that of God the Father in such forms of blessing! What pious Jew, with his lofty conception of the One God, could have combined any inferior name with that sacred name in prayer? The attempt to weaken the force of this form of words by interpreting it to mean "from our Father and (the Father of) the Lord Jesus Christ," is so evidently a makeshift, as to enhance the force of the argument from the usual conjunction of the two names.

3-11. THANKSGIVING FOR THEIR FELLOWSHIP, AND PRAYER FOR THEIR RICHER DEVELOPMENT IN KNOWLEDGE AND DISCERNMENT. — The apostle now proceeds to express his great joy over the favorable condition of the Philippian Church (3, 4), which has continued from his first acquaintance with them until the present moment (5–8); and he prays that this spiritual prosperity may increase yet more and more, until, richly developed in love, knowledge, and spiritual sensibility (9), they shall be prepared, at the great day of judgment, to glorify God by the rich fruitage of righteousness which their lives shall then exhibit (10, 11).

3. I thank my God. For similar expressions, compare Rom. 1 : 8; 1 Cor. 1 : 4; Eph. 1 : 16; Col. 1 : 3; 1 Thess. 1 : 2; 2 Thess. 1 : 3; Philem. 4. He is grateful to God for all the good he sees in the church, the credit for which does not belong to men, but to him who worketh in us "both to will and to do of his good pleasure." (2 : 13.) What a sense of the nearness of the divine presence in the appropriating words 'my God'! How much he felt bound to give thanks to God in the case of this

4 Always in every prayer of mine for you all making request with joy,
5 For your fellowship in the gospel from the first day until now;

4 always in every supplication of mine on behalf of
5 you all making my supplication with joy, for your fellowship in furtherance of the gospel from the

particular church appears from the words that follow. **Upon**[1] **every remembrance of you** —a rendering forbidden by the article (Winer, p. 111)—rather, as in the Revised Version, *Upon all my remembrance of you.* Paul declares that his whole remembrance of the Philippian Church fills him with gratitude. As he glances back to the beginning of his acquaintance with them, and reviews his entire remembrance of them up to the present hour, he finds occasion for nothing but thankfulness. See 2 Cor. 8 : 1, seq.

4. Always in every prayer . . . making request with joy. He here states the occasion when this gratitude finds expression—'in every prayer' for them. He never prays for them without giving thanks. His *whole* remembrance causes gratitude, and this finds expression in *every* prayer. The next words describe a feature of his prayers for the Philippian Church, that he mentions in no other epistle. His prayer for them was the outflowing of an entirely joyful heart. How often he prayed for his brethren with grief and tears, but not so for this beautiful church! For them he made the request 'with joy,' for there was nothing in their condition to hinder emotions of gratitude and praise. In these words he strikes the keynote of the Epistle. As Bengel well says, "The whole Epistle is summed up in the words: I rejoice, do ye rejoice." See ver. 18, 25; 2 : 2, 19, 28; 3 : 1; 4 : 1, 4. The word for 'joy' occurs in all thirteen times in the course of this letter.

5. For your fellowship. This was the special element in his remembrance which caused his unalloyed gratitude. It is very difficult to find an exact equivalent in English for the word translated 'fellowship' (κοινωνία), though that word answers better than any other. It means a sharing in anything or participating with any one. Out of this primary meaning grows the occasional signification of gift or contribution. Meyer and Cremer deny that it ever has such a meaning; but see Rom. 15 : 26; 2 Cor. 9 : 13, where any other interpretation is artificial. Some have taken the meaning here to be "gift," but it is impossible that Paul should have expressed such excessive gratitude merely for a material contribution to his support. Those who insist that he must refer to the gifts of the church, because otherwise he would have made no acknowledgment of their kindness at the opening of his letter, and such omission would be a breach of courtesy, apply to the apostle a merely conventional rule, the authority of which he nowhere recognizes. To him the close of the letter seemed the proper place for such acknowledgments, and there he has expressed most fully and beautifully his appreciation of the aid which the Philippian Church sent him. On the other hand, Paul regarded the opening of his Epistle as a place for higher considerations than mere personal matters, and so here he expresses his gratitude for their 'fellowship in the gospel,' that is, their participation in the work of spreading it, their unity of faith and love in carrying it forward. The Revised Version translates the words more accurately than the Common Version, *fellowship in furtherance of the gospel*, for it was not participation in gospel privileges, but fellowship in gospel work of which Paul was thinking. He was thankful that they were so united in gospel service. They had always participated in efforts to extend the gospel, and it was this beautiful spirit of unity in which all distinctions were melted, this common interest for the success of the gospel, which won the apostle's admiration and inspired him with such constant thankfulness to God. "The communion of saints was with them a point of practice, as well as an article of belief." See ver. 27. **From the first day until now.** Even at the very first the preaching of the gospel in Philippi had been followed by marked results (Acts 16 : 13, seq.), but Paul, by the

[1] We have here, and in ver. 5, the same Greek preposition, although in one case it is rendered "upon," and in the other "for." It does not, however, have a different significance in the two cases, as the translation would suggest, but in both designates the basis of the action. His thanksgiving is based in general upon his remembrance of them, and in particular upon one special feature of that remembrance—their fellowship.

6 Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:
7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in

6 first day until now; being confident of this very thing, that he who began a good work in you will
7 perfect it until the day of Jesus Christ: even as it is right for me to be thus minded on behalf of you all, because [1] I have you in my heart, inasmuch as, both

1 Or, *ye have me in your heart.*

words 'until now,' suggests that a similar spirit had characterized the church during its whole history.

6. Being confident of this very thing. Paul now glances into the future, and expresses his hopefulness about that. His remembrance was all joy, his anticipation all hope. **That he** (that is, God), **which hath begun** (Revised Version, *began*) **a good work** (the fellowship spoken of), **will perform it**—more accurately, as in the Revised Version, *will perfect* or *complete it.* The verb in the original signifies to bring to an end, to make complete. **Until the day of Jesus Christ.** The "day of Jesus Christ," or "day of the Lord," is a New Testament phrase for the day of judgment. Compare 1 Cor. 5 : 5; 2 Cor. 1 : 14; 1 Thess. 5 : 2; 2 Peter 3 : 10. The good work begun is not finished at once, but gradually, and reaches its completion only in eternity. Some have inferred from this reference to the day of judgment that Paul supposed it near at hand. Instead of saying that God would carry forward his good work in the hearts of the Philippians until the day of death, which would appear to be the natural terminus—the hour we always have in mind—he says 'until the day of Jesus Christ'; and some able commentators have discovered in this and kindred allusions to that day an expectation of its immediate coming. But such a conclusion is unwarranted. In Paul's thought the day of judgment was paramount; we dwell much on the hour of *death;* he never does. His thoughts overleap all intervening events and spring forward to that longed for day of the Lord's appearing. Even when close upon the hour of his martyrdom he still continues to look forward far beyond the immediate prospect. While he gladly welcomes the release from earthly labors and hardships, he looks beyond the immediate future to "that day," when the crown "laid up" shall be given to him. See 2 Tim. 4 : 6, seq. For further remarks on this subject, see 4 : 5. Calvin has some beautiful and suggestive thoughts upon this distant outlook of the apostle. "Although those who have been freed from the mortal body do no longer contend with the lusts of the flesh, but are, so to express it, beyond the reach of a single dart, yet there will be no absurdity in speaking of them as in the way of advancement, inasmuch as they have not yet reached the point at which they aspire—they do not yet enjoy the felicity and glory which they have hoped for; and, in fine, the day has not yet shone, which is to discover the treasures which lie hid in hope. And in truth, when hope is treated of, our eyes must always be directed forward to the blessed resurrection, as the grand object in view."

7. Even as it is meet (or, *right* [1]) **for me to think this of you** [2] **all.** He is justified in his confidence about their future from the signs of the Christian life which the Philippians have already exhibited. He has it indelibly inscribed upon his heart how in the past they have co-operated with him in all his efforts, and sympathized with him in all his sufferings for the gospel; and as his prayer (ver. 4) embraced them all, so also does his hope—he thinks this of them *all.* **Because I have you in my heart.** [3] They are such Christians that he has taken them into his very heart—they have proved worthy of his deepest love; and hence he looks hopefully toward their future. That he had not taken them into his heart without reason, but in consequence of their Christian character, appears from the following words: **Inasmuch as both** [4] **in my**

1 The more classical Greek construction would be either the accusative δίκαιον ἐμέ, or the nominative δίκαιος ἐμί.

2 The preposition ὑπέρ, implies a favorable opinion; περί would be used to express simply the idea "about," without any added suggestion.

3 The alternative rendering upon the margin of both the Authorized and Revised Versions cannot be justified in view of the context, the singular number 'heart,' and the order of the words. Of course, grammatically it is correct.

4 The Greek particles τε, καί, show that we have here two related notions of which the second is the more important. The first notion is contained in the words,

my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.
8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

in my bonds and in the defence and confirmation of the gospel, ye all are partakers with me of grace.
8 For God is my witness, how I long after you all in

bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. Some connect these words differently both with each other and with the preceding words; thus, Because I have you in my heart, both in my bonds, and in the defence and confirmation of the gospel, ye all being partakers with me of grace. According to this arrangement we have here expressed the *greatness* of the apostle's love. He thinks of them even amid the trials of his imprisonment, and his arduous labors in behalf of the gospel. None of these things could divert his thoughts from them, or weaken the strength of his attachment to them. This view of the passage has the sanction of many eminent expositors, Dr. Hackett among the number. But the other arrangement of the words, which is that of both the Common and the Revised Versions, is to be preferred. According to that, Paul expresses here the *reason* of his great love for the Philippians. He has them in his heart, because they have always been in such close and tender sympathy with him in all his labors and sufferings. They had endeavored to alleviate his sufferings while a prisoner, and to sustain and encourage his efforts in defending and advancing the cause of Christ. How, then, could such a great-hearted man as Paul help taking them into his very heart after such manifestations of love, or entertain other than the most hopeful views of their future after such convincing evidences of Christian fellowship? The 'defence and confirmation' describes the twofold method of prosecuting the work of the gospel, by answering objections and removing obstacles and prejudices—the defence: and by establishing and confirming the faith of believers, so that they may become "grounded and settled"—the confirmation. We have an example of the defence of the gospel in Acts 28 : 17–24, and a notable illustration of its confirmation in Paul's letters to the various churches. In all this experience the Philippians have been partakers with the apostle in the grace of God, for Paul regarded it as a grace to be permitted to preach the gospel (see Eph. 3 : 8), and to suffer for it. See ver. 29, where the words "it is given" hint in the original at the divine favor in the privilege. This special favor of God the Philippians had shared by participating so zealously in the apostle's work and trials. They had ministered to him in bonds, and sustained his spirit in his vast labors, and it was entirely in harmony with Paul's noble nature, to dignify their sympathy by suggesting that it was all a mark of the divine favor. Thus their work was elevated to a lofty plain, and they were encouraged to enter with alacrity upon future tasks. The word 'partakers' by its similarity of sound and meaning in the original with the word translated 'fellowship' (ver. 5), brings again vividly before the mind that beautiful spirit of fraternity which characterized the church; their fellowship with each other was also a fellowship with the apostle.

8. For God is my record (or, *witness*). For similar forms of attestation, see Rom. 1 : 9; 2 Cor. 1 : 23; 1 Thess. 2 : 5, 10. **How greatly I long after you all in the bowels of Jesus Christ.** These words confirm his previous statement, that he has them in his heart, by a striking metaphor—I not only have you in my heart, but that heart is the very heart of Christ himself, who abides within me (Gal. 2 : 20), and whose heart beats in my bosom. The word 'bowels' is very common with Paul, and is borrowed from the Hebrew. It has not a pleasant sound in English, and the Revised Version has put "tender mercies" in its place, but this destroys the apostle's image entirely, and gives us prose instead of poetry. The word *heart* would be a better rendering, although not quite so accurate as 'bowels,' for it would harmonize better with our modes of speech. We express by this word that idea of sympathy and tender affection which the Hebrew conveyed by the word bowels. Generally Paul says "in Christ," simply; but he doubtless chose this special word because he

'in my bonds,' which describe the apostle's condition, the second in the combined expression 'the defence and confirmation of the gospel,' which describes his employment. The single article before the two words 'defence and confirmation,' combine them into a single conception.

9 And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment;
10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

9 the tender mercies of Christ Jesus. And this I pray, that your love may abound yet more and more in
10 knowledge and all discernment; so that ye may [1] approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ;

1 Or, *prove the things that differ.*

wished to give peculiar warmth and tenderness to his language.

9. And this I pray. Having stated the cause of the thankfulness expressed in ver. 3, he now gives the purport of the prayer alluded to in ver. 4. It is Paul's way in writing to the churches, first of all, to praise their characteristic excellencies, and then to suggest their characteristic defects. So here he begins by extolling the fellowship of the church, and then delicately hints at their need of greater knowledge and judgment by telling them that the increase of their love in these particulars forms the subject of his constant prayer. **Your love.** This word denotes that inward state of the soul already described as 'fellowship.' Love is not exactly identical with fellowship, but rather its root and support, so that while recalling the latter word it suggests at the same time the source of that beautiful fraternity. The Greek word here used (ἀγαπή), though the usual one in the New Testament, is not found in profane writers, and was apparently coined by the Alexandrian translators of the Old Testament. The ordinary Greek terms for love seem to have been too weak to express the Hebrew conception, for while the Greek language had the strongest expressions of hatred and enmity, it had no words descriptive of love in its divine greatness. **May abound[1] yet more and more in knowledge and in all judgment.** Paul does not pray for a mere increase of their love, for this was already a distinguishing characteristic of the church, but for a development of love in the direction of sound knowledge and right moral perceptions. Their love needed to become more intelligent and discriminating; without knowledge and judgment, love is apt to be misplaced and to become the sport of every impulse. The apostle desires that they shall be able to distinguish the true from the false, and shall not love indiscriminately. "Love without knowledge is blind; knowledge without love is cold." We have probably a hint here of the characteristic defect in the religious life of the Philippian Church—the more thoughful side was still undeveloped—while the Corinthian Church, on the other hand, appears pre-eminently intellectual, but lacking in humility and unity. See 1 Cor. 1 : 4–10. The word translated knowledge in the text denotes a full and more complete knowledge. See 1 Cor. 13 : 12, where the simple and the compound words appear in a most instructive contrast. The word 'judgment' (Common Version), 'discernment' (Revised Version), signifies discrimination, moral tact (De Wette) —that inward perception which guides right in morals as by a kind of instinct. "The soul also hath her senses as well as the body." (Trapp.) The Greek word occurs only here in the New Testament, though a related word appears in Heb. 5 : 14, signifying organs of moral sense. Compare Jer. 4 : 9.

10. This verse is rendered in two ways: **That ye may approve things that are excellent** (Common Version; Revised Version), or, **That ye may try** (prove) **the things that differ** (margins of both versions). The difference between these two renderings is not important, for both processes must have a place. If we distinguish things that differ, it is for the sake of approving what is excellent, and *vice versa*, if we approve things that are excellent, it must be in consequence of having distinguished between things that differ. Meyer prefers the first rendering, because it describes a higher moral act, but the second harmonizes better with the word 'judgment,' which suggests a sifting process. In this process, as Bengel well says, we are not merely to distinguish the good from the bad, but the best among the good, whose excellence none but the more advanced perceive. Paul has here given us a true description of Christian wisdom, love growing continually richer in knowledge and moral discernment. **That ye may be sincere and without offence** describes the result of the moral discipline obtained by exercising the spiritual faculties in distinguishing things that differ. The word

1 The present tense of the verb denotes continuous growth.

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.
12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

11 being filled with the [1] fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.
12 Now I would have you know, brethren, that the things *which happened* unto me have fallen out rather

1 Gr. *fruit.*

'sincere' means, literally, "tested by the sunlight." Hence, it is a very picturesque and strong description of Christian purity. 'Without offence'—that is, causing no one to stumble, leading no one to sin. Compare 1 Cor. 10 : 32. In these two expressions, 'pure' and 'without offence,' we have a positive and negative description of blamelessness. The first word also refers more directly to their relations with God; the second to their relations with men. **Till** (or, *unto*) **the day of Christ** describes the all-important time when this character shall be revealed, and therefore a day ever to be kept in mind.

11. Being filled with the fruits of righteousness. Paul is not satisfied with purity and harmlessness, but desires a fullness of Christian graces. 'The fruits of righteousness' are true and right actions, moral and spiritual obedience. 'Righteousness' is not here the righteousness of faith—that is, that righteousness which faith appropriates—but rectitude of conduct, that righteousness which faith reflects, as the dewdrop reflects the sun. **Which are by Jesus Christ,** who is the only source of such good actions. Christ must abide in us before we can bear fruits of righteousness. See John 15 : 4. **Unto the glory and praise of God,** the end and aim of all fruit bearing. 'Glory' denotes the divine majesty, and 'praise' the acknowledgment of that divine majesty among men. Good works, or 'fruits of righteousness,' display the divine glory, because all goodness in man has its origin in God, and hence men are led to praise God whenever they behold this particular manifestation of his glory. See Matt. 5 : 16. In Eph. 1 : 6 we have a slightly different expression for the idea in the text: "to the praise of the glory of his grace."

In this beautiful outpouring of the apostle's heart, we obtain one of the clearest glimpses into his loving and tender nature that any of his writings afford. Other epistles reveal more fully his wonderful knowledge, his logical power, his profound thought, his bold and lofty spirit, but none reveals to us so clearly as this the depths of his heart. Here the stream of loving, tender words flows on, unflecked and unruffled, and in it we see, as in a mirror, the perfect lineaments of a most noble nature.

12-26. THE APOSTLE'S CONDITION AT ROME AND HIS STATE OF FEELING.—He informs them of the effect of his imprisonment upon the cause of Christ (12–14), magnanimously declares, in view of the insincerity of some of the preachers of the gospel, that he takes account of nothing else but the fact, that Christ is preached (15–18), and calmly revolves the question whether life or death is to be the issue of his present condition (19–26).

12. But I would ye should understand —or, *Now I would have you know, brethren.* (Revised Version). The suggestion of Wiesinger, that the church may have addressed him some questions concerning the effect of his imprisonment upon the cause of Christ, and that this accounts for the suddenness of the transition, seems highly probable. Naturally, the church, on hearing the circumstances of his visit to Rome, would be fearful lest the fact of his being a prisoner, in chains, might prove detrimental to the gospel; and what so likely as that in their solicitude they should question him about it? At any rate, whether informed of their anxiety or only surmising it, the apostle hastens to remove it by declaring that, strange as it may appear, all had resulted in good. **That the things which happened unto me**[1]—the imprisonment and attendant circumstances. **Have fallen out rather unto the furtherance of the gospel,** than the opposite, as might have been feared. How characteristic is all this of Paul! Nowhere does he dwell on the hardships of his lot, but ever sets before the reader its hopeful features. He had intended to visit Rome, when his work in

[1] In late writers, the preposition κατά, with a personal pronoun, becomes almost equivalent to the possessive, so that τὰ κατ' ἐμέ is equivalent to τὰ ἐμά, literally, my affairs.

13 So that my bonds in Christ are manifest in all the palace, and in all other *places;*

13 unto the progress of the gospel; so that my bonds became manifest in Christ [1] throughout the whole

1 Gr. *in the whole Prætorium.*

Asia and Greece should be finished, but he had not expected to be carried there a prisoner. Yet this very circumstance was undoubtedly a help to his work; his acquaintance with the soldiers obtained for him an opening at Rome even in Cæsar's household (4:22), which he would probably otherwise have sought in vain. Of course, this was due to God's overruling providence, which makes even the wrath of man to praise him. (Ps. 76:10.) Paul might say to his enemies, as Joseph said to his brethren: "Ye thought evil against me; but God meant it unto good." (Gen. 50:20.)

13. So that my bonds in Christ are manifest—better, *have become manifest in Christ.* One way in which his imprisonment helped to further the gospel was by making his bonds manifest in Christ to the soldiers who guarded him, and through them to others. The words 'in Christ' should be connected with 'manifest,' not, as in the Common Version, with 'my bonds.' The simple manifesting of his bonds, or making him known as a prisoner, would not have helped the gospel; but the manifesting of them in Christ—that is, revealing them as borne in Christ's service and for his sake—did benefit the gospel. The whole emphasis of the sentence should be laid upon the words 'manifest in Christ'; for this was the feature of his imprisonment that was of importance. Instead of being regarded as a common criminal who had committed some great and disgraceful crime, as would naturally have been the case, he was soon known as a prisoner for the sake of his religion; he was recognized as "a prisoner of the Lord" (Eph. 4:1), suffering "as a Christian" (1 Peter 4:16). Compare Acts 28:20; Eph. 6:20. Thus his bonds served to preach Christ; for they proclaimed to all beholders how much he valued the gospel, since he was willing to be bound for its sake. **In all the palace.** The word translated 'palace' means, primarily, a general's tent or headquarters. It was then applied to the camp or barracks of the prætorian guard, or emperor's body guard, at Rome, which was built on the east of the city, just outside of the Viminal gate, and also to the residences of governors in the provinces (Matt. 27:27, et al.), and even to the palaces of kings (Juvenal 10:161); but there is no instance of its application to the imperial residence at Rome, which is called "Cæsar's house" in 4:22, nor is it likely that it would be so applied, as it had become the technical name for the governors' residences in the provinces. The imperial residence on the Palatine hill seems to have included a portion of the barracks of the prætorian guard, and the word may have been applied to *that portion* of the residence, but never to the palace as a whole. Lightfoot translates "prætorian guard," and so also does the Revised Version; but Dr. Hackett well says that "with that direct personal sense, we might have expected the dative without 'in' (ἐν), as in the other clause (compare Acts 4:16; 7:13; 1 Tim. 5:15), whereas, with the local sense as the direct one, and the personal as indirect, the change of construction becomes perfectly natural." (Lange's "Commentary," p. 20.) In Acts 23:35 we find the word used of the place of Paul's imprisonment at Cesarea; and those who believe the Epistle to have been written during Paul's stay there, base their argument almost wholly on this correspondence in the words designating his place of imprisonment. See "Introduction," p. 5. In Acts 28:16 we learn that Paul dwelt in his own hired house; but even if this were outside of the barracks, he must still have been guarded constantly by an attendant soldier, who would have the opportunity of hearing him preach and of learning both the facts of his personal history and of the gospel story; and as the soldiers relieved each other in turn, a large number would come gradually to know the true state of the case—the real reasons for the apostle's imprisonment—and would naturally spread such interesting facts throughout a still wider circle, until they became known through the whole prætorian camp. **And in all other places**—or, as in Revised Version, *And to all the rest* (others beside the prætorian guard). He does not mean that all the rest of the people of Rome heard of the true cause of his imprisonment, but declares, in a popular and hyperbolical way, that a great many did.

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.
15 Some indeed preach Christ even of envy and strife; and some also of good will:

14 prætorian guard, and to all the rest; and that most of the brethren in the Lord,[1] being confident through my bonds, are more abundantly bold to speak the
15 word of God without fear. Some indeed preach Christ even of envy and strife; and some also of good

1 Gr. *trusting in my bonds.*

Compare Matt. 3 : 5. While all the Roman citizens did not learn the facts of the case, those who did learn them were very likely to get a true statement of the cause of his confinement, and discovered that he was no common criminal.

14. And many of the brethren in the Lord, waxing confident by my bonds. A better translation would be: *And most of the brethren being confident in the Lord through my bonds.* Another effect of his imprisonment was to encourage the brethren, not all of them, but the majority. There was still a small minority who manifested a cowardly and unworthy spirit, but the greater part, seeing the spirit in which Paul endured his imprisonment for Christ's sake, became more courageous themselves. The inspiring example of Paul, his hopefulness and cheerfulness, even in bonds, encouraged these brethren to lay hold with firmer faith upon the promises of God. The apostle's bonds were a tangible evidence of his faith in the gospel, and so they wonderfully affected the brethren, for very often the eye of the body influences the eye of the soul. The words 'in the Lord' should be connected with 'being confident,' and not, as in the Common and Revised Versions, with 'brethren.' Their confidence was in God, otherwise Paul's bonds would have produced dismay instead of courage. 'In the Lord' describes the cause, and 'through my bonds' the occasion of their confidence. **Are much more bold** than if he were not a prisoner. **To speak the word without fear.** The implication is that they had already ventured to speak before this, but with some degree of fear. "Had he when in bonds taken it hardly, and held his peace, it were probable that they would be affected in like manner. But as he spoke more boldly when in bonds, he gave them more confidence than if he had not been bound." (Chrysostom.) The accumulation of emphatic phrases, 'being confident,' 'much more bold,' 'without fear,' springs from the apostle's overflowing heart, like the emphatic repetition, 'all,' 'always,' 'every,' in ver. 3, 4, and the accumulated expression in ver. 9, 10.

15. Some indeed preach Christ even of envy and strife. Not all the brethren have been made confident in the Lord by the apostle's bonds Some are taking occasion from his imprisonment to show a very different spirit. The preachers here described cannot be a portion of those already mentioned in ver. 14, for those brethren are portrayed in entirely different colors from these; but we have here a description of that minority already hinted at in the words 'most of the brethren.' These preach from 'envy and strife,' from wrong motives, from envy of Paul's influence and success, and for the sake of exciting strife in the church. The very main spring of their activity is therefore a desire to injure Paul and to destroy his influence. "So it is possible to do a good work from a motive which is not good." (Chrysostom.) Who these opposers were cannot be determined, but the general view, that they were the Judaizing party, seems opposed to the fact that Paul rejoiced over their efforts, because thereby Christ was preached. The difficulty with these brethren seems to lie in their motives rather than their doctrine. Paul's words in ver. 18 certainly imply this, for he says that Christ is preached by both parties, but by the one in pretence, by the other in truth; that is, the one party was honest, the other dishonest; but if they had been Judaizers the difference would have been of another kind. Such indications as this—and they are by no means infrequent—show that the popular notion of the apostolic churches, as far superior to those of any subsequent period, is, to say the least, very doubtful. **And some also of good will.** These are the same as those mentioned in ver. 14, but introduced here again under a different point of view, and in contrast with those just described. These preach from 'good will,' the opposite of 'envy and strife.' Their motive was a personal one also, but how noble and pure, good will toward one who was the appointed de-

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:
17 But the other of love, knowing that I am set for the defence of the gospel.

16 will: [1] the one *do it* of love, knowing that I am set
17 for the defence of the gospel: [2] but the other proclaim Christ of faction, not sincerely, thinking to

1 Or, *they that are moved by love* do it.....2 Or, *but they that are factious proclaim Christ.*

fender of the gospel, whose work they regarded as a holy work, which it was their duty to help forward, especially now that by his imprisonment he himself was hindered to a great extent from carrying out his mission. The word 'good will' is generally used of the divine good pleasure, as in 2 : 13, but it is also used of man's good will in Rom. 10 : 1.

16, 17. The Received Text reverses the true order of these verses, probably for the sake of symmetry in the course of thought. According to the correct arrangement, observed in the Revised Version, the subject last mentioned in the preceding verse is discussed first in this. Such irregularities are not uncommon in other writers. The rhetorical name for such an arrangement of words or clauses is a chiasmus, or chiasma. The order should be as follows: **The one** [*do it*] **of love;** better, *the one of love do it*, that is, preach Christ, as suggested in ver. 15. Compare rendering on the margin of Revised Version. In the Common and the Revised Versions the words 'of love' are connected with the predicate: 'The one do it of love'; but in this case we have repeated again the motive of their preaching, which has once been given already; so that it is better to take the words as belonging to the subject, as in the kindred expressions, "they which are of faith" (Gal. 3 : 7), "every one that is of the truth" (John 18 : 37), etc., in which case they characterize their prevailing spirit. They are 'of love,' the love party; love is their nature; from love they derive their very life; it is the fountain whence all their activity flows. **Knowing that I am set for the defence of the gospel** unfolds more fully the nature of their motive, mentioned in ver. 15. Their 'good will' was not directed merely toward his person, but included his work, and was in fact chiefly based upon that. This 'good will' was but another phase of their general spirit of love, which, being of God (1 John 4 : 7), naturally embraced the person of one so devoted to God's work. On the verb 'set,' compare Luke 2 : 34; 1 Thess. 3 : 3; also 1 Cor. 9 : 16, "Necessity is laid upon me." **But the other preach Christ of contention**—better, *Of contentiousness proclaim Christ.* Compare margin of Revised Version. See the same Greek phrase in Rom. 2 : 8. These are the envious party, whose motives have already been described in ver. 15. The word translated 'contentiousness' signifies intrigue or party spirit, and includes both the envy and strife of ver. 15. In Gal. 5 : 20 Paul mentions this among the works of the flesh. These contentious ones, like the love party, 'proclaim Christ,' which words might have been omitted, as in the preceding verse, but are added to bring out the baseness of their motives: they proclaim Christ, attempt such holy work—not purely, etc. The Greek verb here used does not differ materially from that in the preceding verse. Literally, the former signifies to announce, as a messenger, the latter to proclaim, as a herald; but both are used indiscriminately of preaching. Although this party preach Christ, it is not with a pure and honest purpose. The apostle does not strictly impute hypocrisy to them, as the words 'not sincerely' of the Common Version and the Revised Version would suggest, but rather a spirit of narrow-minded partisanship and personal hostility. Chrysostom probably expresses the truth when he represents them as jealous of the apostle. **Supposing to add affliction to my bonds.** "His bonds were already an affliction: they were adding affliction to the afflicted." (Bengel.) The word 'supposing' (οἰόμενοι), used by Paul nowhere else, is aptly chosen to hint that their purpose was not realized, and forms a suggestive contrast with the word 'knowing' (εἰδότες) of the previous verse.[1] Those have knowledge, these mere supposition. They supposed that their animosity and personal enmity would add or raise up (Revised Version founded upon a better reading) affliction; that is, make his imprisonment more distressing by causing his spirit to chafe against the chains that held him, as he beheld his opponents having such

[1] Compare Plato's "Apology," 41 D, where Socrates uses the words οἰόμενοι βλάπτειν with the same idea of the futility of the effort.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.
19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

18 raise up affliction for me in my bonds. What then? only that in every way, whether in pretence or in truth, Christ is proclaimed; and therein I rejoice,
19 yea, and will rejoice. For I know that this shall turn to my salvation, through your supplication and

a free field for their pernicious undertaking. In this, however, they were mistaken, as the sequel shows.

18. What then? What then is the state of the case so far as I am concerned? The question implies that he is in no despondent state of mind about it. **Notwithstanding** (better, as in Revised Version, '*Only that*,' only this is the case) 'that in every way'—that is, of preaching—more exactly defined by what follows—'whether in pretence, or in truth, Christ is preached.' The party of contentiousness would, of course, claim to be preaching Christ from love, but as this was not their motive, they were really making a pretence; the professed motive was not the real motive. Compare Mark 12 : 40; Luke 20 : 47. **And I therein,** that is, in the fact that Christ is preached, no matter how, **do rejoice.** These false brethren do not succeed in disturbing the mind of the Great Apostle, which is generous enough to rejoice in their efforts, even though they are prompted by personal hostility to himself. He sees the "soul of goodness in things evil." He sees that there is truth even in such preaching—Christ is presented as the hope of sinners, the knowledge of Christ is diffused more widely, and this is enough to give him joy. Whatever imperfections there may have been in the substance or spirit of their teaching, even an imperfect Christianity was better than the gross heathenism that prevailed everywhere. What a glorious glimpse we have here into the apostle's heart. Never was a more generous and noble sentiment about one's personal enemies uttered than this of Paul's. Self is forgotten, and the interests of truth are all in all. Compare Mark 9 : 40: "Jesus said, Forbid him not, he that is not against us is on our part." In opposition to the misuse of this passage, Calvin well says: "But though Paul rejoiced in the increase of the gospel, he would never have ordained such ministers, had the matter been in his hands." Those who suppose these opponents to be Judaizers, find it difficult to account for the fact that Paul rejoices in their success. His feelings are very different toward those mentioned in 3 : 2, seq., whom some suppose to be identical with those here referred to. The view that these teachers must have been Judaizers seems to have sprung from the feeling, that it was impossible for Christian teachers to have acted in opposition to Paul, but Wiesinger well answers this: "It will require to be proved that there could not be then, as well as now, men who sought their own honor in the preaching of the gospel, and whose hearts were far from the truth which their lips uttered." **Yea, and will** (or, *shall*) **rejoice.** He not only rejoices now, but shall in future. The translations of both the Common and Revised Versions produce an impression that the original does not warrant, that the apostle resolutely combats all tendency to despondency, and says, "I *will* rejoice," as if he were to say, "I am determined to see only the bright side." The original is, however, simple future without any idea of resolve. Besides, it should be connected more closely with what follows, rather than with the preceding words.

19. For I know confirms these statements about his joy, by the assurance that only good can come out of this opposition. Compare Rom. 8 : 28. It gives the reason for both his present and his future rejoicing. His enemies cannot now or at any future time deprive him of his joy. **That this shall turn to my salvation**—that is, this state of affairs in which Christ is preached both from pure and impure motives. 'This' refers to the same thing as 'therein.' (Ver. 18.) There he declares this twofold preaching to be an occasion of joy; here he asserts that it shall procure for him 'salvation,' instead of affliction, as his enemies purposed. (Ver. 16.) The word 'salvation' cannot mean here eternal life, which comes to us purely through the work of Christ; nor can it mean the saving of others, for the personal pronoun "my" refers the matter entirely to the apostle himself. The word must be understood in its most general sense, as well-being, without any attempt to define it more precisely, for it is only as he proceeds that the apostle announces how far and in what way he

20 According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.

20 the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope, that in nothing shall I be put to shame, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether by life, or by death.

expects good results out of this state of affairs. Compare Job 13 : 6, where the Greek of the Septuagint is exactly the same as the words here, and the word 'salvation' has the same general sense. **Through your prayer and the supply of the Spirit of Jesus Christ.** The envy and strife would turn out to his well being by inducing the Philippians to pray for him more fervently, and thus securing for him a larger supply of the Holy Spirit, a greater portion of divine grace. A more accurate translation would be: *Through your prayer and supply of the spirit of Jesus Christ.* We almost shrink from such a bold expression, and yet it is the apostle's language accurately interpreted. He conceived of the Philippians as actually supplying him with the Spirit—of course by means of their prayers, for the two words, prayer and supply, are bound closely together in the Greek by a single article.[1] The prayers of the Philippians are the efficient agency in securing the blessing he looks for. Compare James 5 : 16. What an evidence of the high value which the apostle placed upon intercessory prayer. "He who depends for help on the prayers of saints, relies on the promise of God." (Calvin.) The Greek word for 'supply' perhaps retains something of its primitive meaning "defraying the expenses of a chorus," in the suggestion of the amplitude of the gift and the liberality of the giver. 'The Spirit of Jesus Christ' is the Holy Spirit, so designated here, because Jesus has and bestows the Spirit. (John 15 : 26; Rom. 8 : 9; Gal. 4 : 6; 2 Cor. 3 ; 17; 1 Peter 1 : 11.) The exaltation of the Redeemer secured him the prerogative of bestowing the Spirit upon his followers. (John 16 : 7; Acts 2 : 33.)

20. According to my earnest expectation and my hope. The assurance, that his spiritual welfare will be the result, is in harmony with his 'expectation and hope,' which are unfolded in the following words. The Greek word for 'expectation' found only here and Rom. 8 : 19, signifies patient, persistent looking for, till the fulfillment is realized; literally, it means to look away toward anything, with the head bent forward, so that the use of this word presented a very picturesque suggestion to the readers of the Epistle. **That in nothing,** in no respect, neuter; not masculine, in no person. **Shall I be ashamed.** His long expected mission to the great metropolis seems to have been thwarted by bonds, and likely to be cut short by death, but he trusts it will not prove a failure and cast shame upon him. Though a fettered prisoner, deserted and traduced by those who ought to have been his friends, and without any favor among those in power, he is full of hope and courage. He believes that now, as heretofore, he shall suffer no disgrace, but whatever the result of his imprisonment may be, whether life or death, Christ shall be magnified in him, and he can ask no greater glory for himself than that. Some give to the verb the meaning of failing in duties, so that the apostle declares that he will not fail in any respect to perform his full duty, but Meyer well says, that it is not the behavior, but the fate of the apostle that is under discussion. Compare Prov. 13 : 5; 1 John 2 : 28. **But** has here its full adversative force, but, on the contrary. **That with all boldness.** 'All' complete, entire. 'Boldness'; that is, of speech, the opposite of the state of one put to shame, who is naturally silent. See 1 John 2 : 28, where boldness and shame are contrasted as here. **As always, so now also Christ shall be magnified.** Instead of being put to shame, and disgraced in any way, he expects now, as always heretofore, to be highly honored, for he can receive no greater honor than to be made the instrument of glorifying his Lord. **In my body**—the theatre on which Christ will display his glory. **Whether by life or by death.** Two alternatives suggested by the last words 'in my body.' Whichever of the two alternatives may come to pass, whether his life be preserved, or destroyed, Christ will be honored,—

[1] The article and pronoun in the Greek belong to both nouns, combining them into a single expression, and justifying the translation and interpretation given above. See Buttmann's "Grammar of the New Testament Greek," p. 100.

21 For to me to live *is* Christ, and to die *is* gain.
22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.

21 For to me to live is Christ, and to die is gain. [1]But
22 if to live in the flesh--*if* [2]this shall bring fruit from my work, then [3]what I shall choose I know not.

1 Or, *But if to live in the flesh* be my lot, *this is the fruit of my work: and what I shall choose I know not*.....2 Gr. *this is for me fruit of work*.....3 Or, *what shall I choose?*

if life is continued, by his apostolic labors, or if he meet a martyr's fate, by his steadfast courage in death. In the latter case, conscious of his great gain, he will die with such unfaltering courage and holy joy, as to reflect honor on his Lord, by revealing his sustaining power in such an hour, so that whatever the result may be, life or death, his boldness and Christ's glory will be made manifest. "He removes ignominy from himself; he ascribes the boldness to himself, the glory to Christ." (Bengel.) The change from the first person in 'I shall be ashamed' to the third person in 'Christ shall be magnified,' shows the apostle's delicate sensitiveness. He shrinks from saying "I shall magnify Christ." Compare similar thoughts in 1 Cor. 6 : 20; 2 Cor. 4 : 10. We have now the full development of that word 'salvation.' (Ver. 19.) This opposition of his enemies will lead only to his good by calling forth earnest prayers in his behalf, which will secure him a larger supply of divine grace, and fulfill his hope of always being made the instrument of Christ's glory, both in life and death.

21. This verse confirms the last words of ver. 20, 'whether by life, or by death.' **To me** is placed first with emphasis; however it may be with others, this is the case *with me.* Life is but another name for Christ; his whole being and activities are his Lord's. "If he traveled, it was on Christ's errand; if he suffered, it was in Christ's service; when he spoke, his theme was Christ; and when he wrote, Christ filled his letters." These words do not mean exactly the same as the "Christ liveth in me" of Gal. 2 : 20. There Christ appears as the source of life, here as the aim and object of life. The truth expressed in Galatians stands related to this as cause to effect. Because Christ lives in him, he could also say, **to me[1] to live is Christ**—that is, *I live for Christ.* **To die is gain,** because he will thereby be brought into a still nearer and more blessed union with his Lord. Paul might with truth have said, to live is Christ, and to die is Christ also, for immediately afterward he describes death as being with Christ, but realizing that death brings a far higher and more perfect union between the believer and his Lord, which such a parallelism would not suggest, he varies the phrase, and says, death is gain, thereby indicating the superiority of death over life from the standpoint of a believer's happiness. An ancient orator said that when life is burdensome death is a gain, and Socrates, in the famous "Apology," declares, that if death should only prove to be a dreamless sleep, it would be a wonderful gain; but how far such utterances fall below this inspired declaration of the apostle! It was not impatience with life that transfigured and glorified death in his eyes. He was not simply weary of life's burdens and anxious to lay them down, he did not welcome death as a cessation of all thought and feeling, but he looked on death as but the door to a new and more glorious existence. Compare 2 Cor. 5 : 1, seq.

22. As this verse is very perplexing, and many different interpretations of it have been given, it may help us to an understanding of its meaning, if we keep the following points in mind. **But** serves to introduce a new consideration. He checks the flow of raptured thought to suggest a consideration that makes him hesitate in his choice between life and death. **If I live in the flesh.** The word 'if' does not in the Greek, as in the English, suggest a kind of uncertainty, as if he were questioning in his own mind whether it were so or not, but it comes nearer to our word "since"; it does not put a problematical case, but a real case forward; what follows is the real state of the case. Compare the same use of the word in Rom. 5 : 17; 6 : 5. Hence he says, 'since living in the flesh is fruit of my work.' But in order to call attention emphatically to that idea of earthly life in contradistinction to the painful death of which he had just spoken so glowingly, he stops and repeats his thought: 'since living in the flesh—since this is for me

[1] Of the two infinitives the first is present, and denotes the state of living; the second is aorist and marks the moment of transition to another world.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

23 But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far

fruit of my work.' The words 'in the flesh' are added to the words 'to live,' because he wishes to fix the attention upon the fact that it is the earthly life he is speaking of. 'Fruit of my work' means fruit that comes from work. For this meaning of 'fruit,' see Rom. 1 : 13. For 'work' as designating the preaching of the gospel, see Acts 13 : 2; 1 Thess. 5 : 13. The meaning then so far is, since earthly life produces fruit from my apostolic labors, brings souls into the kingdom of the Lord. **Yet**—or, *then*. 'Then' introduces the apodosis, or conclusion; if all this be true, if life, and life only, subserves my apostolic work, 'then' comes the difficulty of choice, and **what I shall choose I wot not,** or, *I cannot tell*. 'What'—that is, *which of the two*, death or life. 'Choose,' the Greek verb, has the proper force of the middle voice, *choose for myself*. The words translated 'I wot not' Meyer declares to mean 'I do not make known,' and justifies this interpretation by the fact that everywhere in the New Testament this verb means to make known, to declare, never simply to know. The Revised Version has placed this translation upon the margin. The meaning of the entire verse is then: since earthly life and that alone is the sphere of work, with its blessed fruitage of converted souls, I am so uncertain what to chose, that I refrain from any decision.

Paul was aware that for himself death was gain, and so far as his personal interests were concerned he had no difficulty in choosing, but the blessed results of living cause hesitation and embarrassment. With the two alternatives before him, and in the state of divided feeling they produce, he is so perplexed that he refrains from any choice, not knowing what is best, and preferring to leave it all to the divine disposal. He does not make known even to himself, as Bengel suggests, what he would prefer. But the claims of his work, the needs of the church, gradually assert themselves and take possession of his mind. In such fruit as he can gather by living, there is a gain that outweighs any mere personal considerations; and this fact soon leads him to declare his conviction that he will remain in the body, because his services are so much needed. (Ver. 25.) He is willing to resign the gain for the sake of the fruit. "How hath he both cast out the desire of the present life, and yet thrown no reproach upon it." (Chrysostom.)

23. In this and the next verse, Paul explains more fully the state of uncertainty which he has just described in the words 'what I shall choose,' etc The verb translated 'I am in a strait' signifies to be hemmed in or confined, as in Luke 8 : 45, and is generally associated with the notion of distress, as in Luke 19 : 43; especially in connection with disease, as in Matt. 4 : 24; Luke 4 : 38; Acts 28 : 8. Our Lord uses it also of his own mental distress in Luke 12 : 50. The word serves to express forcibly the intensity of the struggle in Paul's mind.[1] The word **two** refers back to the two alternatives, life and death. Paul's mind is so hemmed in between these two alternatives that he does not know which way to move. Most men would have no trouble in making a quick choice between them. But not so Paul; and, in fact, if he were to choose for his own pleasure, it would be to depart out of this world, that which most men dread more than all the ills of life. **Having a desire to depart**—or, rather, *a desire toward departure*. He does not exactly say, 'having a desire to depart,'[2] as in the Common Version, but declares that his desire is *in that direction*. The verb is a nautical expression, to cast loose from the shore, and is also used of striking tents and breaking up a camp. We have the corresponding noun in 2 Tim. 4 : 6, "the time of my departure is at hand." The verb is found only here and in Luke 12 : 36. **And to be with Christ.** "'To depart' had always been a wish of the saints, but the idea of being with Christ belongs only to the New Testament." (Bengel.) These two ideas must be closely connected. "For death of itself will never be desired, because such a desire is at variance with natural feeling." (Calvin.)

[1] The preposition ἐκ denotes the origin, the source, of his embarrassment.

[2] That would require the genitive of the article τοῦ before the infinitive.

24 Nevertheless to abide in the flesh *is* more needful for you.
25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

24 better; yet to abide in the flesh is more need-
25 ful for your sake. And having this confidence, I know that I shall abide, yea, and abide with you

"Death is not a good, but it is a good after our departure to be with Christ." (Chrysostom.) The immediate connection of these words with 'to depart' shows that Paul did not conceive the intermediate state to be a condition of unconsciousness, but a far higher and more blessed existence than this earthly life, a state of conscious and intimate communion with Christ, beyond anything known on earth, although, as we collect from other passages, it is not the full and perfect fruition of a Christian's joy and reward. In this intermediate state the soul is bodiless (2 Cor. 5:8), and not until the resurrection of the body will our redemption be complete (Rom. 8:23); but, even with this drawback, the state of the Christian between death and the judgment is an advance upon our earthly condition. **Which is far better**—literally, *by far more better*, the original being an emphatic double comparative. Paul could scarcely have said this about the state after death, unless he viewed it as a conscious, active, progressive existence. Who can believe that if he had looked on death as the beginning of a long sleep, he would have had any such struggle to decide the question what to choose! With his active, energetic nature, and his intense desire to glorify his Master, he would undoubtedly have instantly chosen life, with all its ills, were death only a sleep; but death, in his view, will bring him nearer to his Saviour; to die is to be with Christ, and this unspeakable blessing renders him more than willing to go whenever the word of release shall be spoken. Socrates called death a removal to another place ("Apologia," 32), but Paul says it is to be with Christ. How much more glorious the outlook of the Christian apostle than that of the heathen philosopher! The apostle had a positive and most blessed conception of the future world, but how sad, because so uncertain, the closing words of the famous "Apology": "Now it is time to depart—I to die, you to live; and which of us is going to the better destiny is known only to the Deity."

24. In the preceding verse Paul has stated what he conceives to be best for himself; now he declares what is more needful for them. Instead of saying to stay is *better* for you, he changes the form of expression, and says **more needful,** as if his first expression had been "departure is needful for me." His departure was indeed a necessity, in so far as it alone would satisfy his desire for communion with Christ; but his stay on earth is a necessity which springs from the needs of others, and to this the first must give way. "It is more important for me to serve you than to enjoy heaven sooner. Heaven will not fail me." (Bengel.) The verb signifies "to stay on," stronger than the simple verb. (Rom. 16:1.) 'In the flesh' (ἐν τῇ σαρκί); the article is in place as referring to his own individual existence, but above (22), when he speaks of life in the body in a general way, he omits the article (ἐν σαρκί). **For you.** Of course, the Philippians would understand that this was not meant to apply exclusively to them, but included others besides.

25. The knowledge that his stay on earth is a necessity leads to the firm conviction that he is to abide here yet a while. **And having this confidence;** namely, that my remaining is needful. **I know**—not to be taken absolutely, but merely as expressing his conviction. In his address to the Ephesian elders at Miletus, he utters with equal assurance his conviction that he shall see their faces no more (Acts 20:25); yet if the conviction here expressed of his release and return to Philippi was realized, he probably did see their faces again. See 2 Tim. 4:20. But we need not trouble ourselves to harmonize such utterances with the actual facts, for in such matters Paul was left to the same means of knowledge as ourselves. See Acts 20:22. The verb "continue with" differs from the simple verb, which means "to remain." (Herodotus 1, 30; Plato, "Crito" 51 E; "Phaedo," 115 D.) **For your furtherance and joy of faith**—the purpose of his remaining, unfolding the thought contained in the words "more needful for you." (Ver. 24.) This is a part of that 'fruit' (ver. 22), for the sake of which he is willing to live. The word 'faith,' belongs to both 'further-

26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.
27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel:

26 all, for your progress and joy [1]in the faith; that your glorying may abound in Christ Jesus in me
27 through my presence with you again. Only [2]let your manner of life be worthy of the gospel of Christ; that, whether I come and see you or am absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving [3]for the faith of the

1 Or, *of faith*.....2 Gr. *behave as citizens worthily*.....3 Gr. *with*.

ance' and 'joy'; their 'faith' has in it elements both of progress and joy, which his presence among them will promote.

26. This verse contains a still further expansion of the thought 'more needful for you' (ver. 24), bringing out still more clearly the purpose of his remaining. **Rejoicing.** The word means, properly, "matter of boasting" (καύχημα), not act of boasting or glorying (καύχησις), as in Rom. 4 : 2, "whereof to glory." See 1 Cor. 9 : 15; 2 Cor. 1 : 14. This matter of boasting is the possession of the gospel, and their state as Christians. Hence, the idea is that they may obtain a larger and richer increase of that which is their true glory and boast, the possession of the gospel and of the privileges of the Christian life. **In Christ Jesus for me**—better, *in me*, as in Revised Version. The parallelism 'in Christ, in me' is suggestive. They can obtain this increase only in Christ primarily, although it is to be in Paul, secondarily, by means of his renewed activity among them. By his coming again to them he would impart to them an increased measure of that whereof they boasted, but he would do this in the strength of Christ, so that to him must the glory of the work be ascribed.

In these last six verses Paul reveals some of the deepest and holiest aspirations of his soul, and surely nothing gives us a higher idea of his character than to behold him perplexed and uncertain on such a question, whether it were better to die and go to be with Christ, or to live and labor on awhile longer for the sake of increasing that fruit of his labors which he had already gathered so abundantly. It is only a superior spirit that could hesitate to choose between life and death; but even in this hesitation not a trace of self appears. If he thinks of death, it is of Christ he thinks; if he thinks of life, it is of his work he thinks; but in either case the thought of self is wholly forgotten.

1 : 27 - 2 : 11. EXHORTATION TO UNITY, HUMILITY, AND UNSELFISHNESS ENFORCED BY AN APPEAL TO THE EXAMPLE OF CHRIST. —The apostle urges them to be steadfast and united, like a band of Christian athletes (27); and to face their enemies with perfect fearlessness (28), remembering their high calling (29), and his own similar experiences (30).

27. Only—this is all I ask. Compare Gal. 2 : 10; 5 : 13. This exhortation to act worthily of the gospel of Christ involves all the obligations of the Christian life. Compare Eph. 4 : 1, seq. **Let your conversation**—better, *manner of life* (Revised Version). The verb means, primarily, to perform the duties of a citizen; so that the literal translation would be that of the margin of the Revised Version, "Only behave as citizens worthily of the gospel." Paul, however, has no reference to the political duties of the Philippians, but to their religious duties as members of the great commonwealth of heaven. His ordinary word for Christian conduct is 'walk,' but here he changes the figure to indicate more clearly the idea of those mutual duties which they owe each other as members of the heavenly commonwealth. He uses the corresponding noun in 3 : 20, and the verb in his speech before the Sanhedrim (Acts 23 : 1), but not elsewhere. **That whether I come,**[1] etc. Paul's uncertainty as to the future emerges here again. He knows not certainly whether he shall come and see them or not, but hope evidently predominates, as is hinted at in the order of the two alternatives—**come and see you, or else be absent.**

I may hear that ye stand fast. The verb does not itself signify to stand *fast*, but simply to *stand*, the idea of steadfastness

[1] The structure of the sentence in the Greek is intelligible, but inexact, as if the writer had begun in one way and finished in another. He begins as if he were about to say, "whether coming and seeing, or being absent and hearing, I may know of your state"; but before he finishes he changes the construction, as if he had already written, "whether coming I may see," and therefore ends, "or being absent I may hear."

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.
29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

28 gospel; and in nothing affrighted by the adversaries: which is for them an evident token of perdition, but of your salvation, and that from God;
29 because to you it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer

coming from the context. **In one spirit, with one mind** (or, *soul*). The first refers to the higher part of our immaterial nature, that in which the Holy Spirit resides and works; the second refers to the lower part, the seat of the emotions and affections. The Philippians are exhorted to be united in their 'spirit,' in their holiest aspirations and convictions, and in their 'soul,' their affections, and sympathies. Of course, this can only be affected by the Holy Spirit. The words "with one soul" are connected with the following. **Striving together.** A metaphor from the athletic games. That which they are to cooperate for is **the faith of the gospel.** The absence of the connecting article blends these two words into a single idea, gospel faith; that is, the substance of the apostolic teaching. Compare Jude 3. This faith of the gospel is the one thing they must most jealously guard and defend.

28. In nothing terrified by your adversaries. It is not enough to be united in spirit, but they must exhibit an unflinching courage. The original word for 'terrified,' found only here in the New Testament, is very strong, describing, primarily, the terror of a frightened animal. 'Adversaries.' As these were well known to his readers, the apostle does not describe them, so that we are in the dark about them; but as their hostility was similar to that from which Paul himself suffered at Philippi (ver. 30), it is probably some outbreak of the heathen populace to which he has reference. But however numerous or powerful their adversaries are, the Philippians ought to face them fearlessly. All these enemies can do is to scare them, and the Philippians ought not to let them succeed even in this. "He that feareth God need fear none else." **Which**[1]—that is, your fearlessness, referring back not to any single word, but to the idea suggested by the previous admonition. **An evident token of perdition.** Their courage becomes a proof of their enemies' destruction, by clearly revealing the divine source of their own superior strength. These Christians are shown to be helped of God by the wonderful bravery they display. Their enemies are, therefore, fighting against God, and nothing but destruction awaits them. The cowardice of the Philippians would, on the contrary, bring the gospel into contempt and confirm opposers in their hardness and blindness of heart. **But,** on the other hand, this fearlessness is to you a token of **salvation** for the same reason that it is a token of the 'perdition' of their foes, because it reveals God's presence and power. Compare 2 Thess. 1 : 4, seq., where the faith and patience of the Thessalonians are described as a proof of the righteous judgment of God, the result of which would be their salvation. **And that of God.** This fearlessness, which is a token both of their own salvation and of their enemies' destruction, is from God; it is not a natural characteristic, but a divine omen of victory. Calvin beautifully suggests that these words were added, "that the taste of the grace of God may allay the bitterness of the cross."

29. This verse confirms the last words of the preceding verse, 'and that of God.' **For unto you it is given**—literally, *granted as a favor;* that is, by God. It is a proof of the divine favor that you are called into trials where such fearlessness is required. Compare Acts 5 : 4. 'Unto you' is emphatic by position. God has conferred upon *you* this privilege, as he has not upon all other believers. 'Is given'—strictly, *was given*, referring to the time when their Christian life began. **In the behalf of Christ.**[2] It is not an ab-

[1] *Since it is* is the proper force of the pronoun ἥτις. It refers logically to the whole clause, but agrees grammatically with its predicate by a common attraction. (Winer, p. 166. Compare Eph. 3 : 13.)

[2] We have here again, in the Greek, a slightly irregular sentence. Paul began the sentence as if he were about to write, "for to you it was given in behalf of Christ to suffer"; but before he added the words "to suffer" he bethinks him of the necessary antecedent of all sacrifice "faith," and therefore he proceeds "not only to believe on him, but also to suffer for his sake"; so that the phrase "in behalf of Christ," which he had written with the first form of the sentence in mind, is in part superfluous. To make the sentence perfectly regular we should have to strike it out, and put Christ in place of "him" in the next clause.

30 Having the same conflict which ye saw in me, and now hear *to be* in me.

30 in his behalf: having the same conflict which ye saw in me, and now hear to be in me.

CHAPTER II.

IF *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

1 If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the

stract truth, in which they believe and for which they suffer, but the personal Christ. On him they believe, for him they suffer. Suffering for Christ Paul declares to be a special grace, because, when rightly endured, it works out the believer's sanctification. (Rom. 5 : 3, seq.) Paul looks beyond the malice of enemies, and beholds in their efforts the divine favor toward his suffering people. He writes out of his own experience, when he speaks of the double grace of believing and suffering (see 2 Cor. 11 : 23, seq.); and hence, words that from almost any other lips might have seemed bitter irony, became freighted with the strength and comfort that only likeness of experience can impart.

30. The experience of the Philippians is expressly compared with his own. A part of this experience they had only heard of in his letters; but a part of it had passed under their very eyes, when, on his first visit to Philippi, he was scourged and cast into prison, and his feet confined in the stocks. The indignity of this treatment Paul seems never to have forgotten. He speaks with intense indignation about it in his First Epistle to the Thessalonians. (2 : 2.) Compare, also, Acts 16 : 16, seq., where Luke's language seems to reflect the apostle's deep and intense feelings. It is probable that in some similar outbreak of heathen violence, the Philippians had themselves suffered in a like manner, and Paul seems to refer to such an experience in 2 Cor. 8 : 2, where he speaks of the churches of Macedonia having had a "great trial (proof) of affliction." What delicacy of feeling the apostle shows in thus comparing the Philippians with himself, and how naturally the comparison would stimulate them to exhibit the same spirit of patience, courage, and cheerfulness which they had beheld in him! Bengel, on the words "in me," adds the comment, beautifully suggestive of their implied significance, "in me who am not terrified." The unwritten admonition to copy his example, suggested by the twice-repeated "in me," could not fail to speak directly to their hearts.

Ch. 2. CONTINUATION OF THE EXHORTATION WHICH EXTENDS FROM 1 : 27–2 : 11.—The apostle returns from the slight digression in 1 : 28–30 to the topic of the unity of the Philippians, which he urges in a most tender and persuasive manner (1, 2), joining with the plea for unity an appeal also for humility (3) and unselfishness (4), and enforcing his whole admonition by a noble and eloquent description of the example of Jesus Christ (5–11).

1. If there be therefore any consolation (better, *exhortation*) **in Christ.** 'If there be' implies no doubt of the existence of the following motives, but is simply a tender form of appeal to what is well known to exist. The word translated 'consolation' in the Common Version has the general signification of "encouragement," "exhortation," though it is sometimes used in the more limited sense of "comfort," "consolation." Here the context decides for the wider meaning, since the next word conveys specifically the idea of consolation. Compare 1 Cor. 14 : 3. For the corresponding verbs similarly joined together, compare 1 Thess. 2 : 11. This 'exhortation' is in Christ; that is, it is Christian exhortation, a practical manifestation of the life that flows from Christ. **If any comfort of love**—comfort which springs from love as its source. Compare 2 Cor. 1 : 3–7 for a beautiful illustration of this comfort of love. **If any fellowship of the Spirit**—participation in the gifts and graces of the Spirit, the basis of all true unity. Compare 2 Cor. 13 : 14. **If any bowels and mercies**—any tender and affectionate yearnings and compassions. The two words are sometimes joined into a single idea, 'bowels of mercies,' as in Col. 3 : 12; and in Hebrew a single word (רַחֲמִים) combines the meanings of both, kindness, affection (σπλάγ-

2 Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.
3 *Let* nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

2 Spirit, if any tender mercies and compassions, fulfil ye my joy, that ye be of the same mind, having the same love, being of one accord, [1] of one mind;
3 *doing* nothing through faction or through vainglory, but in lowliness of mind each counting other

1 Some ancient authorities read *of the same mind.*

χνα, οἰκτιρμοί)[1] and pity, compassion. This kind and compassionate affection springs from the 'fellowship of the Spirit,' while the 'exhortation in Christ' produces 'comfort of love.' Thus we have in the fourfold division of this verse a reference to unity with Christ, and the spiritual result, and also to unity with the Spirit, and its spiritual result. These considerations are so many arguments why the Philippians should hasten to complete his happiness by a perfect exhibition of unity. The language of his appeal is made unusually tender and impressive by the fourfold repetition of the words 'if any.' "Persuasion herself could not speak more persuasively."

2. Fulfil ye my joy. Compare John 3 : 29. Already the apostle had joy in the state of the Philippian Church, but he wished that joy made full, complete, by their perfect unanimity of spirit. This unanimity he describes by several phrases which vary but slightly from each other. They are to **be likeminded**—that is, to think the same thing, to have **the same love**—and finally, to be **of one accord, of one mind**—with perfect unity of soul to think one thing. The first and last of these three expressions do not differ essentially. In Greek, as in English, both are sometimes joined together, "one and the same thing." But that which adds a new suggestion to the last clause is rather the word translated in Common Version and Revised Version 'being of one accord' (σύμψυχοι). This word should be closely connected with what follows, and the whole translated: *having the same love, with harmony of soul, thinking one thing.* They should not merely direct their minds to the same thoughts, but should do this in complete harmony. They might think about the same thing only to contend and dispute, but Paul wishes them to think harmoniously about it, to dwell upon that view of it on which they are agreed, and if there should be any diversity of opinion, to wait, as he afterward enjoins them (3 : 15), for God's fuller revelations to decide the case. The second of the three clauses adds to the duty of likemindedness that of mutual love, for as Chrysostom says: "There is such a thing as being likeminded, and yet not having love." Their oneness must be of heart and mind both.

3. Let nothing be done through strife or vainglory. Instead of supplying the verb 'let,' as in the Common Version, it is better to carry forward the participle from the last verse, *thinking nothing in the way of strife or of vain glory.* (Winer, p. 587.) The word 'strife' has appeared already (1 : 15); the second word 'vainglory' does not occur elsewhere in the New Testament, though in Gal. 5 : 26 we have the adjective 'vainglorious.' See Revised Version. These two, strife and the spirit of display, destroy unity in the church. "For both diseases he brings forward one remedy—humility." (Calvin.) **But in lowliness of mind.** According to Greek usage the names of the various virtues have the article. Hence, 'lowliness' has the article in the Greek, signifying the virtue of *humility.* The Greek word for 'lowliness' is one of the words which Christianity has coined. The nearest classical Greek word signifies "meanness of spirit." To think lightly of one's self was never a virtue in the eyes of a Greek. It was only justifiable, as Aristotle says, when one had no reason for thinking otherwise. That any one of great powers should be "meek and lowly in heart" never suggested itself to the Greek as possible. In fact, his supreme virtue was high-mindedness, or, as Aristotle puts it, "the

[1] We must call attention to the curious ungrammatical use of τις before the two nouns σπλάγχνα and οἰκτιρμοί. The manuscript evidence is entirely in favor of this reading, but on account of its ungrammatical character most commentators have preferred the reading τινα. There seems, however, no reason why, if τινα were the original reading, it should ever have been changed, while it would have been perfectly natural for some copyist to alter the strange and anomalous τις. Tischendorf says we must preserve the reading τις, unless we prefer to act as grammarians rather than as editors. Alford's explanation of its use seems plausible, that as the two Greek nouns represent a single Hebrew noun רַחֲמִים, they were regarded as expressing but a single idea, and the singular pronoun was used instead of the plural.

4 Look not every man on his own things, but every man also on the things of others.
5 Let this mind be in you, which was also in Christ Jesus:
6 Who, being in the form of God, thought it not robbery to be equal with God:

4 better than himself; not looking each of you to his own things, but each of you also to the things of
5 others. Have this mind in you, which was also in
6 Christ Jesus: who existing in the form of God, counted not the being on an equality with God a

deeming oneself worthy of greatness, because worthy." And Heine reveals this same instinct of human nature in modern times when he speaks contemptuously of the "dog's virtue of humility." The New Testament writers had therefore to coin a word for this Christian grace of humility.

Let each esteem others better than themselves. "That may be done not only outwardly, but by true humility, when a man, through seld-denial, turns his eyes away from his own privileges, and steadily contemplates another's endowments in which he is superior." (Bengel.) Compare Rom. 12:10; Eph. 5:21; 1 Peter 5:5.

4. Look not every man on his own things, but every man also, etc. In the Greek there is no period at the close of ver. 3, but the sentence continues, and is properly translated in the Revised Version "not looking." These words contain a warning against selfishness, following appropriately on the exhortation to 'lowliness,' for pride and selfishness grow out of the same root. In the second clause the word 'also' modifies the exclusiveness of the first assertion, suggesting that some consideration of one's own things must be allowed. The apostle had first said, 'look not upon his own things,' but by this word 'also' he softens his extreme injunction, and allows their own things some regard. Without such a modification his injunction would have passed beyond reasonable limits. (Winer, p. 498.)[1] The words of the apostle (ver. 2-4) seem to intimate that there were those in the Philippian Church who were lacking in the graces of humility and unselfishness. They overestimated their own services and excellencies, and depreciated their brethren. No division in doctrine is here suggested, but the danger —it is perhaps nothing more—of a possible estrangement of heart and the disruption of their previous good fellowship through this excess of pride on the part of some.

5-11. The apostle now enforces his admonition to unity, humility, and unselfishness, by the example of Jesus Christ (5), who did not regard his own prerogatives or position (6), but sacrificed them for the sake of others (7), yea, went to the very depths of humiliation and shame (8), on which account God the Father has most highly exalted him (9), that the whole creation may recognize his glory (10), and own his rule (11).

This passage, the only doctrinal one in our Epistle, is one of the most important in all Paul's writings, and the most complete statement of Christ's exalted rank to be found anywhere outside of the Gospel of John. Its importance justifies and requires a more extended examination.

5. Let this mind be in you (or, *think ye this in yourselves*)—that is, *in your hearts.* Compare Matt. 9:3, 4. **Which was also in Christ Jesus** — literally, *which was also thought in Christ Jesus.* 'Also' refers to the similarity of disposition between Christ and his followers: in you as *also* in Christ. The name Christ Jesus refers to the Saviour in his entire existence, pre-incarnate and incarnate, not that he was ever known by this name until born in the flesh, but Paul could describe him in no other way so clearly as by this well-known historical name. The context shows that the apostle includes Christ's entire existence under this name, and not merely his earthly life, as some have supposed, for ver. 6 evidently refers to his pre-incarnate state, and the incarnate state is not touched upon till ver. 7. John used the word Logos to describe the Saviour previous to his earthly life, but Paul has nowhere used that word.

6. Who, being in the form of God. 'Being' is not the participle of the substantive verb *to be*, but comes from a stronger verb and means *subsisting, existing.* 'Form' (μορφή) is not the same as nature (φύσις οὐσία), but designates in man his external appearance; hence in the Divine Being it must describe what corresponds to our external appearance, that through which the divine presence manifests itself. God, who is a Spirit, reveals himself

[1] The plural, ἕκαστοι, is found nowhere else in the New Testament.

in his glory, which the apostle here calls appropriately the 'form of God.' The 'form of God' is not therefore the Godhead, although as Bengel well observes, "He who existed in the 'form of God,' is God." Paul is led to use this word, because he is thinking of what Christ laid aside. Christ did not and could not lay aside his Godhead, but he did lay aside his divine glory, or form. Compare Col. 1 : 15, "image," and Heb. 1 : 3, "express image."

Thought it not robbery. The word translated 'robbery' in the Common Version, and 'a prize' in the Revised Version, is the chief stumbling block in the interpretation of this passage, and the explanation hinges mainly upon the meaning we give this one word. It is a very rare word in the Greek language, occurring but once in profane literature, and not more than two or three times in ecclesiastical literature, and there probably as an echo of this passage. The determination of its meaning is therefore very difficult. According to grammatical usage, by its termination, it denotes an action, that is, the act of seizing, or seizure. Nouns of the same termination very often, however, are used to express the result of an action, instead of the action itself. In determining, therefore, the meaning of any single word its form is not decisive. Usage alone can decide. When usage fails to clear up the meaning, the context of the passage must be the last resort. If in this case we turn to usage, the evidence is of course very slight, but what there is sustains the meaning suggested by the termination of the word. Plutarch, in his "Morals," uses the word of the custom of seizing or kidnapping children from Crete. Interpreters have generally, however, given the passive meaning to this word on the ground that nouns with a termination, such as generally denote an action, are often used like those with the termination that denote a result. This is undoubtedly often the case, as noted above, but we have no right to assume that *any* noun of the former class may be so used, but must furnish incontestable evidence of some example of such usage, before we are justified in neglecting the obvious significance for a less natural one, especially if the obvious meaning suits the context just as well. Now there is no occasion from the context to alter that significance of this word, which we obtain by observing its form and Plutarch's use of it. Christ, for instance, did not consider his equality with God a robbery or seizure, that is, he did not view his exalted position as a means of seizing to himself the glory and the exaltation which he afterward acquired. Compare 1 Tim. 6 : 5, where Paul speaks of certain ones who supposed godliness to be gain, that is, evidently a *means* of gain. So Christ might have regarded his Godhead as a means of appropriating the glory he now wears. He might have come to earth in all the splendor of Deity, to win the homage of human hearts. But, instead of that, he looked not on his own things —he laid aside his divine glory, and appeared in the form of a servant, and in the way of humiliation and self-denial reached his present elevation. Thus the context admits this meaning of the word, and if that be so, there can be no just reason for assuming an unusual signification for which no example has been cited.

We must, however, admit that this interpretation has few advocates. Meyer proposed it, and has been followed by Alford alone outside of Germany, and by but very few German scholars. The generally accepted interpretation gives to this word the passive meaning of "things seized." Those who assign this meaning reach in general the same result as that proposed above, but naturally and logically their interpretation brings forth a Socinian view of the passage. For if we adopt the passive meaning of the word, then we are taught that Christ did not think equality with God a thing to be seized, hence of course equality with God was not already his own. To obviate this difficulty, the exact meaning of "things seized" is changed to "things retained or held fast," and so the same result is reached as in our interpretation, but by making two arbitrary changes in the significance of the word.

The shade given by the words 'thought not' should not be overlooked. Paul might have said: He did not make equality with God a robbery, but he added the words above quoted to indicate that he did not for one moment even *contemplate* the possibility of such a thing, much less attempt to put it into execution. These words, therefore, answer to the 'look not' of ver. 4. The Philippians are enjoined to renounce the selfish consideration of their own rights, prerogatives, claims, etc., and to enforce this, they are told that Christ

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:
8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

7 thing to be grasped, but emptied himself, taking the form of a [1] servant, [2] being made in the likeness of
8 men; and being found in fashion as a man, he humbled himself, becoming obedient *even* unto death,

1 Or, *bondservant*.....2 Gr. *becoming in.*

allowed no thought of the selfish use of his position to enter his mind.[1]

To be equal with God. This is not essentially different from 'being in the form of God,' but describes the same idea from another side. It describes Christ's existence as an existing in an equal way with God. The adverb equal (ἴσα), not the noun (ἴσος), is used. With the latter Christ's equality of essence would have been referred to, but there is a singular propriety in the use of the adverb instead of the noun, because it was not his equal nature, but his equal mode of existence that he laid aside. Thus Paul has chosen the phrases 'form of God' and 'equal mode of existence' with singular felicity. These and these alone could be held fast, or abandoned. Equality of nature must be permanent.

To sum up now the meaning of this verse: Christ, who in his antemundane state was in 'the form of God,' who was "the image of the invisible God," "the brightness of his glory, and the express image of his person" (Heb. 1:3), did not consider this equality with God a means of seizure, or self-enrichment, did not make use of that form, and manifest that glory, appearing in all the splendor of Deity to win his present state of glory and honor; but, as we are told subsequently, took a very different way, the way of humility and self-abasement.

7. But made himself of no reputation —better, literally, *emptied himself* (Revised Version); that is, of that form, that peculiar manifestation of the divine glory. He not only did not make this form a means of self-glorification, but did the very opposite—renounced all his glorious prerogatives, and became a servant. 'Himself' is emphatic by its position in the Greek, and thus invites attention to the divine subject who disrobed himself. **And took upon him the form of a servant.** The 'and' should be omitted, and the sentence read 'taking,' etc. (Revised Version), showing how the emptying was realized. He put off the form of God, and put on 'the form of a servant'—that is, a servant of God, not of man. 'Form' differs from 'fashion' (ver. 8) by describing what is more essential, 'fashion' referring to what is more external and changeable. The two verbs, formed from these two nouns, are brought into an instructive connection in Rom. 12:2. In ch. 3:21 we have a verb and adjective formed from the two nouns brought together. The taking of a servant's form is now explained: **Being made in the likeness of men.** 'The form of a servant' was 'the likeness of men.' The 'and' of the Common Version is again unnecessary. 'Likeness' differs from both 'form' and 'fashion,' being more subordinate than the former, and less than the latter. He was 'made in the likeness of men,' not that he was not strictly and truly man, but that he was something more, the God-man, the "Word made flesh." "He was not only soul and body, but God and soul and body." (Theodoret.) Compare Rom. 8:3, "in the likeness of sinful flesh," where the phrase suggests similarity and dissimilarity; flesh like our own, but sinless, not sinful flesh.

8. And being found in fashion as a man. Paul now proceeds to describe a deeper depth still in this emptying process, but he first repeats again the idea of Christ's humanity by the words 'being found in fashion as a man,' where we see again how carefully the apostle guards his thought. Christ was found as a man in fashion—that is, in bearing, manner, gestures, speech, dress. In all these respects he was like other men. Yet the thought that he was not merely a man moulds the expression into this peculiar form. Before (ver. 6), Paul used the strongest language concerning Christ's pre-existence, 'subsisting, in the form of God'; here and in ver. 7, with an evident feeling of the peculiar character of Christ's humanity, a humanity wholly unique, he says:

[1] The aorist (ἡγήσατο) refers to the moment when he left heaven, and conceives of him as then putting the thought aside.

'being made in *the likeness* of men,' and 'being found in fashion *as* a man.' The 'and' at the beginning of the verse connects the verbs 'emptied' (ver. 7), and 'humbled' (ver. 8). See Revised Version. To the putting aside of divine powers and prerogatives is now added the further step of humbling himself in that new mode of existence. "The state of emptying gradually becomes deeper." (Bengel.) Had Christ appeared as a second Solomon in all the glory of earthly royalty, he would still have emptied himself of that greater glory which he had with the Father before the world was (John 18 : 5); but he descended through all the ranks of humanity, until he reached the lowest, yea, until he appeared as the vilest, as a criminal, a malefactor. The verb 'humbled' is placed before the pronoun in the Greek, thus reversing the order in ver. 7, because there the glorious subject of the emptying process was to be made prominent; here the wonderful act of humiliation. **And became obedient.** The 'and' is again superfluous. Render 'becoming obedient' (Revised Version)—that is, unto God, not to man. As one who had taken a creature's place and position, the Son must become obedient, and this obedience he rendered in full, although it led to a most shameful death. **Unto death, even the death of the cross.** He was obedient unto the very extremity of obedience, death, although that death came in the most disgraceful form, upon the cross. The cross was a mode of punishment used only for slaves by the Romans, and among the Jews regarded as entailing a curse. (Gal. 3 : 13; Heb. 12 : 2.) The death of Christ is not here considered as an atonement, for that view of it did not come within the scope of the apostle's immediate purpose, but it is viewed solely as an example of perfect obedience. "To live as man was self-surrender; to die as man was self-sacrifice — the deepest of humility, the highest of obedience." Compare Rom. 5 : 19; Heb. 5 : 8; Matt. 26 : 39.

It may be well at this point to give a brief summary of the different interpretations of this important passage. In general two lines of interpretation have been followed. The first class of commentators have understood the whole passage to refer to Christ's earthly life. He, while on earth, did not arrogate to himself divine honors, and did not display fully his divine powers, but concealed his divinity. This view has been advocated by able commentators, among others Neander and Luther. But the interpretation halts in many particulars. Christ on earth was never in the form of God, and if the apostle had wished to express the idea, that he renounced divine honors and concealed his glorious rank, the natural way to have done so with these words would have been: "Who being equal with God thought it not robbery to be in the form of God;" for the 'form' must be the glory that was hidden and suppressed. But this is the very reverse of what the apostle actually says. Again, 'taking the form of a servant' cannot mean Christ's lowly condition, because the following clause plainly describes it as becoming man.

The second class of interpreters recognize a reference to the two states of Christ's existence, the pre-incarnate and the incarnate, in ver. 6, 7, finding the earthly existence first described in ver. 7. But beyond this there are the widest divergencies of opinion on other points. Many, taking the equality with God to be something different from the form of God, declare that Christ did not grasp at this higher position of divine equality, but came to earth and won by obedience that place which he now holds at the Father's side. This interpretation,[1] however, is out of harmony with the context, and is not a correct exegesis of the passage. From the context we see that Paul is teaching humility and unselfishness, and to enforce the lesson he quotes the example of Christ, who, according to this view, did not arrogate Deity or equality with God. But where is the pertinency of the illustration? The Philippians are not to regard their own

[1] The order of words in the Greek is opposed to this view. Had Paul intended to declare that while Christ possessed 'the form of God,' he did not arrogate to himself 'equality with God,' he would naturally have given the place of emphasis to the words 'equal with God.' Being in the form of God he did not think *equality with God* a thing to be seized. The actual emphasis in the text is, however, on the word seizure or robbery, showing that he did not make a *seizure* of his equality with God—that is, did not use it to seize upon the honors he now wears.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:
10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

9 yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name
10 which is above every name; that in the name of Jesus every knee should bow, of *things* in heaven and *things* on earth and [1]*things* under the earth,

1 Or, things *of the world below.*

things—that is, honors, prerogatives, etc.—because Christ did not claim what was *not* his own! Surely there was no particular humility and unselfishness in not seizing upon something that did not belong to him. To have arrogated equality with God when he did not possess it, would have been the height of impious presumption. In order to give us a pertinent illustration, Paul must present Christ as not looking on his own things. A correct exegesis of the passages shows this to be the nature of the illustration; Christ did not look upon his own—that is, his equality with God—but surrendered it, emptying himself and assuming a human form, and so becoming a most impressive example of humility and unselfishness. He might have acted otherwise. He might have arrogated to himself all the honors that he now wears. He might have displayed his godhead and majesty as a means of glorifying himself, but instead of so doing—and herein he becomes a wonderful example for us—he looked not at his own things, dismissed them from his mind, and thought only of the things of others, of humanity and its great needs, and, emptying himself of his divine majesty and glory, he appeared on earth in the lowliest condition of life, a Galilean peasant, companion of illiterate fishermen, friend of publicans and sinners. Thus he thought not of his divine rank as a means of seizure, but drew the world to himself by the "cords of a man," and became the magnet to attract the hearts of all by becoming the world's sacrifice.

9. Paul proceeds now to the subject of the Saviour's exaltation, which includes ver. 9–11. Compare Eph. 1 : 20–23. **Wherefore**—in consequence of this course of humility and obedience. **God hath also**—better, *also God* (Revised Version), the also belonging to all that follows and connecting God's act of exaltation with Christ's act of humiliation. **Highly exalted.** This is one of Paul's peculiarly expressive compounds. "A noble compound verb." (Bengel.) Compounds formed by the preposition for 'over' above (ὑπέρ) are especially frequent in his epistles. See Rom. 5 : 20; 7 : 13; 1 Cor. 12 : 31; 2 Cor. 10 : 14; Eph. 3 : 20, and elsewhere. The exaltation here referred to is Christ's elevation to the right hand of God, his investiture as King of saints, with full power, dominion, and glory. The glory which Christ willingly resigned he has received again with greater fullness than ever. **And given him a name**—in fulfillment of the divine law which Christ himself enunciated. (Luke 14 : 11; 18 : 14.) In place of the name which he bore on earth, a name so often spoken with contempt and scorn, God has given him a most glorious name. This is but another way of saying that God has made him who was once despised most honorable. Many have discussed the question what the name of Christ in his glory might be, but it seems unnecessary to take the words so literally. We have no reason to suppose the Saviour's actual name in heaven to be anything different from his name on earth, but while on earth it was despised, it is now honored and destined to be honored universally. That Jesus still bears his earthly name we are almost forced to conclude from the words which follow in ver. 10.

10. The purpose of the exaltation of Jesus is expressed in this and the following verse; namely, that to him may be paid the profoundest homage of the entire universe. **At the name** should rather be *in the name* (Revised Version). It corresponds precisely in meaning to the "in my name," which Jesus himself makes the condition of acceptable prayer. (John 14 : 13, 14; 15 : 16; 16 : 23, 24, 26.) Our Lord declares that in his name the disciples shall offer their prayers, and Paul simply expands the application of those words to a still wider sphere, and prophesies that in that same name of Jesus the whole creation shall offer its worship. Disciples now acknowledge the high worth of the name of Jesus in their prayers, but Paul carries us on to the more glorious acknowledgment of that name, when the whole universe shall bow its knee in the name of Jesus, that is, on account of what he is.

11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.
12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling:

11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.
12 So then, my beloved, even as ye have always obeyed, not [1] as in my presence only, but now much more in my absence, work out your own salvation

1 Some ancient authorities omit *as*.

With such an interpretation of the passage, there is not the slightest justification of the ritualistic custom of bowing the head when the name of Jesus is spoken. **Every knee should bow** is a figurative description of the act of worship. Compare Rom. 11:4; 14:11; Eph. 3:14. It brings the scene vividly before the imagination, and suggests the vast throng in the natural attitude of adoration. Those who pay this worship are all created beings. The Common Version, and the Revised Version also, translate **things in heaven,** etc.; but though the Greek is ambiguous, the masculine form is undoubtedly in the apostle's mind, and the rendering should be "*of beings in heaven,*" etc. The beings in heaven are the angels, those in or on earth are living men, and those under the earth are the dead.

11. As there will be a universal expression of silent homage in the bowing of the knees, so there will be a universal expression of audible worship in the speaking voices of all created beings. **And that every tongue should confess.** The language is a reminiscence of Isaiah 45:23, which is quoted exactly in Rom. 14:11. Compare Rev. 5:13. **That Jesus Christ is Lord.** This is the exalted honor paid to the Saviour that the whole universe at last acknowledges his lordship. Not all will do this gladly and heartily, but some with love and some with fear; yet all must confess —openly and fully, as the Greek implies—the right of Christ to rule. Even those who have here said, "we will not have this man to reign over us," will then bow their knees in homage, and confess his authority. Observe how this idea of universality is emphasized by the thrice-repeated word 'every.' **To the glory of God the Father.** The exalted position of Christ does not in the least detract from the glory of the Father, but rather enhances it. The honor paid to Christ reflects glory upon the Father whose Son he is. The worship of the Son cannot be separated from the worship of the Father In the beautiful vision of universal worship described in Rev. 5, all creatures are represented as ascribing "blessing and honour and glory and power unto him that sitteth upon the throne, and unto the Lamb, for ever and ever."

12-18. Exhortation to Perfect Obedience in Imitation of this Great Example of Jesus Christ.—The apostle now resumes his exhortation in a form somewhat similar to the beginning of this course of thought in 1:27, urging the Philippians to work out (12) the salvation that has already been inwrought into their souls (13), keeping free from murmurings and dissensions (14), and so honoring God in the midst of a wicked world (15), and rewarding the apostle for his labors (16), who is ready to sacrifice his life, if necessary, for them (17), in which case they are even to rejoice (18).

12. Wherefore—because Christ has given us such an example of obedience. **As ye have always obeyed**—that is, God, not the apostle. In his wise and gracious way, Paul first compliments them on their past obedience, and then exhorts to a still more perfect obedience. **Not as in my presence only, but now much more in my absence.** In this and the following clause the thoughts are crowded and made somewhat obscure. Instead of saying "as ye have always obeyed in my presence, so continue to obey in my absence," the apostle substitutes for the words "continue to obey" the expressive phrase **work out your own salvation with fear and trembling,** transferring the mind instantly and forcibly to the result of such obedience, and then, instead of making a simple contrast between his presence and his absence, he blends with it the suggestion that the obedience should be much more earnest and complete in his absence; they are not to obey as they did in his presence, but 'much more' in his 'absence.' The thoughts are expressed with such brevity as to render the structure somewhat rugged and the exact sense

13 For it is God which worketh in you both to will and to do of *his* good pleasure.
14 Do all things without murmurings and disputings:

13 with fear and trembling; for it is God who worketh in you both to will and to work, for his good pleas-
14 ure. Do all things without murmurings and ques-

uncertain.[1] The obedience is suggested by the thought of Christ's obedience "unto death" (ver. 8), and the working out of salvation corresponds to the glorious reward that he obtained (ver. 9). The Philippians are exhorted to be more faithful and earnest in his absence, because they are now deprived of his help and there is a greater need of personal watchfulness and circumspection. Calvin well says: "It is the part of hypocrites to do well when in the sight of those by whom they wish to be approved, but to indulge in freedoms when removed from observation." What a rare church must that at Philippi have been, that Paul could say of them "as ye have always obeyed." Compare, also, 1 : 5, "from the first day until now." **Work out.** The compound verb expresses the idea of perseverance even to the end. This word gives no support to the notion that we can accomplish our own salvation; for in the next verse we are told that it is God that worketh in you. The believer can only co-operate with God in developing the life that God has first imparted. Without God there would be no beginning, and without him there would be no ending of the work. **Your own salvation.** 'Own' is inserted with emphasis. Each man must work out his *own* salvation. See Winer, p. 151. This should engage their thoughts rather than the vainglorious ambitions and selfish purposes against which he warned them in ver. 3 and 4. As Christ, by his obedience, secured the highest possible glory, so, by their obedience, they will secure their greatest reward, that is, salvation. **With fear and trembling.** These words occur only three times in Paul's epistles, and always in reference to obedience: 1 Cor. 2 : 3; 2 Cor. 7 : 15; Eph. 6 : 5. The fear is not exactly the fear of God, but of the greatness of the task and of the possibility of failure; trembling, the physical accompaniment of fear, is added to give fullness and completeness to the phrase, without suggesting any new thought. They are to exhibit the utmost solicitude lest they may not do enough to make their salvation secure. Compare 1 Cor. 10 : 12; Heb. 2 : 3.

13. For it is God. The apostle now expresses the encouraging motive to such careful obedience. The fact that God is the Author of salvation should encourage us to work out our salvation, for he will surely complete the work that he has begun (1 : 6), and it should produce fear and trembling, lest we displease him by our carelessness and negligence. **That worketh in you.** God begins the work of salvation by working in our hearts, and we carry that work out to its completion when by obedience we yield ourselves up to God. The life must first be implanted, wrought in us, before we can begin to work it out, to unfold and develop it. **To will and to do of his good pleasure.** To God is ascribed both the willing and the doing. This doing is not the same as that already enjoined upon men (ver. 12); that was described as 'working out,' carrying to the end (κατεργάζεσθε), this as 'working in' (ἐνεργεῖν)—the same word by which he has described God's work. God does not work in us the accomplishment of salvation, for that would leave man nothing to do, but he imparts to us the willing, the right choice, and the doing, the moral ability to carry out the dictates of the will. That carrying out is our own work. (Ver. 12.) "We will, but God works in us the willing; we work, but God works in us the working." (Augustine.) The theologians named these two divine operations, preventing and assisting grace. **Of his good pleasure**—rather *for, for the sake of;* that is, to satisfy his benevolent disposition. The reason of God's action is to be found in the promptings of his gracious will. It is "for the sake of his love." (Chrysostom.) Compare 1 Tim. 2 : 4.

14. Do all things. He here indicates the spirit in which the injunction of ver. 12 should be carried out, and recalls the previous admonitions to harmony and unity. (1 : 27; 2 : 2, seq.) 'All' is placed first in the Greek with emphasis. All that you do, do in the spirit of cheer-

[1] The Common Version seems to connect the words "not as in my presence," etc., with the preceding verbs; but the Greek negative would then have been οὐ, not μή. See Winer, p. 476.

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;
16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

15 tionings; that ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom
16 ye are seen as [1]lights in the world, holding forth the word of life: that I may have whereof to glory in the day of Christ, that I did not run in vain

1 Gr. *luminaries.*

ful obedience. "It is better to do nothing than to do it with murmurings." (Chrysostom.) **Without murmurings and disputings.** The first is an onomatopoetic word, like the English word 'murmuring,' and refers to expressed complaints; the second denotes inward questionings. 'Disputings' suggests a rebellion of the thoughts against God, while 'murmurings' may spring merely from a bad state of heart; the first arise from a lack of faith, the second from a lack of love. There is no doubt allusion here to the conduct of the children of Israel in the wilderness, whose murmurings at that time became proverbial. (1 Cor. 10:10.) "The slave murmurs, but what son will murmur who, while about his father's work, works also for himself." (Chrysostom.)

15. The apostle here describes the high mark they are to aim at. **That ye may be** (rather, *become*)—indicating growth, development. **Blameless and harmless.** Compare in 1:10 the twofold description of moral righteousness, 'pure and without offence.' 'Blameless' refers to their character in the judgment of others; 'harmless'—literally, *unmixed, pure*—to their intrinsic worth. Our Saviour uses this word 'harmless'—that is, pure, sincere—in his description of what his followers should be. (Matt. 10:16.) **The sons of God.** Omit 'the,' and translate *children of God.* (Revised Version.) It is an emphatic summing up of the character expressed in the two previous words. **Without rebuke** (or, *blemish*). They are not only to be children of God, but such as are without spot or blemish. **In the midst,** etc. In direct and marked contrast with this character, which they should exhibit, Paul describes the nature of their moral environment. Compare Gal. 1:4, "this present evil world." Christians are in the midst **of a crooked and perverse nation** (or, *generation*, Revised Version). 'Nation' is not a correct translation. Of the two adjectives the second, 'perverse,' or 'distorted,' 'twisted,' is stronger than the first, which means simply 'crooked.' These words recall the characteristic descriptions of Israel in the wilderness, especially Deut. 32:5, on which the apostle's mind seems to have been dwelling throughout this exhortation. Compare also Luke 9:41. Because the world is so 'crooked' and 'perverse' Christians ought all the more earnestly to exhibit the character of true children of God, a character that is above reproach before the tribunal either of the world or of the individual conscience, and in which no blemish can be discovered even by this corrupt generation, which is always so ready to carp at God's people, and so perverse and unreasonable in all its criticism. **Among whom** refers logically back to the individuals composing the 'generation,' though it has no grammatical antecedent. See Winer, p. 141; Buttman, p 282. **Ye shine** (or, *appear*). 'Shine' would require the active voice. **As lights** (or, *luminaries*, margin of Revised Version)—in allusion, not to candles or lamps, but to the great luminaries of the heavens. **In the world** should be closely connected with the preceding noun, 'luminaries,' describing their position in the physical world, not with the verb 'appear,' referring to the Christian's position in the moral world. "Christ is light, and they are luminaries." For the world (κόσμος), without the article, see Winer, p. 123.

16. Holding forth the word of life. Their office as light givers will be fulfilled when they 'hold forth the word of life,' which is moral and spiritual light to the world. Meyer translates "possessing the word of life," and claims that while the rendering 'holding forth' is linguistically correct, it is not in harmony with the figure of luminaries. The objection, however, seems somewhat forced. The apostle's mind was probably more occupied with the real nature of their work than with the figurative representation of it just given, and so he used the word 'holding forth,' rather than some word which would more exactly continue the previous imagery. Christ is properly the word of life

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.
18 For the same cause also do ye joy, and rejoice with me.

17 neither labour in vain. Yea, and if I am [1] offered upon the sacrifice and service of your faith, I joy,
18 and rejoice with you all; and in the same manner do ye also joy, and rejoice with me.

1 Gr. *poured out as a drink-offering.*

(see 1 John 1 : 1), but the gospel is here meant, as that which reveals Christ. The expression occurs nowhere else in Paul's writings. **That I may rejoice** (rather, *for my boasting*). In 1 : 26 Paul speaks of their boasting being in him, now of his boasting being in them. Compare 2 Cor. 1 : 14. This boasting is only an indirect object which they should have in view. The primary object is, of course, the glory of God and the welfare of men. Since, however, personal appeals from one beloved affect us more sometimes than higher inducements, Paul here urges this personal consideration upon the Philippians. **In** (*against*) **the day of Christ**—laid up, as it were, against that day. **That I have not run in vain**—which will be made evident on that day by the excellent character of his Philippian converts. (1 Thess. 2 : 19, 20.) **Neither laboured in vain.** The familiar metaphor of a foot-race, appearing in the first verb 'run,' now gives place to a literal description. Paul was "in labours" often. (2 Cor. 6 : 5; 11 : 23.)

17. Yea, and if I be offered, etc. The personal reference in the last verse leads him to add an expression of his willingness to do even more for them than he has ever done. He is willing, if necessary, to become a martyr for their sakes. "This is to teach the gospel from the heart, when we are prepared with our own blood to sanction what we teach." (Calvin.) This martyrdom he conceives of under the figure of a priest slain while he is offering sacrifice. The victim upon the altar is the faith of the Philippians, which Paul, the ministering priest, is engaged in offering up to God when he is slain and his blood is poured out—a most holy and precious libation. **In**—that is, *in the act of*—**the sacrifice and service of your faith.** In speaking of himself as being "poured out" (see margin of Revised Version), there is an evident allusion to the pouring out of oblations of wine in sacrificing. According to the Jewish custom, such wine offerings were poured out at the side of the altar, but Paul in writing to converted heathens has probably in mind the heathen custom in which the wine was poured upon the victim. Whether it be a mere coincidence, or something higher, Paul has nevertheless here foreshadowed not only the fact of his subsequent martyrdom, but the manner of it—by the sword.[1] **I joy,** —even if this should be the case,—**and rejoice with you all.** Some contend for the meaning "congratulate," in the second verb. Meyer especially insists on this meaning, on the ground that he could not urge them to rejoice in ver. 18 if he had already spoken of rejoicing with them. But why not, if he realizes that the statement was a startling one? Why may he not repeat, in the form of an injunction, what he had already stated as a fact? Such martyrdom would be a cause of joy to him, but he suggests that the church also will be gainers as well as himself, for, as was well said later, "the blood of the martyrs is the seed of the church." But realizing how startling the suggestion that he rejoices with them, the apostle now adds the following injunction:

18. For the same cause also do ye joy—and at the same time remember that in so doing you are only sharing a joy I have already—**and rejoice with me.**[2]

If their faith and his blood are mingled together on the altar, their joy and his should be blended over the common sacrifice. Paul throughout this Epistle strives to impress upon his readers how light a thing he considered it to be to offer his life for the sake of the gospel.

[1] The form of the hypothesis in the Greek suggests the probability of the supposition. His death seems to him by no means a remote contingency; καὶ εἰ would suggest the latter notion. Kühner §340, 7; Winer, p. 444. The present tense (σπένδομαι) indicates the nearness of the danger. In 2 Tim. 4 : 6, where he is anticipating immediate death, he uses the same tense of this verb. The two nouns, θυσίᾳ and λειτουργίᾳ, have but a single article to show that they form a single conception. Hence, the first is the act of sacrificing (Herodotus 4, 60; 8, 99), not the victim, and the second is added to describe the priestly service which accompanied the sacrifice. The preceding preposition signifies 'in,' if θυσίᾳ be interpreted as an action; 'upon,' if it be taken to mean victim.

[2] The pronoun (αὐτὸ) is accusative after the verb and denotes cause, not manner, as in the Revised Version.

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort when I know your state.
20 For I have no man likeminded, who will naturally care for your state.
21 For all seek their own, not the things which are Jesus Christ's.

19 But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good com-
20 fort, when I know your state. For I have no man likeminded, who will care [1] truly for your state.
21 For they all seek their own, not the things of Jesus

1 Gr. *genuinely.*

"The death of the just is no subject for tears, but for joy. If they rejoice, we should rejoice with them. For it is misplaced for us to weep while they rejoice." (Chrysostom.)

19-24. The Apostle's Purpose to Send Timothy.—The apostle declares his purpose of sending Timothy (19), whose character he most highly eulogizes (20), in contrast with his fellow-laborers (21), appealing at the same time to the knowledge which the Philippians had of him (22); and after reiterating his intention to send him (23), he expresses a hope of soon coming himself (24).

19. But (δέ). Paul now passes to the new topic of his assistants and messengers, speaking first of Timothy. The connection with the foregoing is as follows: In ver. 17 and 18 he had spoken of the possibility of his death, which his language suggests as probable; but that conviction now, as elsewhere in this Epistle, seems to yield at once to the opposite expectation of a speedy release, or at least of such an improvement in his affairs that he can dispense with Timothy's presence and services.

I trust, rather, *hope.* (Revised Version.) The verb in the Greek has an emphatic position in the sentence. He hopes, notwithstanding his exposure to death, to be delivered, and to be able to send Timothy whom he could not have spared in case he had been condemned to die. **In the Lord Jesus.** See above, 1 : 4, and below, ver. 24. These words are perfectly natural to the great apostle, who could not even hope for anything except in complete submission to the Lord's will. It was in the Lord he hoped, as in the Lord his whole life moved. **Shortly**—that is, as soon as he learns what disposition is to be made of his case (see ver. 23), which he here intimates will be very soon. **To send Timothy unto you,** etc.[1]

The purpose of this mission of Timothy was to inform Paul more fully about the condition of the Philippian Church, but with his customary delicacy he indicates his confidence in them by his expectation of comfort from Timothy's report. **That I also may be of good comfort.** The verb here used is found nowhere else in the New Testament, and rarely anywhere. The imperative is sometimes found on sepulchres in the sense of "farewell." **Also.** The Philippians will be comforted by hearing from him, and he expects *also* to be comforted by news from them.

20. The reason why he selects Timothy. **Like-minded**—that is, with Timothy, not with Paul, as many commentators explain it. He naturally compares Timothy with the rest of his assistants, and says: "I have no one like him." The other comparison seems unnatural and egotistic, though Meyer thinks the apostle could not recommend him better. **Who** (ὅστις), signifies "of such a character that," and what follows shows wherein Timothy differs so remarkably from all the rest. **Will naturally** (γνησίως)—that is, by a certain natural instinct. Demosthenes uses the same word of a genuine son in opposition to an adopted son, and uses the adverb here employed to signify an inherited and instinctive manner. Hence the apostle intimates that Timothy's interest will not be forced or feigned, but spontaneous and natural. **Care**—that is, with anxious solicitude. Our Saviour uses this word when he forbids thought of the morrow. See Matt. 6 : 34. Timothy must have been a more than ordinary character to have won such high praise from a man like Paul, whose regard and affection continued unabated to the end of his life.

21. In contrast with this beautiful character of Timothy the apostle describes the selfishness of the rest. **For all seek their own.** "It was a very keen sense by which Paul perceived this." (Bengel.) So severe has this censure seemed, that many have attempted to soften it by weakening the force of the words

[1] The dative (ὑμῖν) is a peculiar but not unclassical usage, implying that the mission was for their benefit; the ordinary construction would be πρὸς ὑμᾶς. See ver. 25.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.
23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.
24 But I trust in the Lord that I also myself shall come shortly.

22 Christ. But ye know the proof of him, that, as a child *serveth* a father, *so* he served with me in
23 furtherance of the gospel. Him therefore I hope to send forthwith, so soon as I shall see how it will go
24 with me: but I trust in the Lord that I myself also

to "almost all," but this is not permissible. The only modification allowable, springs not from the language, but from a consideration of the fact, that only those available for such a mission, not the entire Roman brotherhood, can be here alluded to, and that, with the exception of Timothy, none of the apostle's well-known friends and associates appear to have been in Rome at this time. This certainly seems evident from the absence of any such greetings from individuals at the close of the Epistle as Paul was accustomed to send. It is of course impossible to tell on whom the apostle's censure rested, but probably Demas was a representative of the class. How different a picture of the apostolic church these few words give us, from that almost perfect vision which floats before our imagination, when the primitive church is mentioned! Judged by such hints as these from the writings of Paul, —the most charitable of critics,—the apostolic church was not only not the ideal church many imagine it to have been, but far inferior to the churches in modern times. How sorely Paul's heart was tried by the fickleness and worldliness of co-laborers, appears most clearly in an epistle, written at a later date, the Second to Timothy.

22. The Philippians from their own knowledge are able to substantiate Paul's good opinion of Timothy, for they **know the proof of him,** or rather his approved character. Compare 2 Cor. 2 : 9; 9 : 13. "Rare praise." (Bengel.) Timothy had been present at Philippi twice in Paul's company. (Acts 16 : 1, 3, compared with 19 : 22; 20 : 4.) He may also have been there at other times, as Paul was accustomed to send him upon special embassies to the churches. See 1 Cor. 4 : 17; 16 : 10. At any rate, he seems to have been personally well known to the church there.

The following sentence contains the substance of their personal experience with Timothy; he had assisted Paul **as a son with a father.** In writing this thought the apostle begins as if he were about to say, as a son serves a father he has served me, but his nice sense of propriety restrains him from speaking of any one serving himself, and so he changes the construction and says, **he hath served with me.**[1]

This service had been rendered **in the gospel**—or, as in Revised Version, "in furtherance of the gospel."

23. Him therefore. The pronoun is put first with emphasis; this one, being such, I hope to send. In ver. 19, where the hope was the chief thought in his mind, we have the verb first. **So soon as I shall see.** The verb means see from a distance, hence to see forward to the end. Compare Heb. 12 : 2. As soon as Paul sees clearly how it will go with him (literally, *the things concerning me*) he will send Timothy. To what special matters he alludes is uncertain, but it is evident that he was looking for some immediate change in his condition, for better or for worse. The Common Version translates the adverb *presently*, but it is rather *immediately*, or, *forthwith* (Revised Version), indicating a nearer point of time, while "shortly," in the next verse points forward to a more distant, though still near future. He will send Timothy immediately and come himself soon.

24. But I trust in the Lord that I also shall come shortly. His expectation of soon coming himself is like his hope of sending Timothy 'in the Lord.' Compare James 4 : 15. We observe the same wavering and uncertainty about his future as in 1 : 22, seq.: but here, as there, hope of release predominates. Compare Philem. 22, where he expresses a more assured expectation of freedom Whether this expectation was realized or not cannot be satisfactorily determined, but the intimations of the pastoral epistles, as well as the unvarying testimony of tradition, are all in favor of the view that his hope was fulfilled.

25-30. INFORMATION CONCERNING HIS

[1] The dative is due to this first construction which was in the apostle's mind, and depends on the verb (δουλεύει) understood.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow soldier, but your messenger, and he that ministered to my wants.
26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.
27 For indeed he was sick nigh unto death: but God

25 shall come shortly. But I counted it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your [1] messenger and
26 minister to my need; since he longed [2] after you all, and was sore troubled, because ye had heard that he
27 was sick: for indeed he was sick nigh unto death:

1 Gr. *apostle*.....2 Many ancient authorities read *to see you all.*

Present Messenger, Epaphroditus. — The apostle thinks it necessary to send Epaphroditus (25), on account of that disciple's homesickness (26), who had but just recovered from an almost fatal illness (27). Hence, the apostle makes haste to send him (28), urging the Philippians, at the same time, to receive him with all joy (29), because he had risked his very life for the work of Christ (30).

25. Notwithstanding the probability that Timothy, and even he himself, will soon visit them, **I supposed**[1] **it necessary to send to you Epaphroditus**—that is, at present, for the reason explained in ver. 26–28. He was very likely a resident of Philippi (there is no reason to identify him with the Epaphras of Col. 1 : 7; 4 : 12, who was a Colossian Christian), and is supposed by some to have been the pastor of the church. Paul evinces his high regard for him by the manner in which he refers to him. He calls him his brother, fellow-worker, and fellow-soldier, in which description we observe a climax; he shares the same relationship, toils, dangers; he is also the Philippians' 'messenger' and 'minister' to the apostle. The first of these last two epithets is used in its etymological significance, "one sent." Compare 2 Cor. 8 : 23. There is no allusion to his "apostleship" in any sense. He is also the 'minister' to the apostle's needs by bringing a contribution from the Philippians to him. See 4 : 18. The simple verb in the Greek "to send" is used in the sense of the compound to send back, a common usage. If, however, as Bengel conjectures, Epaphroditus had been sent to stay with the apostle, the simple form would be the more appropriate; as his companion, he simply sends him.

26. The reason for his sending Epaphroditus was chiefly his homesickness. **For he longed**—*is longing.* Epistolary imperfect. See on ver. 25.[2] In this longing "something of nature may have been mingled, but when grace prevails all things are estimated by love." (Bengel.) **And was** (*is*) **full of heaviness.** Suidas defines this verb as signifying "to be exceedingly sorrowful." Others make the meaning to be "foreign" (from α and δῆμος), and hence "homeless," "wretched." In either case it is a strong word, expressive of great distress of mind, and is used by Matthew to describe our Lord's agony in the garden. (Matt. 26 : 37.) **Because that ye had** (or, *have*) **heard.** In some way unknown to us, Epaphroditus had heard that the news of his sickness had reached Philippi, and probably, also, that the Philippians were much distressed about him; and this information had produced a deep feeling of homesickness, a feeling so intense that the apostle describes it as a condition of mental wretchedness. In the very words of this description we realize the tenderness of the apostle's sympathy with the homesick disciple.

27. The report the Philippians had received was true, **for**[3] **indeed he was sick.** The sickness had been well nigh fatal, but God had restored him, showing mercy not to him alone, but to Paul also, whose heart would

[1] The tense of the principal verb in this and ver. 26 and 28 is aorist, but probably refers to the very time when Paul was writing, and, therefore, according to English usage, should be translated as present. In letters, the Greek custom was to assume the standpoint of the receiver, and to put the writer's present thoughts and purposes into a past tense. We should, however, say, "I think it necessary," "he is longing after you all and is full of heaviness," etc. See Winer, p. 278; Goodwin's "Greek Moods and Tenses," § 17, note 5. The tenses in these verses we suppose to be epistolary aorist and imperfect, in accordance with the very probable conjecture that Epaphroditus was the bearer of this Epistle.

[2] The Greek participle and the copula are more expressive than the finite verb, just as "is longing" in English pictures the condition better than the simple "longs." See Winer, p. 348.

[3] The words καὶ γὰρ express a strong confirmation; they imply a suppressed thought: and (the information received was true) for, etc. See Hadley's "Greek Grammar," 870 a. d.

had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.
28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.
29 Receive him therefore in the Lord with all gladness; and hold such in reputation:
30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon
28 sorrow. I have sent him therefore the more diligently, that, when ye see him again, ye may re-
29 joice, and that I may be the less sorrowful. Receive him therefore in the Lord with all joy: and hold such
30 in honour; because for the work of [1] Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me.

1 Many ancient authorities read *the Lord*.

have been weighed down by **sorrow upon sorrow** had he been taken away. To the sorrow of his own imprisonment and sufferings would have been added the greater sorrow of the loss of his dear friend. How beautifully the apostle describes the blessing of Epaphroditus's recovery as God's mercy to himself! "He does not boast of stoical apathy, as if he had been insensible and exempt from human affections." (Calvin.) This whole passage shows that the apostolic gift of miraculous power was not one to be used at any time. Such power was "the sign of an apostle" (2 Cor. 12:12), and was probably only used as an attestation of their divine mission. Some divine intimation was undoubtedly given when its use was permitted. In all other cases, the apostles were relegated to the same resource as other Christians; namely, the throne of God, where they could bring their burdens and cast them on the Lord (Ps. 55:22) in prayer, and hope for the same sustaining grace that is granted to all believers.

28. I sent (*send*)—epistolary aorist. See on ver. 25. **Therefore**—on account of his state of mind. **The more carefully**—rather, *speedily;* that is, than I should otherwise have done. See Winer, p. 243. In the last part of this verse we have another exquisite phrase, flowing right from the apostle's heart, **that ye may rejoice, and I be the less sorrowful.** Paul could not use the word 'rejoice' of himself in these circumstances, for his heart was naturally sad at parting with his companion, but he would at least be less sorrowful, as he thought of the joy of the greeting in Philippi between these beloved friends.[1]

29. Receive him therefore—that is, in accordance with my purpose in sending him, of making you glad. As Paul has intended to increase their joy, they should welcome him **with all gladness** (*joy*), and also **in the Lord**—that is, with a truly Christian greeting (compare Rom. 16:2); **and hold such in reputation**—or, *honor*. The apostle glances aside at the whole brotherhood of Christian workers, and bespeaks for them the regard of the Philippians; at the same time, his wider reference is but the glance of his eye, as it were; for he continues in the next verse to speak of the great merits of Epaphroditus and his high deserts.

30. The sickness of Epaphroditus had been incurred in the way of duty. Paul does not tell us definitely either the cause or character of this sickness; he simply informs us that it was contracted while engaged in the Lord's service. It seems most probable that he had brought it upon himself on the journey to Rome by his anxious desire to reach the apostle rather than by his attendance upon the apostle in his imprisonment. It hardly comports with what we know of Paul's generous regard for the health and comfort of others to suppose that he would suffer Epaphroditus to receive an injury by over-exertion in attendance upon himself. **Not regarding his life.** The exact reading of the original is here uncertain. The manuscripts give us two words, both of them peculiar: "lightly regarding" (παραβουλευσάμενος), and "staking," "hazarding" (παραβολευσάμενος). As the former has the more familiar sound, being a compound of a common verb, it is more likely to have been substituted for the latter by some copyist than the reverse. Besides, the latter is better attested, being found in the best manuscripts.[2]

[1] In accordance with Paul's rule of placing πάλιν either before the verb or immediately after it, the translation should be "that when ye see him, ye may rejoice again," rather than as in the Common and the Revised Versions, "when ye see him again," etc.

[2] The verb from which this participle comes occurs nowhere else, but is evidently derived from παράβολος "staking," "risking," and means "to stake," "to hazard," just as περπερεύεσθαι from πέρπερος, "boasting," "bragging," means "to boast," "to brag."

CHAPTER III.

FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grevious, but for you *it is* safe.

1 Finally, my brethren, [1] rejoice in the Lord. To write the same things to you, to me indeed is not

1 Or, *farewell.*

Epaphroditus is represented as staking his life as a gambler stakes his money. In using this word Paul did not probably intend to convey any reproach, but only to mark his utter intrepidity and unselfishness. He had, with an almost recklessness of holy zeal, risked his very life for the work of Christ, and the prominent mention of this purpose of his devotion relieves the apostle's language of any appearance of the censure that might lie in the word he uses. In after times certain brotherhoods, who nursed the sick and buried the dead, were called *parabolani*, a name doubtless derived from this very passage. **To supply your lack of service toward me.** The apostle has told us that Epaphroditus fell sick while engaged in the work of Christ, and now he defines more particularly the special task on which he was bent—that is, supplying the Philippians' lack of service toward himself. The original does not contain the slight tinge of reproach to the church which the English version seems to convey, but suggests rather a graceful compliment both to Epaphroditus and to the Philippians. Epaphroditus, he says, sought to supply the lack of you in the service rendered me.[1] Luther's version well expresses the sense: "that he might serve me in your stead." How delicately he suggests that the absence of the Philippians was a sort of flaw in the gift, which their presence would have made perfect, but which their messenger exerted himself most zealously to supply. With such zeal and even recklessness did he enter into the spirit of the church in their heartfelt contribution, that he exposed his life to utmost danger, and by this noble unselfishness made up, as it were, for the lack of the personal ministrations of the Philippians in bringing and presenting their gift. The compound verb is appropriately and even elegantly chosen, as it hints that the vacuum was only partial, while the simple verb would have suggested an entire vacuum. Epaphroditus filled up this partial lack, until the whole transaction was complete. Erasmus well defines the meaning of the compound verb as "to fill by addition what was lacking to perfect fullness." Compare 1 Cor. 16 : 17; 2 Cor. 11 : 9; Gal. 6 : 2; Col. 1 : 24. Menken well says of the mission of Epaphroditus: "It was not a trifling act for a Christian, one of a sect everywhere spoken against, everywhere hated and oppressed, which found no protection under Jewish or Gentile rule, to travel from Philippi to Rome, in order to carry aid to a Christian teacher, an apostle, yea, the hated and now imprisoned Paul, over whose approaching death his enemies were already rejoicing, and take his stand publicly before the world, by the side of this man, and say, 'I am his friend."

Ch. 3 : 1-16. Warning Against False Teachers Enforced by a Reference to His Own Example.—Apparently about to bring his Epistle to a close (1), Paul is led, by some unknown occasion of thought or suggestion, to utter an indignant warning against false teachers (2), which serves to introduce the contrast of his own example (3). After a rapid sketch of his superior claims from a Judaistic and legal point of view (4–6), he declares his utter renunciation of all such claims (7, 8), and his entire reliance on Christ (9, 10), together with his humble striving after perfection (12–14), and urges his readers to imitate his example and to walk in unity (16).

1. Finally. In Paul's writings this word generally indicates the near close of an Epistle, and serves to introduce an additional exhortation, warning, encouragement, etc. See ch. 4 : 8; Eph. 6 : 10; 2 Cor. 13 : 11; 2 Thess. 3 : 1. Sometimes the concluding portion is considerably prolonged, as in First Thessalonians, where it occupies two chapters. The use of this word would seem to indicate that Paul was about to bring his letter to a close,

[1] According to the interpretation given above, the personal pronoun ὑμῶν belongs only to the noun ὑστέρημα. "lack of you," while the following genitive denotes in what respect: "in respect to the service rendered me." See Winer, p. 191.

2 Beware of dogs, beware of evil workers, beware of the concision.

2 irksome, but for you it is safe. Beware of the dogs, beware of the evil workers, beware of the concision;

and the remarks about Timothy and Epaphroditus in the last chapter point in the same direction, for it was Paul's custom to refer to his fellow-laborers at the end of his Epistles; but the abrupt change of tone in ver. 2 suggests that he was diverted from that purpose. The mere length of the concluding portion would not necessarily indicate a change of plan, but the difference of manner is so great, with no ostensible cause for it, as to lead us to adopt the explanation that he met with some kind of interruption, after which he took up an entirely new train of thought. It would appear as if the apostle when he wrote 'finally' was about to utter those general exhortations and concluding messages which occupy 4 : 4-23, since he begins with the injunction 'rejoice,' found in 4 : 4, and all between seems like a lengthy digression. **Rejoice.** This joy is to be **in the Lord,** not the joy of worldlings, but "spiritual gladness." (Theodoret.) How constantly this suggestive phrase drops from the pen of the apostle! 'In the Lord' his whole life and thought moved, as in their proper sphere. Joy in the Lord is one of the fruits of the Spirit. (Gal. 6 : 22; compare Rom. 14 : 17; 1 Thess. 1 : 6.) **To write the same things.** Much controversy has arisen over the exact reference of these words, and a perfectly satisfactory decision seems unattainable. The simplest solution is to refer them to the preceding words, 'rejoice in the Lord,' but why should he say, **for you it is safe,** to have such an injunction continually repeated? That word 'safe' evidently implies a reference to warning rather than encouraging words. Besides, the exhortation is not repeated, for it has not appeared before in this Epistle. If then we refer this apology to the following words, in what way are they repeated? They also have not appeared before in this Epistle. They must then have occurred in his oral instructions, in his communications by means of messengers, or in some other letter. But in the first two cases he would not have said 'to write the same things,' for he had not written them before; but he would either have used some word including both oral and written forms of communication, as "to repeat, to advise," or in some other way have suggested such a reference. Certainly the words, as they stand, indicate that he had *written* these things before somewhere, and hence we are driven to the supposition of some written communication to the Philippians, no longer in existence. There seems in the minds of many a strong aversion against believing that any written words of an apostle could have been lost; but what of the letter to the Laodiceans? Is it hard to believe that Paul wrote more than once to a church so well beloved as that at Philippi, which had again and again contributed to his necessities? To set this conclusion almost beyond doubt, we have in the Epistle of Polycarp to the Philippians a reference to the letters (plural) which the Apostle Paul wrote them. (3 : 2, and Zahn's Note.) Admitting then the reference to such a previous written communication, we must suppose that Paul had therein warned the Philippians against false teachers. Something now calls his attention at this point to the insidious efforts of those false teachers to corrupt his disciples and destroy his teachings, and he bursts out into a vehement warning against them, prefixing first as an apology the statement that he is willing to write, and they need to hear the same things. "Men are dull to conceive, hard to believe, apt to forget, slow to practice heavenly truths, and had therefore great need to have them much pressed and often inculcated." (Trapp.) With this interpretation we must suppose a longer or shorter pause between the two sentences in this verse, after which the apostle proceeds in an entirely different strain. Another notable example of such an entire change of manner is found in the concluding portion of Second Corinthians, commencing at chapter 10.

2. The abruptness with which these warnings are introduced and their peculiar form, gives plausibility to Meyer's view, that they are couched in the very same words previously employed. **Beware**[1]—rather, *behold.* Compare Mark 4 : 24; 1 Cor. 1 : 26; 10 : 18; 2 John 8. This meaning, however, involves the other:

[1] 'Beware' would require the proposition ἀπό after the verb. See Mark 8 : 15; 12 : 38.

"see and you will beware." (Bengel.) It is thrice repeated in the intensity of his feeling, "like three peals of a trumpet." **Of** (*the*[1]) **dogs.** (Revised Version.)

Some commentators have tried to distinguish three classes of opponents in this threefold description, but we are rather to see three different designations of the same hostile party, describing them according to their character, activity, and creed. They are "Jews, who preach at the same time both Christianity and Judaism, corrupting the gospel." (Chrysostom.) First, we have their character indicated by the contemptuous term 'dogs.' The dog is not the friend and companion of man in the Orient, as he is among Western nations. There he is an object of utter contempt. He roams the streets, without a home or master, lives on vile refuse, quarrels with other curs, and snaps viciously at every passer-by. Hence in all Oriental literature and language 'dog' is a most opprobious epithet. The Mohammedans at this day apply it to Christians; the ancient Jews applied it to all Gentiles; while the Greek also used the word contemptuously, though not applying it to any special nation or religion. A hint of an occasionally different and higher view of the dog is afforded in the story of Ulysses' dog Argos. (Odyssey 17, 290, seq. Compare also Æschylus "Agamemnon" 590.) By the term 'dog' the Jews meant to suggest the idea of impurity, and hence applied it to all foreigners, who were at least ceremonially impure and profane. (Deut. 23:18; Matt. 15:26.) In the mouth of a Greek the word symbolized "impudence." Paul now retorts upon these Jewish teachers the very word of reproach they were accustomed to hurl at the Gentiles. "They are now called dogs, who are unwilling to be the Israel of God." (Bengel.) To the foregoing figurative description of their character, he now adds a literal description of their activity. **Evil workers.** Compare 2 Cor. 11:13. The well-known Jewish zeal and activity (Rom. 10:2) characterized this dangerous party in the Christian Church, and the results of this activity were as bad as that of the Pharisees, who compassed sea and land to make one proselyte; and made him twofold more a son of hell than themselves. (Matt. 23:15.) They were 'evil workers,' for they were working against God. "They work, but for a bad end, and a work that is much worse than idleness, for they tear up the foundations that have been well laid." (Chrysostom.) Lastly, he styles them **the concision,** in contemptuous allusion to their peculiar pride and boast. They boasted of their circumcision, but Paul would not allow them this noble term, and so by a sarcastic paranomasia he describes them as the concision, the mutilation. ("curti Judaei," "Hor. Sat." 1, 9, 70.) The corresponding verb is used by the Septuagint to describe such cuttings and mutilations as were forbidden by the Mosaic law. (Lev. 21:5; 1 Kings 18:28.) Hence Paul would indicate by the use of this term, that the circumcision in which they gloried was, after all, nothing but a mutilation of the body, such as the heathen delighted in. "They did nothing but to cut their flesh." (Chrysostom.) There was nothing more to it, no spiritual significance, such as always was the case with true circumcision, even under the Old Covenant. (Deut. 10:16; 30:6; Jer. 4:4; Rom. 2:28, 29.) Paul speaks in this contemptuous way of circumcision, because in the case of these false teachers it had lost all spiritual significance and worth; at the same time he never combats the observance of the rite among born Jews (1 Cor. 7:18, 19), but only the thrusting of it upon the Gentiles (Gal. 5:1, 2), contrary to the spirit of the gospel. In the case of Timothy, Paul himself performed the rite, in order to give him a greater influence over the Jews (Acts 16:3); but he resolutely refused to allow Titus, a Gentile, to be circumcised (Gal. 2:3-5), and in this he was supported by the other apostles, who in the celebrated conference at Jerusalem drew up a sort of programme for the Gentile churches, in which circumcision is not even mentioned. (Acts 15:23-29.) For a still more sarcastic allusion to circumcision, see Gal. 5:12. Such plays on words are common to all languages. Meyer refers to Luther's tendency in this direction. They are more frequent in Paul's writings than elsewhere in the New Testament. (See Winer, p. 636.)

The party here referred to cannot be those mentioned in 1:15, because he does not speak of a danger threatening the church in Rome, but of a danger menacing the Philippians

[1] The article indicates a well-known class.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.
4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

3 for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have
4 no confidence in the flesh; though I myself might have confidence even in the flesh: if any other man [1]thinketh to have confidence in the flesh, I

1 Or, *seemeth*.

themselves; nor of a peculiar phase of Christian teaching, but of anti-Christian teaching, whose aim was to lead the Gentile Christians over to Judaism. It was undoubtedly the same party against which he inveighs so vehemently in the letter to the Galatians, only here they had not yet found a foothold as in Galatia, because had that been the case, Paul would surely have blamed the Philippians, as he did the Galatians; but he does not allude to a single trace of doctrinal impurity in the former church. The danger in their case was a threatening danger. Whether the Jewish party had yet appeared there, is uncertain, but it is evident that Paul apprehended its immediate advent, if it was not already present. When it is remembered that the violent antagonism of the Jews drove him out of the neighboring city of Thessalonica, on his first appearance there, and even pursued him to the city of Berea, and drove him away from there also (Acts 17:5-14), it will not seem at all strange that Paul should have felt called upon to warn the Philippians most earnestly against this insidious Jewish activity.

3. He now proceeds to show why he has characterized those Judaizers as 'the concision,' by describing the true circumcision. **For we,** emphatic by position; not they, but we—whether circumcised in the flesh or not—who are described in the following words: "If you must seek circumcision, he says, you will find it among us who worship God in spirit." (Chrysostom.) Since Christ has come who is "the end of the law for righteousness" (Rom. 10:4), and has abrogated the old circumcision with all the rest of the ceremonial law (Col. 3:11), the only genuine circumcision is that of the heart. (Col. 2:11.) "Bodily circumcision was now useless, nay hurtful." (Bengel.) In the three following clauses, which form an anti-climax, the features of the truly circumcised are delineated. **Which worship God in the Spirit**—or, *by the Spirit of God.* (Revised Version.) This rendering, though an unusual form of expression, is founded upon a better reading in the Greek than that on which the Common Version is based. The verb (λατρεύοντες) is the ordinary, and almost technical one for describing the peculiar worship of Israel (Luke 2.37; Acts 26:7; Heb.: 9:9; 10:2; Rom. 9:4), and so quietly suggests, that the true form of worship, which was once characteristic of the Jewish people alone, has been transferred to the Christian Church. According to Paul, Christianity is the true successor of Judaism; Christians possess the true circumcision, and offer the true worship. Assisted by the Holy Ghost, who "helpeth our infirmities" (Rom. 8:26), Christians are enabled to offer that worship which the Father seeks, a worship unfettered by forms or places; which may be presented anywhere and at any time, for which the open field is a sanctuary as well as temple or church, and whose chief features are spirituality and truth. (John 4:23, 24; Rom. 8.) **And rejoice** (*glory*) **in Christ Jesus**—not in anything outward, in distinctions and badges and "carnal ordinances, imposed until the time of reformation" (Heb. 9:10), or in works of righteousness (Gal. 2:16), but in him who is the fountain of our spiritual life. (Gal. 6:14.) Compare Jer. 9:23, 24. Having in Christ all that was typified in the rites and ceremonies of the Old Covenant, possessing in him the substance itself, they could not, like those Judaizers, esteem so highly the ancient and venerable, but already vanishing shadows of things to come. Even the very privileges of the Abrahamic covenant itself were theirs. (Gal. 3:14.) As the spiritual had now become the only ground of distinction, the true Israel of God **have no confidence in the flesh,** either in circumcision, or in any of the rites, ceremonies, and privileges connected with it. Those false teachers reposed their whole trust in the flesh, and taught others to do the same (Gal. 6:13); but the true people of God abjure all such confidence.

4. Though I (*myself*) **might also have confidence in the flesh.** He singles himself out as offering an exception, in certain respects, to those described above. That exception consists in his ability to boast of Jewish

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee;

5 yet more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of

prerogatives, if they were of any worth. Paul seeks, in the following enumeration of his special claims, to prove that his hostility to Judaistic teaching does not spring from envy. If he had been a Gentile, or even if as a Jew he had possessed only inferior claims, his opposition might with more reason be credited to jealousy; but the fact was that none could boast of higher Jewish claims than he, and few could even equal him. In 2 Cor. 11 : 18, seq., there is a striking resemblance to this passage, both in substance and tone, although the former is a still more hot and indignant arraignment of his adversaries, "The first belongs to the crisis of the struggle, the other to its close." In Rom. 11 : 1 there is a still briefer appeal to his Jewish claims. The words of the previous clause 'having no confidence in the flesh' seem to have started the apostle on this line of self-defense. This "going off at a word," as it is expressively described by Paley, is especially characteristic of Paul's writings. ("Horae Paulinæ," vi., 3.) 'Might also have,' etc. Neither the Common nor the Revised Version exactly reproduces the thought. The apostle does not say he 'might have,' but 'has.' The Greek, literally, is "though I, having confidence also in the flesh." He actually possesses all these claims, but renounces them as of no worth.[1] "Having, not using." (Bengel.) For the moment, Paul proceeds to state these claims as if they were something real. He uses an *argumentum ad hominem*, assumes the standpoint of his adversaries, and overthrows them with their own weapons. If one who had such superior Jewish claims could count them worthless, what must be said of the folly of those Judaizers who extol so highly their own inferior merits? **If any man thinketh**—that is, *supposeth* (Matt. 3 : 9)—**that he hath whereof he might trust.** All these words are the translation of but a single word in the Greek, meaning "to trust" (πεποιθέναι). **The apostle** simply says, "if any other supposeth he can trust in the flesh, I more," for the reasons given below, especially ver. 6.

5. He describes first his hereditary privileges, and then his personal religious characteristics. Compare 2 Cor. 11 : 22, seq. The several points are enumerated very briefly "on the fingers, as it were." (Bengel.) **Circumcised the eighth day.** He was then neither an Ishmaelite, who would have been circumcised at the age of thirteen, nor a proselyte, who would have received circumcision in mature life. In his case, the sacred rite, of which the Jews were always so proud, had been received in its perfection. (Gen. 17 : 12; Lev. 12 : 3.) **Of the stock of Israel.** Paul might have been the son of a proselyte, who, though he had not received the rite of circumcision in its perfection himself, desired to bestow that privilege upon his son, and had circumcised him the eighth day; and hence he says, in opposition to any such state of the case, that he was of Israelitish stock; that is, his parents were also of the privileged race. **Of the tribe of Benjamin**—of that tribe which alone had stood by the side of Judah in steadfast loyalty to the throne of David and to the worship of Jehovah, and on whose soil stood the Holy City and the temple. **A Hebrew of the Hebrews** completes the notion of his purity of lineage, by stating that his ancestors were all of the Hebrew race from time immemorial. There had been no admixture of Gentile blood in any of the past generations. If, as has been conjectured from this language, his opponents were not of pure Jewish extraction, these features of Paul's hereditary claims must have given a terrible blow to their haughty pretensions and justified his claim of superiority from a Jewish standpoint. It is, however, in the following claims, perhaps, that we may discover the special reason of his statement that if any one presumes to trust in the flesh, he more. As an adherent of the Ancient Covenant, he had lived a most exemplary religious life. First of all, **as touching the law, a Pharisee**—a member of the "straitest sect" among the Jews. Compare Acts 26 : 5. They were noted for their devotion to the law, and were the orthodox

[1] Had Paul used the participle of the previous clause (πεποιθώς) he would have represented himself as actually putting confidence in the flesh, and so he varies the expression and says (ἔχων πεποίθησιν), "having a confidence," which he might use, and once did most highly esteem, but now renounces.

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.
7 But what things were gain to me, those I counted loss for Christ.
8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

6 Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless.
7 Howbeit what things were [1]gain to me, these
8 have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them

1 Gr. *gains.*

party in the nation. See Josephus "Life," 38; "Wars of the Jews," ii., 8, 14. The apostle was not only a Pharisee himself, but the son of Pharisees; that is, he had a Pharisaic ancestry for generations perhaps (Acts 23 : 6; see Meyer's note), and had been educated in Jerusalem in the most famous school of that sect, "at the feet of Gamaliel." (Acts 22 : 3.)

6. As a Pharisee his zeal had been exhibited in a most convincing way. **Concerning zeal, persecuting the church.** This he speaks of in the present tense, as if that dreadful service, of which he had so bitterly repented (1 Cor. 15 : 9; 1 Tim. 1 : 13), were still a present claim upon Jewish regard, as indeed it would be, if he had remained a Jew. If, then, any could claim high distinction in Jewish estimation, he, as a persecutor of the church, could equal any and surpass most of his Pharisaic rivals. Finally, he says, **touching the righteousness which is in the law,**—that is, consists in obedience to the mere letter,—**blameless**—of course, only from a legal standpoint; and Paul gives a very different account of himself from the higher Christian standpoint. See Rom. 7. "There is a twofold righteousness of the law. The one of these is spiritual, consisting in the perfect love of God and of our neighbors; this is contained in the doctrinal statement, but was never actually found in the life of any individual. The other is righteousness according to the letter, and may appear in the sight of men." (Calvin.) From the standpoint of his opponents, what more could be said in any one's favor? His hereditary claims were superior to those of most Jews, while his conduct left nothing to be desired. He was a Pharisee, a zealous Pharisee, a blameless Pharisee. In his adherence to the law, his zeal for the law, observance of the law, few could equal, none surpass him.

7. All these things had been an advantage to him as a Jew, and so he says: **What things were gain to me**—not *supposed* gain, but *real* gain. They had given him reputation among the people, laid the foundation of his hopes and aspirations, and, above all, satisfied his conscience, in the days when the spiritual nature of God's demands was not yet revealed to him. But now all these advantages were of no value in his sight. **Those I counted loss for Christ.** The Revised Version translates "have I counted loss." The perfect tense suggests the idea that he began at the time of his conversion, and has continued to the present moment to estimate them so. Observe the significance of the change from the plural "gains," as in the margin of the Revised Version, to the singular 'loss.' The plural suggests the various elements of gain which had grown up out of those high claims, while the singular hints that he lumps them all together as a single item of loss. The things he had once so painstakingly reckoned up one by one as gains, he now dismisses at once with a single word, 'loss.' "When he spoke of 'gain,' he said, 'they were gain.' But when he spoke of loss, 'I counted.' And this rightly; for the former was naturally so, but the latter became so 'from my opinion.'" (Chrysostom.) 'For Christ.' Below, ver. 8–11, he explains more fully why he counts them loss for Christ's sake. If he was going to possess Christ, he must renounce all other claims, which would be nothing but a hindrance to his perfect trust in him. See Gal. 5 : 2–4. He must part with all other treasures for the sake of this one "pearl of great price." (Matt. 13 : 45, 46.) "Paul is content to part with a sky full of stars for one Sun of righteousness." (Trapp.) "Seest thou, how everywhere he calls it loss, not absolutely, but for Christ. . . . When the sun shines it is loss to sit in candle light." (Chrysostom.)

8. He unfolds still farther the statement of ver. 7, emphasizing and amplifying it. **Yea doubtless, and I count all things but loss.** The emphasis is on the words 'all things,' which extend the scope of his previous statement, making it embrace every conceiv-

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

9 but refuse, that I may gain Christ, and be found in him, [1] not having a righteousness of my own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is

1 Or, *not having as my righteousness that which is of the law.*

able claim and merit from a human standpoint. Whatever he might once have counted gain, he now counts but loss. **For the excellency of the knowledge**—because this knowledge surpasses everything else in value. **Of Christ Jesus**—who has now become the greatest gain of his life. In the glow of heartfelt gratitude he adds the words **my Lord.** This clause begins the unfolding of the meaning of the words 'for Christ' in the previous verse. There he simply said 'for Christ,' here he expands those words into 'for the excellency of the knowledge of Christ Jesus,' and below, ver. 10, he develops the special features of this knowledge. **For whom I have suffered the loss of all things.** Paul has not only counted all things loss, but has actually suffered the loss of all things.[1] And yet he does not regret it, for intensifying his previous expression he says, **and do count them but dung** (or, *refuse*, the Revised Version). The word translated dung is a common one in the Greek, and its general meaning well established; but its exact etymology is uncertain, some deriving it from a phrase signifying "to throw to the dogs," others from a word meaning dung. It signifies all kinds of refuse, rubbish, sweepings, husks, dung, etc. Thus intensely did Paul repudiate all those things he once set so much store by; he counted them as mere 'refuse,' rubbish, as something not only to be lightly esteemed, but also to be utterly cast out of his heart, just as dung is with loathing swept out of doors. "Since it is likely they would say that the righteousness which comes from toil is the greater, he shows that it is dung in comparison with the other." (Chrysostom.) "Paul's sublime spirit counts all dung, yet is content, for Christ, to be counted the offscouring of all things." (Trapp.) **That I may win Christ.** He already has Christ, but he wishes to possess him more richly. The word 'win' is peculiar, suggested by the words "loss" and "gain," on which he has been ringing so many changes. By winning Christ he means becoming so united to him that he can say, "He is mine," having him as his life, drawing nourishment from him as the branch from the vine, possessing him as his "righteousness, wisdom, sanctification, and redemption," as everything the believer desires and needs. Since it is impossible to win Christ in this way and still to hold on to those Jewish claims, he renounces them all, and renounces them gladly —yea, with something of loathing.

9. In this and the following verses we have a brief but noble description of true righteousness. **And be found in him**—the result of his winning Christ. His own unworthy self will no longer appear, but will be swallowed up, as it were, in Christ, who has taken his place before the tribunal of divine justice. God no longer looks at the sinner who has won Christ, but sees only Christ and his righteousness. That this is the thought appears from the following words: **not having mine own righteousness**—not possessing any righteousness that I might claim as my own (Rom. 10:3), such, for instance, as he once boasted of when a Pharisee, a righteousness **which is of the law**—that is, flows from obedience to the law; **but that which is through the faith of** (or, *in*) **Christ**—that righteousness which God bestows, and which is appropriated by faith.[2] God's righteousness is opposed to my righteousness, faith to law, and 'through faith' and 'upon faith' (see note below) to 'from law.' Legal righteousness looks to the law to justify, and hence it is a righteousness of the law, elsewhere described also as "by works." Christian righteousness, on the contrary, depends on faith, not, however, as a source of justification—for God alone is this—but as a means and as a condition, for faith is both the appropriating medium and the essen-

[1] The article before 'all things' in the Greek (τὰ πάντα) points out the things already mentioned or suggested, "my all," as we sometimes say in English.

[2] The various Greek prepositions are used with the nicest discrimination. The legal righteousness is described as 'of the law,' flowing from the law as its source; Christian righteousness as 'of God,' its source, 'through faith,' the medium of its appropriation, and finally 'upon faith' (see margin of Revised Version) its basis or condition.

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

10 from God [1] by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death;

2 Gr. *upon.*

tial condition of true righteousness. It may be looked at in both these lights, and Paul combines the two 'through faith' and 'upon faith' for the sake of imparting that fullness which he delights to give to such definitions. And finally this faith is described as 'of Christ' or 'in Christ,' because faith rests upon Christ and his work as its proper object. It will be seen that Paul has here given us a most comprehensive description of the righteousness of faith, both in its negative and positive aspects.

10. As the preceding verse had unfolded this new experience of Paul on the side of righteousness, so this verse unfolds it on the side of knowledge, and thus amplifies the phrase 'for the excellency of the knowledge of Christ.' **That I may know him**—not in any merely intellectual or speculative way, but by an experimental and saving knowledge, such knowledge as only comes from union with Christ—"being found in him." Union with Christ brings to the soul a knowledge such as Paul had, when he exclaimed: "I know him whom I have believed" (2 Tim. 1:12)—a knowledge that ever grows richer and deeper. "She that touched the tassel of his robe had a knowledge of Christ deeper and truer than the crowds that thronged about him; for 'virtue' had come out of him, and she felt it in herself." Two features of this knowledge, which were especially important in Paul's estimation, are now dwelt upon. First, the knowledge of **the power of his resurrection**—not simply the knowledge of his resurrection. The latter an unbeliever might have, for he might accept the resurrection as an historical fact, but the power of his resurrection only the believer can know. This power which the resurrection exerts over the Christian is not to be understood in any limited sense, but in all its fullness. The resurrection of Christ was the divine seal set upon Christ's authority (Rom. 1:4), the pledge of our redemption (Rom. 4:24, 25; 5:10; 8:34; 1 Cor. 15:17), and the prophecy of our future resurrection (Rom. 8:11); and thereby has become a most quickening and vital power in our lives. (Rom. 6:4; 1 Cor. 6:14, seq.; Eph. 2; 5, 6; Col. 3:1, seq.) This wondrous power of the resurrection Paul wished to know and feel more and more. The second element of this knowledge was **the fellowship of his sufferings**—that is, to realize in all his own sufferings that he was walking in the footsteps of his Lord. He did not desire to know Christ's sufferings; that is, to suffer in the same way—that could not be—but the fellowship of them, the sense of fellowship with Christ in his trials; so that as the "Captain of our salvation" was "made perfect through suffering," he the disciple might also be; and as the sufferings of Christ were the salvation of the church, so he might, in a sense, share in that work by filling up the sufferings that remain. (Col. 1:24.) Compare 2 Cor. 1:5; Matt. 15:23. "Oh, how great is the dignity of suffering!" (Chrysostom.) Compare 1:29; 2:17. The knowledge of the fellowship of Christ's sufferings depends on the previous knowledge of the power of his resurrection, for it is this latter that gives assurance of a future life, and it is only the hope of a future life that can give any glory or meaning to suffering. It is the mighty evidential power of our Lord's resurrection that maintains our faith in the future life strong and unwavering. Except for that, we should only guess and hope, or doubt and despair. Now, without this strong unquestioning faith in the future life, we cannot know the fellowship of Christ's sufferings, for the very essence of such fellowship is the conviction that God has put us into the furnace of affliction, as he did the Master, to prepare us for his glory. Hence it is that Paul presents these two elements of knowledge in this order, which is the order of experience. "To suffer together creates a purer fellow-feeling than to labor together." "Companionship in sorrow forms the most enduring of all ties." **Being made conformable unto his death.** See also Revised Version. This is a description of the apostle's actual, present experience: "I die daily" (1 Cor. 15:31), and before long I expect to meet a martyr's fate. The phrase therefore describes the imminent peril of that

11 If by any means I might attain unto the resurrection of the dead.
12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

11 if by any means I may attain unto the resur-
12 rection from the dead. Not that I have already obtained, or am already made perfect; but I press on, if so be that I may [1] lay hold on that for which also I was laid hold on by Christ Jesus.

1 Or, *lay hold, seeing that also I was laid hold on.*

condition, in which he was learning the fellowship of Christ's sufferings. In this state of constant danger, in which at any moment his fellowship with his Lord in suffering might terminate in his conformity with his very death, it was the apostle's constant prayer that he might endure his trials to the very end in the same spirit as the Master.

11. Here is presented the great final aim of all this experience. The problematical form of expression, **if by any means,** does not imply doubt on the apostle's part, but is simply suggested by his humility. For other examples of this form of expression, see Acts 27 : 12; Rom. 1 : 10; 11 : 14. The resurrection of the dead here referred to is, of course, the first resurrection. (1 Cor. 15 : 23; 1 Thess. 4 : 16.) He says simply the resurrection, not that he did not believe in the resurrection both of the righteous and the wicked, for he expressly taught it (Acts 24 : 15), as did also Christ (John 5 : 28, 29), but because he regarded the resurrection of the good as the only one in which he had any interest. To attain unto this was to reach the fulfillment of all his highest and holiest hopes. What a glorious privilege it will be to rise out of the darkness of the tomb, clothed in a spiritual body which shall be a perfect abode for the immortal spirit, both body and spirit being freed from all sin and delivered forever from the curse under which we now groan! (2 Cor. 5 : 4.)

12. In contrast with his former pride, when as a Pharisee he thought himself blameless, he now humbly disclaims all pretensions to perfection, and simply claims to be striving after it; and he holds up a striking picture of his earnestness in this effort, with a view to encouraging others to like mindedness. **Not as though I had already attained**—better, *not that I have*, etc. (Revised Version). He anticipates the possibility of some one's saying that he is puffed up with self-conceit, and hence adds this disclaimer. After the word 'attained,' Meyer and some others mentally supply the word 'the prize,' and suppose that already the idea of a race had begun to shape the apostle's language; but it is much more natural to suppose that he speaks here without any thought of the race course, and that gradually the figure of the foot race begins to unfold itself. In this case the word to be mentally supplied with attained is "this," or "these things," referring to his previous description of the believer's state. (Ver. 9-11.) "I do not mean," he says, "that I have attained all this." "In his highest fervor the apostle does not lose spiritual sobriety." (Bengel.) The believer's sanctification, even when that believer is such a saint as Paul, is progressive, and is not reached this side the grave. That this idea of perfection is the one in Paul's mind is shown by the words he adds immediately to explain his not having attained. **Either were already perfect.** I have not yet reached such a point that I can say, I am perfect. The twice repeated 'already' emphasizes the idea of the present moment, implying at the same time that what is not yet true will some time be true.[1] **But I follow after**—or, as in Revised Version, *I press on.* The idea of the foot race begins to emerge, though it does not appear distinctly till ver. 14. **If that I may apprehend that for which also[2] I am apprehended of Christ Jesus.** Christ apprehended him on the way to Damascus, and now he follows on to apprehend that for which he had been apprehended, his moral

[1] The first verb. 'attained,' refers by its tense to the time of his conversion; the second, 'am made perfect' (Revised Version), brings his condition down to the present moment. I did not attain at the time of my conversion, nor has there been a moment up to the present when I could pronounce myself perfect. The second verb is found nowhere else in Paul's writings, though frequent elsewhere.

[2] The phrase translated 'that for which' in the Common and the Revised Versions is a puzzle to interpreters, and has received various meanings. It may mean as above, or "because," in which case the following clause states the reason. The first gives a more picturesque thought, at least.

13 Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,
14 I press toward the mark for the prize of the high calling of God in Christ Jesus.
15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

13 Brethren, I count not myself [1]yet to have laid hold; but one thing *I do*, forgetting the things which are behind, and stretching forward to the
14 things which are before, I press on toward the goal unto the prize of the [2]high calling of God in Christ
15 Jesus. Let us therefore, as many as be perfect, be thus minded: and if in anything ye are otherwise

1 Many ancient authorities omit *yet*.....2 Or, *upward*,

and spiritual perfection, which was the purpose Christ had in view when he laid his hand upon him. When he felt the pressure of that divine hand, the apostle turned about and followed eagerly on, to obtain that prize which the Master had in view for him. How well this verb 'apprehend' describes his conversion! It was no quiet invitation that Paul obeyed, like that given to John and Peter, but it was a violent seizure, by which he was arrested in his course.

13. He solemnly and impressively re-affirms his humble opinion of himself, preparatory to a statement of his earnest striving after perfection, and perhaps with the idea of holding up a mirror before the Philippians, some of whom at least seemed inclined to vainglorious ousness and pride. See 2 : 3. **Brethren**—when the apostle's feelings are deeply moved, he is apt to use this word—**I count not myself to have apprehended.** "Others might easily think this of Paul." (Bengel.) On a similar emphatic collocation of the words "I," "myself," see John 5 : 30; 7 : 17; 8 : 54; Acts 26 : 9. After repeating in a slightly different form the first words of the previous verse, he proceeds to describe in a highly figurative way his earnest efforts after perfection, which he had described more prosaically in the closing words of ver. 12. The words which he has been using, 'pursue' and 'apprehend,' as yet apparently without any distinct figure in mind, now suggest the beautiful image of the race course, and lead to a striking comparison of himself to a runner in the well-known races. **But this one thing I do.** In the Greek it is very emphatic. 'But one thing'—forgetting, etc. There is no verb corresponding to the words 'I do,' and the mind is led to rest for a moment on the simple words "but one thing" (ἓν δέ), and then passes on to the description that follows, which constitutes the one thing. **Forgetting those things which are behind.** These are not the Jewish distinctions referred to in ver. 5, 6, for these had been already abandoned previous to his entering upon the race; but they are his past experiences, his successes and failures, his good works and his sins alike. All these he leaves behind, yea, even forgets, not of course in such a way as to lose their lessons of encouragement and of warning, but like the runner who thinks not of the ground already trod, but only of that which intervenes between himself and the goal. "The looking back that Paul condemns is that which breaks the pace and lessens the speed." (Calvin.) **And reaching forth**—or, *stretching forward* (Revised Version), a very picturesque word in the Greek, bringing before us the eager, excited runner, with his head and neck extended toward the goal, his ardent spirit outrunning his lagging feet. **Unto those things which are before.** The 'things before' are not the prize, as some suppose, but the attainments in the Christian life which yet lie between his present condition and the final goal of perfection.

14. I press toward the mark—or, *the goal*—**for the prize.** In ancient games this was generally a wreath, hung at the goal. In Paul's case it is that perfection, which he has already disclaimed, but which he will yet attain. This is 'the prize' **of the high calling.** The English word 'calling' suggests vocation, business, but the Greek word has no such double significance. It means simply the call, or act of calling, which is described as high—that is, heavenly (Heb. 3 : 1), because God calls to us from the heavens above. It is 'the prize of the high calling,' because it is that reward "which the heavenly calling holds forth." (Luther.) The figure of the race course is dropped with these words, and the language becomes literal again. **Of God in Christ Jesus**—for God calls us in the person of his Son. (1 Cor. 7 : 22; 1 Peter 5 : 10.)

15. In this and the following verse we have the practical application to the Philippians of this description of his own spirit. **Therefore**—since this spirit is the right spirit to cherish—

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.
17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

16 minded, even this shall God reveal unto you: only, whereunto we have already attained, by that same *rule* let us walk.
17 Brethren, be ye imitators together of me, and mark them who so walk even as ye have us for an

as many as be perfect—not in the sense of attainment, for the apostle's words have already excluded that idea, but of aim and purpose. "Perfect, and not perfect; perfect travelers, not yet perfect possessors." (Augustine.) The perfect on earth are those that seek perfection, and have come in their Christian life to a certain maturity of faith and knowledge, so that they are no longer mere babes in Christ. See Matt. 5 : 48; 1 Cor. 2 : 6; 3 : 1; 14 : 20; Eph. 4 : 13, 14; Col. 4 : 12; Heb. 5 : 14. In this word perfect there may be implied a contrast with those Christians who were still clinging to the things that Paul had discarded, still putting a certain honor on lineage, circumcision, and outward righteousness, and unable wholly to renounce a measure of confidence in such things. In the use of the words 'as many as,' the apostle leaves it to the conscience of each reader or hearer to determine whether he belongs to this class or not. **Be thus minded**—literally, *think this;* that is, which I think. Compare 2 : 5. By these words he means to enjoin upon them that same humble, yet earnest striving after perfection which distinguishes himself. Let this be your thought, as it is mine, not to sit down content with the past, but to press ever onward to the goal. **And if in any thing ye be otherwise**[1] **minded,** as is probably the case.[2] The difference here spoken of as existing in the case of some is a different frame of mind from that of the apostle and the perfect. Such a divergence is wrong, but with Christian tolerance Paul says, God will also set this right. He does not uncharitably rebuke them for their different spirit, but with a sweet charity looks forward to the time when their eyes will be opened to discover their error. **God shall reveal even this unto you,** as he has revealed other things. God will set you right by his Holy Spirit (Eph. 1 : 17; Col. 1 : 9), and show you the truth concerning that matter in which you now differ from me. In this sweet spirit of tolerance there is a practical lesson for us. We cannot always act or think alike, and in such cases we are not to yield our own opinion or mode of action, if they seem right to us, but to maintain them in charity, waiting for that fuller revelation which shall declare us right and others wrong, or the reverse.

16. The exact shade of thought in this verse it is hard to determine in the original, though the general meaning is plain enough. He will have unity of thought and purpose as far as possible. **Nevertheless**—or, *only* (as in Revised Version); this, and nothing more. **Whereto we have already attained**—whatever Christian progress we have made, both in faith and knowledge. **Let us walk**[3] **by the same rule, let us mind the same thing.** The last clause is an interpolation, and rightly discarded in the Revised Version. While we wait for fuller revelation, let our present attainments be the rule of our conduct. Walk by the rule of that already received. Do not abandon any present experience, but continue to walk by the light of that until you obtain new light.

17-4 : 1. NECESSITY OF FOLLOWING GOOD EXAMPLES ENFORCED BY A VIVID CONTRAST OF THE CHARACTER AND DESTINY OF FALSE AND TRUE BELIEVERS.—The apostle presses upon their attention his example and that of his imitators (17), and enforces the duty of copying such lives by a vivid picture of the character and fearful destiny of false professors (18, 19), in contrast with the exalted life and glorious destiny of true believers (20, 21), closing with a final exhortation to steadfastness (4 : 1).

17. Brethren, be followers together of me. The word 'brethren' indicates his deep feeling. See ver. 13. The injunction is more clear in the Revised Version. "*Be ye imitators together,*" *or co-imitators,* one and all, "with one consent, with one mind." (Calvin.) Compare 1 Cor. 4 : 16; 11 : 1; 1 Thess. 1 : 6; 2 Thess. 3 : 7, 9. 'Of me.' What a conscious-

[1] The word translated 'otherwise' (ἑτέρως) is found nowhere else in the New Testament.
[2] Εἰ with the indicative assumes the case to be a real one. Winer's "Grammar," § 41, b, 2. a; Kühner, § 339, 2, 1 (a); Hadley, 745, 1.
[3] The infinitive στοιχεῖν is used as an emphatic imperative, as in Rom. 12 : 15.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:
19 Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.)

18 ensample. For many walk, of whom I told you often, and now tell you even weeping, *that they are*
19 the enemies of the cross of Christ: whose end is perdition, whose god is the belly, and *whose* glory

ness of duties performed and sins resisted these words imply! He had already disclaimed perfection; in the sight of God he is nothing but a sinner saved by grace. In a still later epistle he even calls himself "chief of sinners" (1 Tim. 1:15), yet, notwithstanding all this, he realizes that in the sight of man he has walked in such obedience that the Philippians can take no better example to copy. Few, indeed, could thus appeal to their own life without thereby bringing to mind some flagrant weakness of character, and so exposing their claims to ridicule. But the Philippians are to copy not only Paul, but those who live as he does. On 'walk,' as denoting a chosen course of life, see ver. 16; Acts 21:24; Rom. 4:12; Gal. 5:25. He does not say those who walk as *they*, but **as ye have us for an ensample,** for he would have the Philippians apply the test, since they knew what his life had been, and whether any others walked in accordance with it or not. "The inferior examples of the friends of Christ's cross should be tried by the standard of the greater and more perfect." (Bengel.) At the same time, by keeping the inferior examples also in view, the Philippians would obtain a more perfect standard than by taking any single life. The example of Timothy, Epaphroditus, and perhaps many others, might add some beautiful traits to their conception of the Christian life, even though that conception had been derived from the contemplation of so glorious a life as that of St. Paul. "There are innumerable models laid before thee in the Scriptures of virtuous lives, so, if you will, go to the disciples after the Master." (Chrysostom.) "We must propound to ourselves the highest pitch and the best patterns of perfection; follow the forwardest Christians with a desire to overtake them; dwell upon their exemplary lives till ye be changed into the same image." (Trapp.) 'Ensample,' in the singular, indicates that the standard is only one, though found in many individuals.

18. The reason why he urges them to keep before their minds the example of the good, is that even many professed Christians live very impure lives. Those here mentioned must have been Christians, not Jews or Gentiles; for otherwise there would be no special appropriateness in the allusion. The Philippians would not have been likely to copy the example of unbelievers; but Paul was very much afraid that they might copy the bad example of these professed disciples. Whether they resided in Philippi or not, we cannot tell, but they were, at least, well known there, for Paul had often spoken to the church about them, and now, in view of their increasing wickedness and pernicious influence, mentions them with tears, and declares them to be **enemies of the cross of Christ.** They are opposed to the doctrine of self-denial, and refuse to accept the cross which every believer must bear. See Matt. 10:38; 16:24; Mark 8:34; Luke 9:23; 14:27. The apostle had just reason to fear their influence, for they perverted that truth which he taught so earnestly, that the Christian is not under the law, but under grace. Such lawless Christians only served to bring that gracious doctrine into discredit. In Romans, ch. 6, he argues at greater length against these perverters of the doctrine of Christian liberty. Compare also Rom. 16:18.

19. The destiny and character of these false professors are painted in lurid colors. For equally severe descriptions of such characters from other apostles, see 2 Peter 2:10–22; Jude 12, 13. **Whose end is destruction.** Bengel well says that this statement of their destiny precedes the description of their character, in order that the latter "may be read with the greater horror." Their end is destruction, separation from the presence of God and confinement in the place of torment. According to the Saviour's words, many who have not only professed faith in him, but also have apparently accomplished great things in his name, will be found among the lost. (Matt. 7:21, seq.) On the word 'end,' compare Rom. 6:21; 2 Cor. 11:15; Heb. 6:8; on "destruction," compare Matt. 7:13; Rom. 9:22. To this description of their destiny Paul now adds a scathing portrayal of their character.

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:
21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

20 is in their shame, who mind earthly things. For our [1] citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who
21 shall fashion anew the body of our humiliation, *that it may be* conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

1 Or, *commonwealth*.

Whose God is their belly. They are given up to the worst kind of lusts, and find their chief satisfaction in the gratification of their animal nature. Compare Rom. 16 : 18. Moreover, like the heathen (Rom. 1 : 32), they not only commit abominable sins, but their **glory is in their shame.** They take pride in those very things which in the estimation of the good are really a shame and disgrace; they justify their vices. The last feature of the description—**who mind earthly things**[1]—presents the essentially earthly character of their state of mind and heart; they think of nothing but earthly matters, have no high and heavenly thoughts and aspirations, but concentrate their whole soul upon the things of time and sense. Paul in Romans, ch. 8, describes most beautifully the opposite frame of mind, which is characteristic of the true Christian.

20. The opposite character and destiny of true believers, "in outlines few, but how clear." **Our** is placed first in the Greek with emphasis — 'ours' in contrast with theirs. **Conversation** (or, as in Revised Version, *citizenship*). The former translation is taken from the Vulgate (*conversatio*), and signifies, according to ancient English usage, manner of life, behavior,—not discourse. This last conception, which is probably that of the ordinary reader, suggests the beautiful idea that the Christian thinks and talks chiefly of heavenly things—an idea undoubtedly implied in the correct rendering, for it is the natural contrast to "minding earthly things," but still it is not an accurate interpretation either of the English word 'conversation' in the Common Version, or of the original Greek word. That Greek term has various significations, which are very closely related, commonwealth, country, citizenship, but not conversation, in the modern sense of that word. Paul reminds his readers that their true commonwealth, or citizenship, is above, not on earth. The true Christian, like Abraham, seeks no continuing city here, for he is a stranger and pilgrim on earth, and his real country is the heavenly. In Heb. 11 : 13–16 we have a most beautiful unfolding of this idea of our heavenly citizenship. Compare also Eph. 2 : 19. "We live by the same laws as saints and angels do. . . . While we live by heaven's laws, and go about our earthly business with heavenly minds; this a carnal mind cannot skill of." (Trapp.) "With the body we walk about on earth, with the heart we dwell in heaven." (Augustine.) From this heaven, where our true home is, **we look for the Saviour.** In the Greek, 'Saviour' is placed first, and separated from its related words, its isolated position giving it great emphasis. The verb translated 'look for' is a picturesque word, suggesting the idea of waiting with expectation and eagerness until the wished-for object comes. Compare Rom 8 : 23, 25; 1 Cor. 1 : 7; Gal. 5 : 5.

21. In describing the fearful destiny of false believers, Paul used only one trenchant word 'destruction,' but he dwells longer upon the glorious destiny of believers, which he pictures from the standpoint of the resurrection, because in his mind that involves all the rest. The Common Version has gone astray in its translation **our vile body,** there being nothing in the original corresponding to the adjective 'vile.' It was not a principle of Paul's philosophy to despise the body, nor does Christianity give any countenance to the ancient Greek notion of the essential vileness and worthlessness of the flesh, but rather teaches us to look for the redemption of the body, as well as of the soul, from the taint of sin and the bondage of corruption. The proper translation of these words is that of the Revised Version, "the body of our humiliation," which Paul so describes, because in it

[1] On the change in the construction of the last clause, for the sake of emphasis, see Winer, §59, 8, b; §62, 3: Buttmann, §123, 5.

CHAPTER IV.

THEREFORE, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.
2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

1 Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.
2 I exhort Euodia, and I exhort Syntyche, to be of

we experience those painful and humiliating experiences, privations, afflictions, persecutions, which belong to the Christian life on earth. This body, in which now we are so often humiliated, is to be changed at Christ's coming, and fashioned **like unto his glorious body** (or, *the body of his glory*), that body which he possesses in his glorified state, for, as John says (1 Epistle 3 : 2), "we shall be like him." Compare Rom. 8 : 29; 1 Cor. 15 : 49. It is the fashion of the body only that will be changed, as suggested by the word here used (μετασχηματίσει), and its identity will be preserved, as Paul plainly teaches in 1 Cor. 15 : 37, by the analogy of the seed; though of course we cannot understand either the nature of the change or the relation of the present body to that future one. All this great change is to be effected **according to the working** (or, *energy*) of that almighty ability, **whereby he is able even to subdue all things unto himself.** "It is the work of the Lord's omnipotence." (Bengel.) This supreme ability of the Saviour is dwelt upon more fully in Col. 1 : 16, seq., and is referred to in Heb. 1 : 3. That power by which Christ can subject all things unto himself is an unassailable evidence of his ability to change our bodies from humiliation to glory.

Ch. 4. CONCLUSION OF THE PRECEDING EXHORTATION WHICH SHOULD PROPERLY FORM A PART OF THE PREVIOUS CHAPTER.

1. In conclusion, the apostle tenderly and fervently exhorts them to maintain a spirit of unity. The vision of future glory suggested at the close of the previous chapter should be a present inspiration. So at the close of the great chapter on the resurrection Paul transmutes that sublime vision of future glory into an inspiring force in the present. (1 Cor. 15 : 58.) **My brethren,** etc. This accumulation of affectionate epithets springs from his loving heart, which is especially moved by the remembrance of this well ordered church. "They are not terms of flattery, but of sincere love." (Calvin.) In no other Epistle do we find such numerous expressions of affectionate praise. **Dearly beloved and longed for.**[1] He not only loves them, but earnestly desires to see them again. "What heart-melting language is here! Ministers must woo hard for Christ, and speak fair, if they will speak to purpose." (Trapp.) **Joy and crown.** Such disciples not only give him the greatest joy, but crown his ministry with an imperishable wreath of glory. Compare the similar words in 1 Thess. 2 : 19. **So stand fast**—that is, as those who possess a commonwealth in heaven and are expecting thence the Saviour's coming. **In the Lord.** Nothing can be rightly done except in the Lord, in his strength and grace. **Dearly beloved.** He lingers on these loving words, as if they had a peculiar sweetness. "This is twice used very sweetly: first, at the beginning of the period, and then for strengthening the exhortation." (Bengel.) The rest of this chapter contains certain general exhortations and final messages which have been well described as "the ethical miscellany with which the apostle often concludes an Epistle."

2, 3. ADMONITIONS TO AND COMMENDATIONS OF CERTAIN INDIVIDUALS.—He urges two women who had become alienated to be at peace (2), and beseeches some well-known associate in the church to assist them in their efforts after harmony (3).

2. I beseech Euodias, and beseech Syntyche. Both of the persons here addressed were evidently women, as appears by the feminine pronoun in ver. 3, which can properly refer only to them. The Common Version translates the first name **Euodias,** as if it were the name of a man; it should be *Euodia*, as in Revised Version. Both names occur in ancient inscriptions, but are found nowhere else in the New Testament. These women were probably ladies of high character and

[1] The word translated 'longed for," ἐπιπόθητοι, is not found elsewhere in the New Testament.

3 And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellow labourers, whose names *are* in the book of life.

3 the same mind in the Lord. Yea, I beseech thee also, true yokefellow, help these women, for they laboured with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

position in the church, who had for some reason, to us unknown, become estranged. We learn from Paul's words, that they had been specially helpful to him in times past, but nothing further is known concerning them. Their previous helpfulness increased the apostle's anxiety to see them at peace again. In this difficulty between these two women we may, perhaps, discover the clue to those frequent and earnest exhortations to unity. See 1 : 27; 2 : 2-4, 14; 3 : 15; 4 : 1. The repetition of the verb 'I beseech . . . and beseech,' suggests that Paul would address the same appeal to each one separately, not necessarily that he divides the blame equally between them. He does not exhort one to be reconciled to the other, but each to enter upon the work of reconciliation. "He uses this word [beseech] as if exhorting them singly, face to face, and that most impartially." (Bengel.) **That they be of the same mind in the Lord.** Observe the words again, 'in the Lord,' for Paul can conceive of no goodness apart from Christ; these parties are not only to be reconciled, but in a Christian spirit.

3. And I entreat thee also, true yokefellow. He appeals to a third party to help on this reconciliation; and this appeal shows how strongly the apostle desires it. The verb translated 'entreat' (ἐρωτῶ) shows that he asks as an equal from an equal, while 'ask' (αἰτεω) would suggest the request of an inferior to a superior. (Matt. 7 : 9; Acts 12 : 20.) 'True yokefellow.' These words have been a perpetual stumbling block to commentators, and very varied explanations have been offered of their meaning. Some have supposed that he refers to one of his fellow workers, Luke, Timothy, Silas, Epaphroditus, etc., while some have even supposed the apostle's wife to be referred to. The last suggestion is opposed by grammar for the word is masculine, and by the apostle's clear statement in 1 Cor. 7 : 8, while the first suggestion is not in accordance with Paul's usual method of addressing his fellow laborers; and there would also seem to be an invidious distinction in singling out any individual as a true or genuine 'yokefellow.' Meyer has revived the explanation suggested by Chrysostom as the opinion of some in his day, that the word is a proper name, Syzygus. With this explanation, which seems probable in view of the fact that all the rest here referred to are mentioned by name, all the difficulties easily vanish. We should simply have the name revealed of another, and otherwise unknown laborer in Philippi, who was evidently greatly trusted by the apostle; in which case the use of the adjective would become eminently proper, "true, genuine, Syzygus," that is, rightly so named, there being a graceful play upon his name, as in the case of Onesimus. See Philem. 11. The only objection to this view, and it does not seem very decisive, is the fact that such a name has never been discovered anywhere else. **Those women,** rather '*them.*' The Common Version overlooks, or at least obscures, the reference of the pronoun to Euodia and Syntyche, but it is no new case the apostle is here considering. He is simply adding to his personal appeal to the women themselves, a request that Syzygus would aid them in their efforts at reconciliation, and to emphasize his request, he characterizes these women as persons who had been of great service to himself personally.[1] They had labored with him most likely, when he founded the church in Philippi, where, it may be remembered, the gospel was first preached to a company of women, and Lydia, the first convert, had opened her house to the apostles, and gathered the church for worship under her roof. (Acts 16 : 13, 15, 40.) "It is proper to help a person who once stood well, even when he is wavering." (Bengel.) "All men should contribute their help to the composing of differences, and bring their buckets, as it were, to quench this unnatural fire, when once kindled." (Trapp.) The verb suggests that the labors which these women had shared with the apostle, had involved some severe toil and suffering. He uses the same verb in 1 : 27. **With**

[1] The pronoun suggests that what follows is in the nature of a reason, "as being persons who." See Liddell and Scott's "Greek Lexicon"; Hadley's "Greek Grammar," section 681, b.

4 Rejoice in the Lord always: *and* again I say, Rejoice.
5 Let your moderation be known unto all men. The Lord *is* at hand.

4 Rejoice in the Lord alway; again I will say, Re-
5 joice. Let your [1]forbearance be known unto all

1 Or, *gentleness*.

Clement also. Clement was for a long time supposed to be the famous Clement of Rome, author of an "Epistle to the Corinthians," and Roman Catholic expositors still maintain that view, but most others have either abandoned it, or entertain it as a mere possibility. The probabilities are altogether against any such identification of persons. Whoever he was, he had made himself conspicuously useful to Paul, so that he was constrained to honor him by name. **With other my fellow-labourers.** Of this unnamed remainder of his helpers he beautifully says, **whose names are in the book of life.** Unnamed by him, they are all named there. Paul inferred this fact from what he had seen of their Christian life and character, "the seals of that undisclosed election." (Calvin.) For the origin of that phrase 'book of life;' compare Exodus 32:32; Psalm 69:28; Isaiah 4:3; Ezek. 13:9; Dan. 12:1; Luke 10:20.

4-9. FINAL AND GENERAL EXHORTATION. He exhorts them to joyfulness (4), gentleness (5), contentment (6), with the promise of the peace of God as the result (7), and finally enjoins spiritual mindedness (8), and obedience to all his instructions (9).

4. Rejoice. This injunction, which he has once before used at 3:1, again takes up the thread which was broken off by the long digression, 3:2-4:3, ringing out once more the keynote of the Epistle. See on 1:4. **In the Lord.** Again appears this characteristic phrase, so peculiar to Paul. He adds also the word **always,** because Christians should not only rejoice, but rejoice under all circumstances, no matter what sacrifices they have to make, what trials to bear, what losses to sustain, for all these are part of the divine plan in accordance with which all things work together for good to God's people. (Rom. 8:28.) See 1 Cor. 3:21, seq.; 2 Cor. 6:10; 1 Thess. 5:16. In Rom. 5:1-5, Paul states most beautifully the reasons for such joy, even in the most unfavorable circumstances—in prison, in this very city of Philippi, he had himself most signally illustrated his injunction to rejoice always. See Acts 16:25. **Again I say**—rather, *will say* (ἐρῶ, future). So earnest is Paul in enforcing this duty, that he repeats the very same word 'rejoice.' "Well has he repeated the word, for since the nature of things produces grief, he shows by repeating that they should by all means rejoice." (Chrysostom.)

5. Moderation — rather, "forbearance" (Revised Version), or "gentleness" (margin of Revised Version). It is that quality which leads one to yield rather than to insist on the full measure of his rights, to suffer wrong rather than to do wrong, "as holding utmost right to be utmost wrong." It was characteristic of Christ beyond all others (2 Cor. 10:1), and of Paul especially among the apostles. This mildness of temper they should make so conspicuous a feature of their character that it should come to **be known unto all men,** with whom they might come into contact. The injunction was specially appropriate in the days of persecution, when they might have been tempted to exhibit harshness of temper. To enforce this injunction he adds the words, **the Lord is at hand,** who will right all wrongs, and reward all fidelity. Many have inferred from such expressions as this that Paul expected Christ's Second Coming in his own lifetime, or at least in the lifetime of the existing generation; but in 2 Thess. 2:2 he expressly disclaims any such interpretation of his words. From that passage we learn that Paul did not *teach* any such doctrine, while in Acts 1:7 we are taught by the Lord himself that the time of his Second Coming was not to be revealed even to inspired apostles. If, however, it be said that Paul evidently believed the Lord's coming to be near, even if he did not expressly teach it, and that such expectation colored his language, we reply that Paul could just as consistently employ the language he uses, even if he thought the day to be very distant; for practically the Lord is at hand for every one of us—the day of one's death is actually for him the coming of Christ to judgment. "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27); after death the next great

6 Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.
7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

6 men. The Lord is at hand. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto
7 God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

event in the drama of life is the judgment. However long an interval may separate the two, they are practically close together. If one, therefore, lived in the constant presence of this thought, as Paul lived, he might be stirred by the expectation of Christ's coming to judgment, even though it seemed to him an event of the far distant future. See 1 : 6.

6. Be careful for nothing—with an anxious carefulness. The Greek word implies a care that divides and distracts the mind, as in Christ's well-known injunction in Matt. 6 : 34. It is an outgrowth of that spirit which ever looks solicitously forward, and forgets to-day's blessings and duties in anxieties about to-morrow's claims. "It is possible to sink below this anxiety in mere levity and thoughtlessness; it is possible to rise above it by casting our care on him who careth for us." 'Nothing' is placed first in the Greek with emphasis, excluding absolutely every subject of anxiety. In opposition to this anxious carefulness, he prescribes the remedy, which is entire confidence in God. Compare 1 Peter 5 : 7. "This is the best cure of care." (Trapp.) **In every thing,** that may happen, in emphatic contrast by its position in the sentence with the 'nothing' of the previous clause. **By prayer and supplication.** These words are joined together also in Eph. 6 : 18; 1 Tim. 2 : 1; 5 : 5. The first is the more general term, including adoration, thanksgiving, etc.; the second is the more specific, designating a single feature of prayer, petition for necessities. "Prayer and care are more opposite than water and fire." (Bengel.) **With thanksgiving.** Supplication for mercies should ever go hand in hand with thanksgiving for past favors. See 1 Thess. 5 : 18; 1 Tim. 2 : 1. "We should come to pray with our thanks in our hands, standing ready with it, as Joseph's brethren stood with their present. Prayer goes up without incense when without thankfulness." (Trapp.) **Requests** — literally, *things asked for* (αἰτήματα). **Be made known**—though they are already known (Matt. 6 : 8), for it is the will of God that we should ask for what we need. **Unto God**—literally, *before God* (πρὸς τὸν θεόν); before whose throne your petitions are laid. Some one has aptly turned Paul's injunction into an epigram: "Be careful for nothing, be prayerful for everything, be thankful for anything."

7. The result of such a spirit of prayer will be the possession of a wonderful peace, the peace of God, "the image of God's own tranquillity." Prayer may not always be answered in the way we expect, but always as the result of true prayer there will come this immeasurable blessing. This is not the peace of reconciliation, the "peace with God" of Rom. 5 : 1; but the peace of trust, the repose of a believing heart, which Christ so beautifully describes in John 14 : 27, and which presupposes the peace of reconciliation as its foundation. This repose of spirit Paul describes most eloquently as **the peace of God which passeth all**—or, rather, *every*—**understanding;** that is, the power of every mind to comprehend it. No human mind is adequate to understand or estimate this peace. Compare Eph. 3 : 19. "He who possesses it has more than he himself knows; more than he can express in word or thought." **Shall keep**—or, rather, as in Revised Version, "shall guard" (φρουρήσει). Compare 2 Cor. 11 : 32. By a military metaphor Paul represents this peace as keeping guard over and protecting their hearts, as a garrison holds a fortress. At every inlet into their souls this peace stands like an armed sentinel, keeping out all disturbing influences. "Solomon's bed was not so well guarded with his threescore valiant men, all holding swords (Canticles 3 : 7, 8), as each good Christian is by the power of God without him, and the peace of God within him." (Trapp.) **Your hearts and minds**—or, better, *thoughts*, as in Revised Version. 'Hearts' and thoughts are here connected together, because, according to the Biblical conception, "the heart is the seat of the thoughts." (Bengel.) See Matt. 12 : 34; 15 : 19, etc. The peace of God keeps the heart and the thoughts issuing from it serene and calm. How different this condition from the ceaseless anxieties of the world (Matt. 6 : 31, 32), or its false security (1 Thess. 5 : 3)! **Through—**

8 Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.
9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

8 Finally, brethren, whatsoever things are true, whatsoever things are [1] honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of [2] good report; if there be any virtue, and if there be any praise,
9 [3] think on these things. The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.

1 Gr. *reverend*.....2 Or, *gracious*.....3 Gr. *take account of.*

rather, *in*—**Christ Jesus,** in union with whom this divine guardianship is alone experienced.

8. Finally. Here we have 'finally' again (see 3 : 1), actually bringing in this time the concluding portion of the Epistle. In the following sentence, beautiful in its rhythm and impressive in its sententious brevity, we have a noble demand for Christian thinking and Christian living. The sixfold repetition of **whatsoever** (ὅσα) adds much to the impressiveness of the sentence. See Buttmann's "New Testament Grammar," p. 398. **True** are here things not speculative, but practical; for the practical character of the whole admonition shows that truth in conduct is meant. "Virtue is true, vice is falsehood." (Chrysostom.) Compare John 3 : 21; 1 Cor. 5 : 8; Eph. 5 : 9; 1 John 1 : 6. Truth in speech and conduct Paul places, first of all, in the list of moral excellencies. **Honest** is here used in the old English sense of the word, 'honorable,' which is very nearly the meaning of the Greek word (σεμνά). It is whatever is venerable and sacred in character, worthy of honor in the sight of God and men. Compare 1 Tim. 2 : 2; Titus 2 : 2. **Just**—in accordance with eternal and unchangeable righteousness (δικαιοσύνη). **Pure**—not simply chaste, but, as Calvin well says, it "denotes purity in all the relations of life." Compare 1 Tim. 5 : 22; James 3 : 17; 1 John 3 : 3. **Lovely**—calculated to produce love in a well-ordered heart. "There is nothing more lovable than virtue." (Cicero.) From the true standpoint, immorality is hateful. **Of good report**—not, "well spoken of," but as Luther correctly translates it, "that which sounds well"; and hence, winning, attractive.[1] The apostle now sums up all these various features of moral conduct, and any others that might be thought of, in a phrase that covers the whole range of moral excellencies. **If there be any virtue, and if there be any praise.** 'Virtue' is used nowhere else by Paul, and is found only in 1 Peter 2 : 9; 2 Peter 1 : 3, 5, in the New Testament. Paul probably does not shrink from this term, as some suppose, because it is essentially a heathenish word, unworthy of Christianity, but because he preferred to dwell upon the more specific designations of moral excellence, just as he also preferred to describe wickedness under its specific forms, rather than by some general term. Compare Col. 3 : 8, 12. By 'virtue' here he means moral goodness in itself; by 'praise,' such goodness reflected in the speech and writings of men. Thus Christ's commendation of humility; Paul's of charity, would answer to the meaning of 'praise.' **Think on these things**—take to heart, so as to govern your lives accordingly. We grow like our thoughts; we cannot entertain impure thoughts without becoming corrupt, and we cannot think good thoughts without becoming pure. "Meditation precedes, and work follows." (Calvin.) "To restore a commonplace truth to its first uncommon lustre, we need only translate it into action. But to do this you must have reflected on its truth." (Coleridge.)

9. To this injunction to cherish pure and right thoughts, he adds an incentive to right action from his own speech and example. **Those things which ye have both learned, and received**—that is, from him as a teacher. The word 'received' differs from 'learned' by suggesting assent to the teaching. Compare 1 Cor. 15 : 1. **And heard, and seen in me**—as an example. The first verb does not refer to reports of his conduct that had come to their ears, but to his conduct as evinced in words, so that the two verbs describe his conduct in words and deeds; the first they had 'heard,' the second they had 'seen.' **Do**—not simply ponder, but practice. That must be a noble and blameless life which could justify

[1] The Greek words προσφιλῆ, 'lovely,' and εὔφημα, 'of good report,' occur nowhere else in the New Testament.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.
11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.

10 But I [1]rejoice in the Lord greatly that now at length ye have revived your thought for me; [2]wherein ye did indeed take thought, but ye lacked
11 opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein

1 Gr. *rejoiced*.....2 Or, *seeing that*.

one in pointing to it as a standard for others. Deficiencies and inconsistencies, which might remain half forgotten, are brought vividly to remembrance by anything like boasting. But the great apostle evidently had no cause to fear any such result, but dared, on all occasions, appeal to the unswerving fidelity of his life and teachings to the precepts of Christ. Compare Acts 20 : 31–35. **And the God of peace shall be with you**—as the result of such a life of pure thoughts and right actions.

10-20. ACKNOWLEDGMENT OF THE GIFTS RECEIVED FROM THE CHURCH.—He compliments them most gracefully and delicately on their thoughtful care for his wants (10), although asserting at the same time his independence (11) and contentment, under all circumstances, through the Lord's gracious aid (13). Nevertheless, they have exhibited the right spirit (14), in striking contrast with other churches (15), more than once (16). Again, declaring that the spirit of the giver is more than the gift itself (17), he expresses his entire satisfaction (18), promises God's blessing upon them in turn (19), and closes with a doxology (20).

10. The apostle now passes to a new topic, as is indicated by the word translated **but** (δέ). This new topic is his grateful acknowledgment of the aid received from the Philippians, which he expresses in most tender and graceful language. **I rejoiced in the Lord**—"not with a worldly joy." (Chrysostom.) Paul rejoices 'in the Lord' over every blessing, whether spiritual or temporal. In everything he beholds the ruling hand of Divine Providence. Compare Acts 28 : 15. **Greatly**—not on account of the gift, but of the Spirit it revealed. **That now at the last**—or, better, as in Revised Version, *now at length*. The words indicate a long interval since their last contribution to his support. **Your care of me hath flourished again.** The Revised Version translates: "Ye have revived your thought for me." The Greek verb is best taken transitively, which is the current usage of the Septuagint. Compare Buttmann, p. 263. In the depth of his feeling the apostle breaks out into poetry. The image before his mind is a tree or plant which has been barren, as in winter time, and then puts forth fresh leaves or flowers. The Philippians had been barren of all care of him for a long time, but now they were blossoming again with thoughts for his comfort. In all this there is no rebuke or reproach, as Chrysostom and others have supposed, every suggestion of which is removed by the very next words. Had not these words been added, there would undoubtedly have been a tone of reproach in the statement, but the whole sentence must be kept in mind. The apostle hastens so quickly to remove every semblance of rebuke from his words, that we are not authorized to find anything of the kind by leaving out the modifying words. His words are very expressive. **Wherein ye were also careful, but ye lacked opportunity.**[1] He declares that this barrenness was due to no lack of love, but of opportunities. Thus the first statement, which seemed, when standing alone, slightly reproachful, is turned into a delicate compliment, which possesses all the more force by the way in which it has been introduced. The visit of Epaphroditus to Rome furnished the Philippians with their long wished for opportunity.

11. Not that I speak in respect of want, etc. The apostle's natural independence asserts itself characteristically in the denial that any personal satisfaction with the material gift prompts this display of gratitude. Not for a moment would he be thought to be so demonstrative over his own renewed comforts. He was no stranger to want, and had learned long ago to think but little about his bodily state. Proudly he says of himself, **for I have learned to be content.** The personal pronoun is used with special emphasis: 'I,' however it may be with others. Have learned "in Christ's school, for nature teacheth

[1] The verb ἠκαιρεῖσθε, 'ye lacked opportunity,' is a late and rare word, found only here in the New Testament.

12 I know both how to be abased, and I know how to abound; every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.
13 I can do all things through Christ which strengtheneth me.
14 Notwithstanding, ye have well done, that ye did communicate with my affliction.

12 to be content. I know how to be abased, and I know also how to abound: in every thing and in all things have I learned the secret both to be filled and
13 to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me.
14 Howbeit ye did well, that ye had fellowship with

no such lesson." (Trapp.) **In whatsoever state**—not only now, but always; a bold statement, yet justified by all we know of the apostle's life. The Greek word (*αὐτάρκης*) is not exactly translated by 'content,' and in fact there is no exact English word for it. It expresses the idea of self-sufficiency, independence of all external resources. Socrates declared that this was nature's wealth. Many have been as independent as Paul, but few have combined with it such delicate appreciation of the kindness of others. This ability to be independent, and, at the same time, to accept proffered kindness with overflowing gratitude, is one of many proofs that Paul was a most rarely endowed man.

12. He now amplifies the thought just expressed. **I know how to be abased**—that is, to submit to straitened circumstances. He speaks of this first, as the more frequent experience in his own life. The repetition of 'I know' reveals his deep feeling. **How to abound**—that is, how to conduct myself in the midst of plenty, a higher virtue than the other, and harder to acquire. Very few have exhibited both virtues, a becoming spirit of resignation in narrow circumstances, and a noble and generous temper in abundance. Paul's abundance was probably meagre enough, but the same spirit which taught him to make a right use of his slender means would have kept him true amid the glories of Solomon's palace. **Everywhere and in all things.** He desires to emphasize this declaration of complete contentment and therefore adds several amplifying clauses. The Revised Version translates this, "In every thing and in all things"; that is, in every case individually, and in all cases collectively. **I am instructed,** better *have learned the secret.* (Revised Version.) The verb (*μεμύημαι*) means literally "to be initiated," and contains an allusion to the ancient mysteries, to which only the initiated were admitted. By the use of this word Paul would intimate, as Bengel says, that he was instructed "by a secret discipline unknown to the world." The secret of contentment has become his, not by nature, but by grace.

13. I can do all things through Christ which strengtheneth me. He thus traces back this ability to be independent of circumstances to its true source, the indwelling Christ. It is the grace of Christ that strengthens him, and enables him, not only to exhibit this spirit of contentment, but to 'do all things' that may be necessary in the line of duty. How brief, how noble this utterance! There was nothing, no possible experience, for which Paul did not feel himself adequate, in the strength which Christ imparts. Compare 2 Cor. 12:9; Eph. 6:10; 1 Tim. 1:12; 2 Tim. 2:1; 4:17.

14. As his natural independence has compelled him to defend himself from the suspicion of caring too much for the material gift, so his inbred courtesy leads him to obviate any imputation of slighting their offering. "We may remark how prudently and cautiously he conducts himself on both sides, lest he should incline too much to either. He had descanted magnificently upon his constancy, for he wished the Philippians to beware of thinking that he had given way under the pressure of want. He now takes care, lest from his undaunted manner of speaking, he should appear to have despised their kindness, which would have been a proof not simply of ill breeding and haughtiness, but even of pride." (Calvin.)

Notwithstanding—that is, in spite of my perfect contentment and ability to do without such aid—**ye have well done** in bestowing your gifts, because in so doing, **ye did communicate,** better, *had fellowship*, **with my affliction**—that is, helped him bear his affliction by this practical manifestation of sympathy. It is a characteristically delicate way of describing their act of kindness. He would have them understand that by taking his needs upon their hearts they have practically fellowshiped, or shared, his affliction, and so

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.
16 For even in Thessalonica ye sent once and again unto my necessity.
17 Not because I desire a gift: but I desire fruit that may abound to your account.
18 But I have all, and abound: I am full, having

15 my affliction. And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and re-
16 ceiving, but ye only; for even in Thessalonica ye
17 sent once and again unto my need. Not that I seek for the gift; but I seek for the fruit that increaseth
18 to your account. But I have all things, and abound:

have lessened the burden of it for the apostle himself.

15. The Philippians have not only mintered to him on this occasion, but also on previous occasions. The direct address, **ye Philippians,** is introduced with affectionate interest. **In the beginning of the gospel**—that is, at the time of their first acquaintance with it, they showed this same spirit of benevolence, in remarkable and beautiful contrast with the rest of the churches he had founded. "They might have said, We will do it, if others have done it: now their praise is the greater; that of the others, the less." (Bengel.) **Communicated with me**—better, "*had fellowship with me.*" (Revised Version.) They had entered into a kind of spiritual partnership with him. **As concerning**—or, *in the matter of*—**giving and receiving.** The words translated 'giving and receiving' are technical terms derived from the language of bookkeeping, but we are not for a moment to suppose that any actual account was kept by Paul or by the Philippians. It is simply the apostle's imaginative way of expressing his sense of obligation. Even as an infant church they had begun to contribute to his wants in such a way as to suggest to his vivid imagination a sort of ledger account between them and himself, in which was contained on the one side the spiritual blessings they had received, and on the other the material gifts he had received. No other church had ever suggested any such necessity for keeping an account of debit and credit, for with them it had been all receipts and no gifts. This was the only church in which mutual services had been rendered. It was doubtless the willing spirit of the Philippians which led Paul to make an exception in their case to the rule he seems to have adopted to accept no support from the churches among which he labored. See 1 Cor. 9:18; 1 Thess. 2:9; 2 Thess. 3:8. He did not forget under other circumstances to refer to this liberality of the Philippian Church. See 2 Cor. 8:2; 9:9. Paley in his "Horae Paulinæ," chapter vii, No. iii, well brings out the undesigned coincidence between the history and Paul's epistles in this matter of the contribution.

16. For even in Thessalonica, etc. He now emphasizes the statement that the Philippians had shown this spirit from the beginning, by recalling an earlier instance of their generosity. Not only had they contributed to his aid when he departed from Macedonia, but even before that, while he was still in the province, at the neighboring city of Thessalonica, on two different occasions. Well might Paul boast of this church to the Corinthians (see preceding verse), since they formed such a striking contrast with all others. And yet how sad a picture of selfishness and ingratitude we have here painted by the apostle in the praise he bestows upon this one church. Their example appears so bright only by its contrast with the prevailing selfishness. The hardest and most penurious of modern churches, doling out mere pittances to their pastors, shine luminously by the side of the very best churches of apostolic days.

17. Not because I desire a gift. Again, as in ver. 11, the apostle's sensitive heart seeks to clear itself of all suspicion of anything like mercenary motives in this overflowing praise. It is not the 'gift' he cares for, but something higher, even the spiritual blessings which such giving brings to the givers. These blessings are conceived of as **fruit,** which they will gather in the great harvest day. Compare Matt. 25:34, seq., where the Saviour represents himself as specially commending and rewarding such acts at that last day. The repetition of the words **I desire** is emphatic. I do not desire the 'gift,' but I *do* desire the 'fruit.' **That may abound to your account.** "God keeps an exact account of every penny laid out upon him and his, that he may requite it, and his retributions are more than bountiful." (Trapp.)

18. But I have all, and abound. So generously have the Philippians contributed that

received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.
19 But my God shall supply all your need according to his riches in glory by Christ Jesus.
20 Now unto God and our Father *be* glory for ever and ever. Amen.
21 Salute every saint in Christ Jesus. The brethren which are with me greet you.
22 All the saints salute you, chiefly they that are of Cesar's household.

I am filled, having received from Epaphroditus the things *that came* from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.
19 And my God shall supply every need of yours ac-
20 cording to his riches in glory in Christ Jesus. Now unto [1]our God and Father *be* the glory [2]for ever and ever. Amen.
21 Salute every saint in Christ Jesus. The brethren
22 who are with me salute you. All the saints salute, you, especially they that are of Cæsar's household.

1 Or. *God and our Father*.....2 Gr. *unto the ages of the ages.*

he has 'all' that he needs, and even more, for he 'abounds.' "The sum they had sent him was undoubtedly not large; yet, moderate as it was, it abounded, he says, to the full satisfying of his wants and of his wishes." (Calvin.) "Behold the contented and grateful mind!" (Bengel.) **I am full** repeats the previous statement in another form. Alluding again to the gift received through Epaphroditus, the apostle describes it as a sweet and acceptable offering to God himself, so putting the final touch to the picture of their kindness. Thus the Philippians have the satisfaction of knowing that their ministration to the apostle's necessities has proved a most perfect and acceptable sacrifice to God on high. See Heb. 13 : 16.

19. And this God, whose servant they have ministered to, will supply all their needs, spiritual and temporal. They have supplied the apostle's bodily necessities, and he can only thank them, but God will requite them in a very different way. **He shall supply all your needs**—not as they have supplied the apostle's,—out of their poverty,—but **according to his riches in glory**—that is, his glorious inexhaustible resources. "It is easy to him." (Chrysostom.) Meyer takes the words 'in glory' as belonging to the verb, "He will supply in glory"; that is, in heaven. But the combination of the words 'riches in glory' is grammatical, and yields the better sense; namely, that God will reward the Philippians for their generosity, both in this world and the world to come, out of his infinitely glorious riches. **By** (Revised Version, *in*) **Christ Jesus**—in union with whom alone is any one an object of the divine favor and blessing.

20. The thought of God leads the apostle to break forth into a doxology, with which this section fittingly concludes. **Now unto God and our Father** (literally, as in Revised Version, "our God and Father," for the Greek word 'our' belongs to both nouns.) 'God' expresses the natural relation of the Deity to us, 'Father' his relation to us in Christ. (Rom. 8 : 15; Gal. 4 : 5.) **Be glory for ever and ever** (literally, *to ages of ages*)—an imitation of the Hebrew.

21-29. SALUTATIONS AND BENEDICTIONS. —He sends a salutation to every saint, together with the greeting of the brethren at Rome (21), especially of the household of Cæsar (22), and closes with a benediction. (23.)

21. Salute. This is probably addressed to the immediate recipients of the letter, the bishops and deacons, who are to 'salute' the brethren at Philippi in the apostle's name. **Every saint.** "The singular individualizes —every saint individually." (Bengel.) 'Every saint,' worthy or unworthy, was to receive the same salutation. The spirit of Christian brotherhood was to prevail. **In Christ Jesus** —that is, with a Christian salutation. **The brethren that are with me greet you.** These are probably the more intimate companions of the apostle, while "all the saints," in the next verse, embraces the wider circle of the entire church at Rome. Who these brethren were, we do not know. There is no reason for the change of the verb from 'salute' in the first sentence to 'greet' in the second, since it is the same verb and is correctly translated 'salute.'

22. He adds "another cluster" of salutations from the members of the church at Rome, and especially from the inmates of the imperial household. These last were probably the servants, as it was among the lower classes that the gospel first won a hearing (1 Cor. 1 : 26); and besides, had any of the emperor's relatives become Christians, history would undoubtedly have preserved some trace of the fact. Why the greeting from them was so emphasized, we cannot tell; but it may be that these Christians had ministered to Paul's necessities, and were very much moved by

23 The grace of our Lord Jesus Christ *be* with you all. Amen.	23 The grace of the Lord Jesus Christ be with your spirit.

the kindness of the distant Philippians to the lonely prisoner, and so sent their greeting with such affectionate earnestness as to reflect itself in his language. At any rate, a greeting from such a source was well worthy of special attention, for, as Calvin well says, "it is worthy of remark, as being no common instance of divine mercy, that the gospel had penetrated that abyss of all wickedness and debauchery—the imperial palace." Out of this reference grew the well-known legend of a correspondence between Paul and Seneca, Nero's preceptor.

23. The grace of our Lord Jesus Christ be with you all. The benediction is similar to that in Rom. 16 : 24; 1 Cor. 16 : 23; 1 Thess. 5 : 28; 2 Thess. 3 : 18; but especially to that in Gal. 6 : 18. The true reading is that of the Revised Version, *with your spirit*, which appears in Gal. 6 : 18; 2 Tim. 4 : 22 and Philem. 25 with very slight variations. The reading of the Common Version is more like Paul's usual benedictions, and which on that account probably crept in here through the error of some copyist. In every epistle this apostolic benediction was always written by Paul's own hand, and was "the token in every epistle" of its genuineness. See Col. 4 : 18; 2 Thess. 3 : 17.

COMMENTARY

ON THE

EPISTLE TO THE COLOSSIANS.

BY

EDWIN C. DARGAN, D. D.,

Pastor of Citadel Square Baptist Church, Charleston, South Carolina.

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INTRODUCTION TO THE EPISTLE TO THE COLOSSIANS.

I. THE AUTHOR.

The opening words of the Epistle itself declare it to be the production of Paul, the great Apostle to the Gentiles. Is there any good reason to doubt this claim? None whatever; as will appear from the following considerations:

1. The external authority is ample and satisfactory. Schaff, in his "Church History" (latest edition, page 785), says: "The external testimonies are unanimous in favor of the Pauline authorship, and go as far back as Justin Martyr, Polycarp, Ignatius, and the heretical Marcion." Meyer ("Einleitung," section 3) puts it thus: "The external testimony for our Epistle is so ancient and continuous and universal (Marcion; Valentinus' School; Irenæus, "Adv. Haeret." 3, 14, 1 and 5, 14, 2; Muratorian Canon; Clement of Alexandria, "Strom." I. page 277; IV. page 499; V. page 576: VI. page 645; Tertullian, "De Praescrip. Haeret." 7, "De Ressur." 23; Origen, "Cont. Cels." 5, 8, etc.) that from this side a well-grounded doubt cannot be raised." We have then the statement of the Epistle itself confirmed by the unvarying testimony of ancient writers, and the unbroken tradition of history for centuries. This ought to be enough.

2. The objections from internal considerations have not been sustained. It is surely a daring thing to challenge, from internal considerations, the authorship of any writing which is as amply sustained as this is by external evidence. But German criticism, whatever else may be said of it, is at least daring; and so has ventured to challenge the Pauline authorship wholly from the character, contents, and style of the Epistle itself. These objections have been elaborately and satisfactorily answered by Olshausen and Meyer in their Introduction to the Epistle, and by Farrar in his "Life and Work of St. Paul." (Chapter XLVIII.) It is hardly worth while here to state and refute these objections. Those who feel interested may consult the authorities above referred to, and Schaff's "Church History," Vol. I, page 782, seq.

3. If Paul did not write it, who did? It must have been written by some one. Negative criticism wrestles in vain with the problem that itself has raised. As Farrar well says: "We might well be amazed if the first hundred years after the death of Christ produced a totally unknown writer who, assuming the name of Paul, treats the mystery which it was given him to reveal with a masterly power which the apostle himself rarely equaled, and most certainly never surpassed. Let any one study the remains of the Apostolic Fathers, and he may well be surprised at the facility with which writers of the Tübingen School, and their successors, assume the existence of Pauls who lived unheard of and died unknown, though they were intellectually and spiritually the equals if not the superiors of St. Paul himself?"

II. THE RECIPIENTS.

The Epistle is addressed "to the saints and faithful brethren in Christ which are at Colosse."

1. The town of Colosse was situated on the river Lycus, a tributary of the Maeander. Its near neighbors were Laodicea and Hierapolis, some twelve miles away. Colosse was never so large or wealthy as either of the other cities. It is mentioned by Herodotus as a resting place for Xerxes' great invading host; and by Xenophon in his account of the expedition of Cyrus the Younger. These writers speak favorably of the city. But later on its two neighbors overshadowed it, and after the apostolic age it fell into a decline. It was visited by an earthquake probably near this time, and that catastrophe, from which its neighbors recovered, may have facilitated the decline of the least important of the three. Near its site, in the Middle Ages, a small village called Choræ existed; but the actual ruins of Colosse have been identified only within recent times.

2. The church at Colosse does not seem to have been founded or even visited by Paul. We infer from his language in chapter 2 : 1, that he did not personally know most of the members either there or at Laodicea, though it is equally evident from other allusions that he knew some at both places. It appears reasonable to conclude from his language about Epaphras (1 : 7, 8; 4 : 12) that this "faithful minister" was the probable founder and pastor of the church. It may also not unreasonably be conjectured that Epaphras was himself a convert of Paul, and that the churches at Colosse, Laodicea, and Hierapolis were the outgrowth of the apostle's long and fruitful labors at Ephesus, the chief city of all this region. (See Acts 19 : 10, 26.) The church does not figure largely in subsequent history, though its neighbor Laodicea was one of the "Seven" addressed in Revelation. The Colossian Church probably declined in importance with the town, and was the least important of all the churches to which Paul addressed a letter.

III. DATE AND PLACE.

The Epistle was evidently written during a captivity of the apostle. (See Col. 4 : 10, 13, and Philem. 1, 23.) Which captivity was it? There are known to have been two of these, and a third is very reasonably supposed; namely, (1) the captivity at Cesarea under Felix and Festus; (2) the captivity at Rome, subsequent to the voyage and extending (Acts 28 : 30) over "two whole years"; (3) a second and later captivity at Rome terminated by his death, and during which he wrote the Pastoral Epistles. This, though not historically established, is generally accepted, as necessary to explain certain allusions in the later letters. No one holds that the letter to Colosse was written during this last confinement. The question lies, therefore, between the captivity at Cesarea and the first Roman captivity. Some of the ablest expositors, even Meyer, maintain that the letter was written from Cesarea. But the grounds for this opinion are very slender. Tradition unanimously designates Rome, and the allusions in Colossians and the other Epistles of this period strongly endorse this view. The case is well stated by Farrar. (Chapter XLVI.) The date, of course, cannot be exactly settled, but it was most likely about the year 60.

IV. DESIGN.

Although not known by face to the Colossian Church, Paul had a deep interest in them, as in all the churches. And this interest was evidently intensified by the coming of

Epaphras (1 : 7) with news concerning the character and dangers of the Colossian Church. It has also been suggested that Paul had learned something of the state of things at Colosse from Onesimus, the escaped slave of Philemon, who was probably a member of the Colossian Church. From these sources, then, Paul learned of a dangerous heresy, or tendency of thought, that was threatening the churches of this region—Laodicea, Hierapolis, and Colosse. He sympathized with Epaphras (1 : 9 ; 2 : 1 : 4 : 12, 13) in his deep concern for their welfare, especially in view of their present danger. Moved by this feeling, and no doubt at the earnest request of Epaphras, he writes this letter, together with one to Laodicea (4 : 16), to refute the incipient heresy and to set forth the truth of the gospel over against these threatening errors.

The general outlines of this error may be traced in the allusions of the Epistle itself, its more particular historical and philosophic affinities from what is known of certain sects and tendencies of the time. A study of the Epistle shows that there are two distinct elements of error which the apostle combats : (1) A Judaistic tendency—a regard for new moons and Sabbaths and holy days ; and (2) a Gnostic tendency—a would-be philosophic speculation about the unseen world, combined with ascetic practices. The question has been raised, whether these two lines of error were held by one, or two different parties. But it seems wholly unnecessary to assume the existence of two parties of errorists. It is better, with Meyer, Lightfoot, and other eminent scholars, to hold that we have in the views combatted by Paul a combination of Judaic and Gnostic elements. For it is impossible to separate clearly the lines of attack, supposing there were two distinct sets of wrong teachers. After warning them (in 2 : 8) against "philosophy and vain deceit" he proceeds to discuss the spiritual circumcision and the law of ordinances. And in 2 : 16, speaking of the fast days and new moons, he goes on at once, in verses 18 and 19, to allude to the empty speculations of the errorists. Thus it would seem to be plain that it was one set of false teachers, but that they held views at once Judaic and Gnostic.

Two explanations of this rather singular phenomenon are offered : (1) Lightfoot and Meyer (with others) hold that the views and practices of the Essenes, so far as they are known, presented just this combination of Judaism and Gnosticism, both in its speculative elements and its ascetic practices, which we find traced in the Epistle. (2) Franke, however, denies on various grounds the relation to the Essenes and explains the compound with the general statement that Judaism, especially in the Dispersion, had doubtless felt the influence of the incipient Gnosticism of the day. Either explanation *is an explanation*, but the able and learned discussions of Lightfoot give very great probability to his view. In either case, whether Essenes or not, these false teachers were by their wretched medley of Judaism and Gnosticism seriously endangering the purity of Christian teaching, if not the very existence of Christian churches, at Colosse, Hierapolis, and Laodicea. It was to meet and repel these teachers, therefore, that the letters to Colosse and Laodicea were written and directed (4 : 16) to be interchanged.

1. With regard to the form of Judaism opposed in the Epistle, not much need be said. It differed somewhat from that against which the Epistle to the Galatians had been directed, and to which allusion is made in Philippians. That was narrower, took more account of obedience to the law and submission to circumcision as necessary to salvation. There are allusions to the same things in Colossians, but the scope is broader. To show the similarity, or rather the sameness of the error, however, let Galatians and Colossians be compared : Gal. 5 : 2, 3, 6 ; 6 : 15 with Col. 2 : 11, with regard to circumcision ; Gal. 2 : 15–21 ; 3 : 1–14 with Col. 2 : 13, 14, with regard to the law ; Gal. 4 : 10 with Col. 2 :

16, with regard to feasts; and finally, Gal. 3:28, with Col. 3; 11, with regard to exclusiveness. These passages compared will show both the sameness of the error and the wide difference in the treatment. If Lightfoot's theory about the Essenes be accepted, we might say, that in Galatians Paul combats Pharisaic Judaism; in Colossians, Essenic Judaism.

2. Any elaborate discussion of Gnosticism is, of course, here impracticable. Three things, however, must be remarked: (1) That Gnosticism in the age immediately following the Apostolic, and even later, assumed great proportions; became a wonderfully complete and developed system; but that amid all these complexities and additions the simpler elements of an earlier stage of history may be traced.

(2) That there is very strong reason to believe that this earlier form of thought and speculation, afterward called Gnosticism, powerfully affected the Jews, whether particularly the Essenes, or the general body, about the time in which Colossians was written.

(3) That therefore we may expect to find in Colossians allusions only to the earliest stage, and yet to the fundamental principles, of Gnosticism. This is in fact the case.

What then was Gnosticism? The word comes from the Greek for "knowledge" (γνῶσις). And so the term itself claims for the Gnostic, or "knowing one," that he has superior "knowledge" concerning things beyond the range of common observation and experience. We see traces of this claim in the allusions to the disturbers at Colosse in such passages as Col. 2:8, 18, 23. Besides the teaching that *all* should be instructed in the *knowledge* of the gospel, and similar expressions.

This superior "knowledge" occupied itself with two deep and difficult questions: (1) The mode of creation, and (2) the origin of evil. In its later forms Gnosticism had many a wild and fantastic doctrine on these matters. But even in the earliest traces of it noticed in our Epistle we can discover this leading thought. Paul opposes to all baseless and fantastical ideas of creation the great truth that in Christ all things were created and continue to exist (1:16, 17); that in him the fullness (πλήρωμα, "plenitude," a favorite word with the Gnostics) of the Divine Being dwells (2:9). The Gnostics held that matter was the seat of all evils, was itself an evil; and this led them at first to those ascetic observances which are noticed and condemned in the latter part of the second chapter of our Epistle. Again, the Gnostic held to *emanations* from Deity which resulted in an order of things and beings, between God and man. To this idea allusion is made in the worshiping of angels and humility mentioned in 2:18.

We thus see that the design of the apostle in writing this letter was to refute the double form of heresy that lay in a dangerous compound of Judaism and the Gnostic speculations then arising.

V. CHARACTER AND CONTENTS.

1. The Epistle to the Colossians differs from the other writings of Paul both in style and matter, more closely resembling Ephesians than any other. Yet the thought and language are both in harmony with the other epistles, the differences being only such as would be natural to the same writer when writing under different circumstances, and for somewhat different purposes. There are in Colossians several passages where the language is rough and the meaning obscure. Dr. Hort conjectures that this is due to an early corruption of text. But this is unnecessary. The obscurity may be due to other causes. Others—"advanced critics"—infer that Paul did not write Colossians. But this

is, as Meyer says, "much too rash." Any man's style is likely to vary in different writings. And the likenesses to Paul's other writings are so great and numerous that they only serve to emphasize the differences. A forger would have been likely to produce a much more clever imitation, if he wished to succeed. But no forger could have expressed such thought as is here. The trick of style may be caught, but the live personality no man can steal. The great Apostle to the Gentiles lives and moves in every passage of this short but characteristic letter. It is vigorous in method, elevated in thought, profound in conception, clear in doctrine, warm in feeling—in a word, Paul's throughout.

2. The course of thought in the Epistle may be exhibited briefly, as follows :

I. (1 : 1, 2.) In the opening salutation he declares his apostolic authority, associates Timothy with him, and greets the church at Colosse with the Apostolic Benediction.

II. (1 : 3–8.) He expresses his gratitude to God, and his prayerful interest in them, because of the common treasure of the gospel which has been widely preached and is fruitful.

III. (1 : 9–23.) He more particularly states the burden of his prayer for them : (1) That they should grow in wisdom and grace. (2) That they should be thankful to God for his saving grace in Christ. And this leads him (3) to set forth the pre-eminent glory of Christ as the Image of God, the Firstborn, the creative Power, the Head of the Church, the Saviour ; and (4) to speak of their own reconciliation to God, and ultimate salvation by the gospel.

IV. (1 : 24–29.) He is glad to suffer in this cause, (1) even filling up any lack in Christ's sufferings, in (2) carrying on his work as minister of the mystery of God's will, and (3) while preaching and warning all to accept the salvation in Christ.

V. (2 : 1–7.) He tells of his deep interest in them and their brethren at Laodicea : (1) That the full blessing of the gospel knowledge might be theirs ; (2) that they might not be led astray ; (3) for though absent he rejoiced to be present with them in spirit ; and so (4) he earnestly exhorts them to hold fast to Christ as they had been taught.

VI. (2 : 8–23.) He is led now to warn them against the errors that he had heard were threatening them ; namely, worldly rudiments, and not the knowledge of Christ, in whom dwells the plenitude of divine excellence. This error appears in three forms : (1) Legalism, 11–17. (2) False philosophy, 18, 19. (3) Asceticism, 20–23.

VII. (3 : 1–17.) He now gives the true moral and spiritual principle, the antidote to all error in thought and practice, that is, heavenly-mindedness in Christ. And so he urges (1) the putting down of all low affections and wicked practices, and (2) the putting on of all elevated affections and good practices.

VIII. (3 : 18–4 : 1.) Domestic relations are then considered, and the morals of the home-life enforced in the appropriate duties of wives, husbands, children, fathers, servants, masters.

IX. (4 : 2–6.) Exhortation (1) to prayer in general, and particularly for himself in his work, and (2) to wisdom in demeanor toward those who are not believers.

X. (4 : 7–18.) Personal matters occupy the rest of the letter : (1) How they should hear of his affairs ; (2) salutations to and from different individuals ; (3) his autograph salutation at the close.

VI. TEXT.

The text of Colossians is in some places difficult to settle, and some interesting questions of text-criticism arise. It appears desirable to discuss them in foot notes under

the passages where the reading is doubtful, or incorrect in the text at the basis of the Common Version. The writer can claim only a very rudimentary acquaintance with the science of Text-Criticism, and offers here simply the results of his studies of such authorities as Westcott and Hort, Tischendorf (eighth edition), and the commentaries of Bishop Lightfoot, and of Meyer as revised by Franke.

THE EPISTLE TO THE COLOSSIANS.

CHAPTER I.

PAUL, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,
2 To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.
3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

1 Paul, an apostle of Christ Jesus through the will
2 of God, and Timothy [1] our brother, [2] to the saints and faithful brethren in Christ *who are* at Colossæ: Grace to you and peace from God our Father.
3 We give thanks to [3] God the Father of our Lord

1 Gr. *the brother*.....2 Or, *to those that are at Colossæ, holy and faithful brethren in Christ*.....3 Or, *God and the Father*.

THE TITLE.—In the older manuscripts the title is given simply "To the Colosssians"; in some, however, it reads, "To the Colassians." No one regards the title as part of the original autograph. The better manuscripts give Colassians in the title, and Colossians in ver. 2. This is the form adopted by Westcott and Hort and Lightfoot, though Tischendorf and Meyer and Franke use Colossians in both places.

Ch. 1 : 1, 2. THE ADDRESS.

1. Paul, an apostle of Jesus Christ by the will of God, etc. In accordance with his established custom, the apostle begins by declaring his authority to speak for Christ. 'By the will of God'—not by men, nor by himself. It is a great claim that he invariably makes, and is not lightly to be passed by. **And Timotheus our brother.** Notice this association of Timothy (compare 2 Cor. 1 : 1; Phil. 1 : 1), who is not called "apostle," but 'our (*the*) brother.'

2. To the saints and faithful brethren in Christ. Or, since there is but one article, it may be read: 'To the holy and faithful brethren.' The point is of no great importance. They are called 'holy' or 'saints,' not because of any natural or acquired sanctity of their own, but because of God's saving mercy bestowed upon them in Christ. They were 'brethren in Christ,' 'faithful' in character, 'saints' by God's grace. **At Colosse.** Many manuscripts have the spelling "Colassae," but the best authorities favor the usual orthography, which is also that of the manuscripts of Herodotus and Xenophon in passages where the city is mentioned. It was a city of Phrygia on the river Lycus, a short distance (ten or twelve miles) above Laodicea. It receives complimentary notice from Xenophon in the "Anabasis." It is now in ruins, but there is a village called Chonos near the site. Little or nothing is known of the church at Colosse, beyond what the Epistle itself teaches. **Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.**[1] This is the common salutation of the Epistles. 'Grace' is the favor, the blessing of God, especially in bestowing spiritual gifts; 'peace' is the peace of reconciliation with God, the abiding peace of a pardoned and justified soul. Compare Rom. 5 : 1.

3-5. THANKSGIVING.

3. We give thanks . . . praying. Apostolic example enforcing the precept of Phil. 4 : 6. Question whether 'always' goes with 'give thanks' (Lightfoot, Meyer), or with "praying" (Bengel, Olshausen, Ellicott). I prefer the latter. The 'always' need not be pressed to literal exactness, but should certainly not be weakened down to nothing, as a mere rhetorical flourish.[2]

[1] The Revised Version, with Tischendorf, Westcott and Hort, Lightfoot, Meyer-Franke, omits the words 'and our Lord Jesus Christ' from the benediction. Manuscripts favoring the omission are B D K L, 17, 39, 46, and others. Chrysostom and Origen both notice and comment on the omission as unusual with Paul. The manuscripts (even ℵ) which contain the addition were evidently manipulated by copyists to conform to the usual style. Clearly, therefore, the words should be omitted.

[2] A variation, unimportant as to the sense, but interesting to critics, occurs here. It is what Westcott and Hort call a "ternary variation"—that is, there are three readings to choose from. It comes after εὐχαριστοῦμεν ("we give thanks"); the question is, whether we should read, as in Received Text, (1) τῷ θεῷ καὶ πατρί ("to the God *and* Father"); or (2), τῷ θεῷ τῷ πατρί; or (3), τῷ θεῷ πατρὶ ("to God the Father," without "and," both the latter having to be rendered into English in the same way). No critical edition (except Lachmann, Ι

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints,
5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;
6 Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth:

4 Jesus Christ, praying always for you, having heard of your faith in Christ Jesus, and of the love which
5 ye have toward all the saints, because of the hope which is laid up for you in the heavens, whereof ye heard before in the word of the truth of the gospel,
6 which is come unto you; even as it is also in all the world bearing fruit and increasing, as *it doth* in you also, since the day ye heard and knew the grace of

4. Since we heard—Revised Version, better, "having heard of your faith," etc. The 'having heard' is the temporal, not causal, use of the participle. The news came through Epaphras (ver. 7), and was not a matter of personal knowledge on Paul's part. The occasion of this thanksgiving was their faith in Christ and love for the brotherhood. Truly, a *sufficient ground* for thanksgiving always. Their faith was "centred in Christ" (Ellicott); "resting on Christ" (Meyer). **Which ye have** is found in the most important manuscripts, and is therefore inserted in the Revised Version without italics.[1] **To all the saints.** Their love was not confined to their own church and community of faith, but reached out to all who could truly be called 'saints.'

5. For the hope—Revised Version, "because of the hope"; probably better still, *on account of the hope.* This is not given as a second ground of thanksgiving, but as the reason of their love to all the saints, being the common tie of Christian brotherhood. **Which is laid up for you in heaven** (Revised Version, more correctly, "in the heavens")—that is, it awaits its complete fulfillment in heaven; also, the thought of its being safely kept may be involved. The hope is here in our hearts, but it also "entereth into that within the vail." Compare Rom. 8 : 24, 25. **Whereof ye heard before**—by the ministry of Epaphras and probably others. 'Before'—*formerly, at first, before now.* Lightfoot's suggestion of an allusion in the word to the *later* teaching of the heretics as contrasted with the *earlier* pure teaching of Epaphras is possible, but rather forced. **In the word of the truth of the gospel.** Many expositors construe appositionally, "the word of the truth, which is the gospel": but I think (with Meyer) that the thought is rather that the word is full of truth, and that the word of truth on this great topic is presented by the gospel. The gospel alone reveals the truth about this hope; the gospel alone makes it "sure and steadfast." This mention of the word of the gospel naturally leads to the next thought:

6. The Presence and Power of the Gospel.

6. Which is come unto you, as it is in all the world; and bringeth forth fruit. The best manuscripts omit 'and' before 'bringeth,' and add "and increasing."[2] Accordingly, we should read with the Revised Version, "which is come unto you; even as it is also in all the world, bearing fruit and increasing." The gospel is thus described as having come, and being now a *present reality*, among the Colossians, and is affirmed to be existing as a fruit-bearing and growing power in all the world. 'In all the world'—as a general statement, not as in

believe) adopts the second form, which is not very well supported, and may be left out. As between (1) and (3) the German scholars, Tischendorf, and Meyer-Franke, adopt (1) the common reading on the authority of ℵ A C^2 D^e E K L P; all cursives (Old Latin?), Vulgate, several Fathers. The English school, on the contrary, Tregelles followed by Westcott and Hort and Lightfoot, adopt (3) on the authority of B C*, some manuscripts of Old Latin, Memphitic, Syriac, Ethiopic, Arabic; Augustine and Cassiodorus. This, as the shorter and more unusual reading, is preferable, besides giving a reasonable explanation of the other two. On these grounds, it is more likely the correct reading, and has been accepted by the Revised Version.

[1] Here the words ἣν ἔχετε ("which ye have") are taken into the text by Revised Version, Tischendorf, Meyer-Franke, on authority of ℵ and most other manuscripts, versions, and Fathers. External authority is strongly in favor of it. But Westcott and Hort and Lightfoot put it in brackets because omitted by B, and being possibly a "conflate" reading. The point is doubtful, but it is most likely correct to insert with Tischendorf and Revised Version.

[2] Tischendorf, Westcott and Hort, Lightfoot, omit καί before ἐστί on vastly preponderant authority. It is retained by Meyer-Franke on grammatical grounds, though slenderly supported. Westcott and Hort, Lightfoot, Tischendorf, Meyer-Franke, insert καὶ αὐξανόμενον ("and increasing") on decisive manuscript and other authority.

7 As ye also learned of Epaphras our dear fellow servant, who is for you a faithful minister of Christ;
8 Who also declared unto us your love in the Spirit.
9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

7 God in truth; even as ye learned of Epaphras our beloved fellow-servant, who is a faithful minister of
8 Christ on [1] our behalf, who also declared unto us your love in the Spirit.
9 For this cause we also, since the day we heard *it*, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all

1 Many ancient authorities read *your*.

every detail literally true. But even as a general statement, and including only the Roman Empire and contiguous countries, it is a very remarkable fact at that early date. **As it doth also in you.** The Revised Version is again decidedly preferable. He would not imply by saying that the gospel was bearing fruit and growing *in all the world* that it was not doing the same among them, and so at the expense of grammatical smoothness he brings in a second comparison to include them in the statement of the fruitage and growth of the gospel. Their advance had in fact been steady from the first. **Since the day ye heard, and knew the grace of God in truth.** Two questions arise here: (1) Does 'heard' govern 'grace' or 'gospel' understood? Does he mean to say, 'since ye heard (the gospel), and knew the grace'? This is Meyer's view. I prefer to follow the Revised Version, with Lightfoot. 'The grace of God' is the gist of the gospel; to hear and know one is to hear and know the other. (2) Does the phrase 'in truth' qualify the verb 'heard,' and thus indicate their true reception of the gospel; or does it belong with 'grace,' and so describe the truth of the gospel as distinguished from all errors? Alford combines the two: "In its truth and with true knowledge." This is not necessary. Either gives excellent sense. I prefer the construction with 'heard.' Meyer says: "It was a true knowledge, corresponding with the essence of the grace and the character of the gospel which had been preached to them, without Judaistic and other errors."

7, 8. EPAPHRAS. Two questions arise here: 1. Is this Epaphras the same person as Epaphroditus, mentioned in Phil. 2 : 25, seq., and 4 : 18? The name may be the same, Epaphras being a contraction, but it does not follow that the person is the same. In fact, the greater probability is that there were two persons. The shorter form is always used in this Epistle, and also in Philem. 23, where the same person is referred to; the longer form is used just as exclusively for the other person; and then the localities and circumstances are very different. 2. Shall we read **a faithful minister of Christ** *for us*, or, *for you?* I prefer the former.[1] Epaphras is mentioned here and in 4 : 12, 13; also Philem. 23. From the notice in Philemon we mark him as a "fellow-prisoner" of the apostle, possibly from choice, in order to be with Paul, and learn from him. Here he appears as the first instructor of the Colossians in the gospel, while from 2 : 1 we infer that Paul had not seen the Colossians in person. Twice is he called, in a very commendatory way, a "minister of Christ." Paul not only endorses him as faithful, but even speaks of him (according to the most probable reading) as in some sort a substitute for himself. It appears that, being perplexed and troubled with regard to the serious errors of the churches at Colosse, Hierapolis, and Laodicea (4 : 13), he sought counsel from Paul at the cost of becoming a prisoner himself (Philem. 23), and that this Epistle and that to Laodicea (4 : 16) are the result of his communications.

8. Who also declared unto us your love in the Spirit—affectionate mention of his people by Epaphras. The phrase 'in the Spirit' denotes the sphere, and so the source and sustaining power of their love. It was a spiritual love, the Christian love, one of the "fruits of the Spirit" (Gal. 5 : 22), and possibly here having special reference to Paul himself as its object.

9-12 *a*. PRAYER FOR THE COLOSSIANS.

9. How naturally this follows! **For this**

[1] It is very difficult to decide here whether to read ὑπὲρ ἡμῶν ("for us," "in our behalf"), with Lightfoot, Westcott and Hort, on authority of ℵ* A B D* F G, 3. 13. 33. 43. 52. 80. 91. 109. a g Ambrosiaster; or ὑπὲρ ὑμῶν ("for you," "on your behalf"), with Tischendorf, Meyer-Franke, on authority of ℵ^{c} C D^{b} E K L P, 17. 37. 47., and many others; d e f Vulgate, Gothic, Syriac, Coptic, and other Versions. On internal grounds, the reading of the English scholars and the Revised Version seems preferable. The reading is interesting as displaying a curious conflict between the best manuscripts and the versions.

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;
11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

10 spiritual wisdom and understanding, to walk worthily of the Lord [1] unto all pleasing, bearing fruit in every good work, and increasing [2] in the knowledge of God;
11 [3] strengthened [4] with all power, according to the might of his glory, unto all [5] patience and longsuffer-

1 Or, *unto all pleasing, in every good work, bearing fruit and increasing, etc*.....2 Or, *by*.....3 Gr. *made powerful*.....4 Or, *in*.
5 Or, *stedfastness*.

cause. This, perhaps, refers to the whole preceding statement from ver. 4, but, naturally, has a more specific reference to the last turn of the sentence; namely, their spiritual love, which awakened loving, prayerful interest on his part. **We also.** The 'also' "denotes the response of the apostle's personal feeling to the favorable character of the news." (Lightfoot.) **Since the day we heard it, do not cease to pray for you, and to desire.** See note on ver. 3. "To pray and make request for you," as it is more accurately given in the Revised Version. Both the praying and the making request are 'for them,' the latter term being introduced to amplify the statement and to specialize the subjects of petition. It would be still more nearly exact to render, "Do not cease on your behalf praying and asking." "He made mention of prayers in a general way in ver. 3, now he expresses what he prays for." (Bengel.) The noble burden of the prayer now follows. Compare Eph. 3 : 14–19. It embraces a number of particulars which glide naturally out of, and into, each other in the onward sweep of high spiritual emotion. **That ye might be filled with the knowledge** (*apprehension*) **of his will in all wisdom and spiritual understanding**—or, *all spiritual wisdom and understanding*. This arrangement of the sentence is better than that of the Common Version; for the epithet 'spiritual' qualifies both 'wisdom' and 'understanding.' The exercise of our natural 'wisdom' and 'understanding,' under the control and direction of the Spirit acting on our spirits, is necessary to a real 'apprehension' of the will of God. This he prays that they may have. Compare Rom. 8 : 26–28. 'Knowledge,' here, is complete, thorough knowledge (ἐπίγνωσις), as distinguished from general knowledge (γνῶσις), perhaps used here in reference and opposition to the false "knowledge" (or, *gnosis*) taught by the errorists at Colosse. 'Of his will,' either as (1) revelation, what he wills to make known, the 'mystery' of the gospel; or (2) command, what he wills for us to be and to do. Possibly both, as the second comes out of the first. 'Wisdom and understanding.' The first is a general term for the highest mental power, the second is used more especially as applying the first to the conduct. See Lightfoot.

10. Now comes the practical and outward manifestation of this high spiritual gift—**that ye might walk** [1] **worthy of the Lord unto all pleasing,** etc.—better, as Revised Version, "to walk worthily of the Lord," in a way suitable to the acceptance and exercise of the exalted gift of 'spiritual understanding' bestowed by the Lord. 'The Lord' here, as usual with Paul, is Christ. 'Unto all pleasing'—in such a manner as to please the Lord in all things; for he looks with pleasure upon the right use of his gracious gifts. **Being fruitful in every good work and increasing in** (or, *growing by*) **the knowledge of God.** Here is the outward and the inward improvement of the gift of 'spiritual understanding': to do all the good they can, and to know more and more, in order to do yet more good; or it may be also understood 'growing by the knowledge of God' as the *means*, rather than the *sphere*, of development. It is hard to decide, either being grammatically and theologically correct. Perhaps the usual rendering is more natural.

11. Strengthened with all might, etc. The verse would be more literally rendered: *Empowered with all power, according to the might of his glory, unto all endurance and long-suffering with joy.* This is another element of his prayer, a part of their spiritual development. 'Empowered with all power' refers

1 Westcott and Hort, Lightfoot, Tischendorf, Meyer-Franke, Revised Version omit ὑμᾶς, so as to read simply "to walk" (Revised Version), instead of "that ye might walk" (Common Version). The authorities are decisive for the omission. The Received Text has εἰς τὴν ἐπίγνωσιν on very slender authority; Westcott and Hort, Tischendorf, Lightfoot, read τῇ ἐπιγνώσει, with ℵ A B C D* F G P, etc.

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:
13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:

12 ing with joy; giving thanks unto the Father, who made [1] us meet to be partakers of the inherit-
13 ance of the saints in light; who delivered us out of the power of darkness, and translated us

1 Some ancient authorities read *you*.

to the exercise of moral and spiritual power by those for whom he is praying; 'according to the might of his glory' gives the source and measure of their power. The word 'might' (κράτος) is used only of God's power; and here the divine 'might' manifests itself in their 'power.' 'Might of his glory'—not 'his glorious power,' but the 'might' which is an element and exhibition of that sum of the divine perfections which is expressed in the word 'glory.' 'Endurance' refers to the bearing of afflictions, persecutions, hardships in the path of Christian duty; 'longsuffering' denotes the state of mind toward those who bring these afflictions upon the sufferers; 'with joy' describes the temper with which the 'endurance and long suffering' were to be exercised. See Rom. 5 : 3. Some expositors (even Meyer and Ellicott) connect these words with the next verse, and read, "with joy giving thanks"; but Olshausen very correctly says: "'Giving thanks' itself alone conveys the idea of joyful resignation to God's will; but 'patience' and 'longsuffering' need the defining 'with joy,' in order to characterize them as genuinely Christian." The thought now naturally glides on without break into the matter of thanksgiving to God, which is a part of that worthy walk for which he prays on their behalf.

12, 13. GROUNDS OF THANKSGIVING TO GOD.

12. These are: that he has given us the hope of heaven, and that he has rescued us from the dominion of sin, and put us into the kingdom of Christ. **Which hath made us meet.** It is difficult to decide whether to read 'made *us* meet,' or 'made *you* meet.' I prefer 'us' on internal grounds, and on good documentary authority.[1] As to meaning, the thought is plain, the words interesting. 'Made us meet'—that is, *fitted, qualified* us **to be partakers of the inheritance of the saints in light.** 'Inheritance' is not exactly correct. There are two words 'part of the lot.' Compare Acts 8 : 21. Olshausen says: "The saints conceived as a unity have a joint 'lot,' of which each individual has his 'part.' No doubt, as Lightfoot and Olshausen say, the turn of expression was suggested by the way in which the Tribes of Israel received the inheritance of Canaan. The phrase 'saints in light' may, and doutless does, refer primarily to the consummation of the glorious destiny of the saints; that is, to heaven. But it is to be noticed that it is contrasted with 'darkness' below, and is thus in some sort put in apposition with "kingdom of his dear Son," which the 'saint' enters by faith here on earth. Compare John 5 : 24. The commentators puzzle much over the connection of the words 'in light.' Meyer tries to prove that they go with 'made us meet,' as the instrument by which that meetness for the heavenly inheritance is effected. But this is decidedly strained. Nor is it correct to construe solely with 'the saints,' so as to say, 'the saints [who are] in light.' No doubt the proper connection is with the full phrase 'lot of the saints,' this 'lot' being characterized by 'light.' This 'light' may be that of knowledge, as opposed to the darkness of sinful ignorance; or, more likely, of *purity*, as opposed to the darkness of sinful depravity. The next verse brings out the contrast.

13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. Sin, wickedness, the influence and power of Satan, is darkness. 'Translated'—that is, *put us over*

[1] Tischendorf reads ὑμᾶς (*you*) after the manuscripts ℵ B 4. 23. 80. 115; some manuscripts of the Vulgate, Ethiopic, and a few Fathers. Westcott and Hort also adopt this reading in their text, but not confidently, giving the other in the margin. Lightfoot adopts ἡμᾶς (*us*) in his text, but gives ὑμᾶς (you) in the margin, and expresses himself doubtfully in the note. Meyer-Franke prefers the common reading ἡμᾶς (*us*) after A C D E F G K L P, most cursives, old Latin, some manuscripts of the Vulgate, Syriac, Coptic; Origen, Athanasius, and other Fathers. On internal grounds, the common reading seems preferable; but for the less pleasing reading to be supported both by ℵ and B makes a very strong argument for ὑμᾶς.

14 In whom we have redemption through his blood, *even* the forgiveness of sins:
15 Who is the image of the invisible God, the firstborn of every creature:

14 into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins:
15 who is the image of the invisible God, the firstborn

into the kingdom of Christ. Bengel aptly contrasts 'kingdom' with 'power': "Power detains *captives*, a kingdom nourishes joyful *subjects*." The transaction is represented as past, 'translated,' not here in view of the decrees of God, as in Rom. 8 : 29, 30, but, as Meyer says, "through conversion to Christ, which is God's work." Yet there is, doubtless, here the idea of the consummation of this kingdom hereafter, toward which we look. We are no longer captives of the power of darkness, but are become subjects of the kingdom of light, which ever tends to its own consummation. 'His dear Son,' or "the Son of his love," as in the Revised Version; that is, the Son whom he loves, who is especially the object of the divine Father's love, and upon whose subjects also (John 16 : 27) the Father's love is bestowed. The notion of Augustine, adopted and defended by Olshausen, and even by Lightfoot, that the apostle here means to declare the eternal generation of the Son in the very essence and being of the Father, since God is Love (1 John 4 : 8, 16), seems utterly foreign to the connection. The more simple interpretation given above is held by Meyer, Ellicott, and others. By a very simple and easy transition, the apostle is now led on to speak of the work and glory of God's beloved Son.

14. THE WORK OF CHRIST IN REDEMPTION.

In whom we have redemption through his blood, even the forgiveness of sins. The words 'through his blood' should be omitted.[1] Read: "In whom we have the redemption, the forgiveness of sins." It is a little smoother English to leave out the article before 'redemption,' as in the Common Version, but it does not mend matters to insert "our," as the Revised Version does. 'Redemption' is a leading gospel idea, a well-known Christian truth, and so has the article. The word literally means "a buying back," and is the act of securing release of an object or person by the payment of a ransom price. This 'redemption,' or release secured by purchase, is represented as a present possession ['we have'], and so expresses the present state of the believer. This release is "from the wrath and punitive justice of God in its most comprehensive signification, whether specially ours or common to us and all mankind." (Ellicott.) 'Forgiveness' or 'remission' literally means "letting go," the act of letting go. The two words are here, and in Eph. 1 : 7, put together as fully expressing what we have through Christ. It is not that the words are synonymous, but that taken together they sum up the fullness of the blessing obtained for us by the self-sacrifice of Christ. The twin pillars of our hope in Christ—redemption and forgiveness!

15-20. THE GLORY AND PRE-EMINENCE OF CHRIST. We have in these verses one of the most profound and important passages in all the writings of Paul. It should be carefully compared with those in Eph. 1 : 20-23 and Phil. 2 : 6-11. Using the thought of the redemption secured by Christ as a transition point, the apostle goes on to discuss the person, the glory, and the pre-eminent lordship of Christ. The style is elevated and vigorous, the language striking. The passage is not without its difficulties.

15. Who is the image of the invisible God. On the use of the present tense we may remark that it does not imply that at the time of writing, as distinguished from either past or future time, Christ was the image of God; but it sets forth what is true of Christ at all times. Meyer thinks that while the notion of the personality of Christ in every manifestation is involved, the chief reference is to Christ in his pre-existent state. This is hardly necessary. The thought is a general one. Christ, the eternally pre-existing word, the human ... manifested Son, the now reigning Mediator, is, in all his characters, and at all times, the 'image of God.' Granting this much, we find no little difficulty in exactly interpreting the expression 'image of the invisible God.'

[1] Westcott and Hort give in their margin ἔσχομεν (*we had*), instead of ἔχομεν (*we have*), but on insufficient authority—B and some Versions. The clause, διὰ τοῦ αἵματος αὐτοῦ (*through his blood*), is justly omitted by all, on decisive authority, being clearly an interpolation from the similar passage in Eph. 1 : 7.

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

16 of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been

So far as it describes the bodily manifestation of God in the human person of Christ during his earthly ministry, the meaning is clear, though profound. See John 1 : 14 and 1 Tim. 3 : 16. We should say that Christ was thus the visible and personal representative of God among men. But with regard to the pre-existent Word what are we to say? That in some sense, even before his earthly life, Christ was the outward (if such a word may be used) manifestation of the divine nature and person? It may be so. The creative Word is the 'image of the invisible God.' Then with regard to the present and future, are we to consider that to the angels and saints in glory Christ is the manifestation of the 'invisible God'? Here too is a more profound question than we can hope to answer. But whether the glorified body of Christ is the *only* visible manifestation of Deity in heaven or not, we are at least safe in saying that there, as here on earth, he will be such a manifestation. See what he says in reply to Philip. (John 14 : 9.) But let us not fail to note that the very difficulties which are raised by the term are such as to exalt our conceptions of the unspeakable dignity and glory of Christ, and that is the object the writer has in view. How much it means, to say of him that in all the relations of his being to other (especially human) beings, Christ is the likeness and the representation of the unseen God! **The firstborn of every creature.** (Revised Version, "all creation.") As to the rendering of the words (*πάσης κτίσεως*) for 'all creation,' or, 'every creature,' the commentators differ. Lightfoot prefers "all creation"; Meyer, "every creature." As the phrase is rendered in both ways, and either one gives here substantially the same sense, it is perhaps not possible to decide with positive conviction. I prefer the rendering 'all creation' as more smoothly fitting the connection. The real difficulty of the passage is in the title 'firstborn.' It does not mean either (1), that Christ is the first of all created beings—that is, himself being created; or (2), that 'all creation' is to be regarded as a *birth* from God, Christ occupying the first place. On the contrary, there is evident contrast between the ideas of *birth* and *creation:* they are not convertible terms. Christ was *born*, the universe was *created*. Now, then, the expression means that he was 'born' *before* it was 'created.' He is the Son of God, 'Firstborn' and "Only begotten," before there was any "creation." So, therefore, in respect to "all creation" he occupies the relation of priority. From this it follows that over 'all creation' he occupies the relation of supremacy, such as is accorded to the 'firstborn,' and such as is pre-eminently due to the 'Firstborn' of God. [Is it not safer to say that Jesus Christ is here called 'firstborn of all creation,' because he is (of course in his higher nature) Maker and Head of all created being, representing and revealing in this way the perfections of the invisible God? That his position in respect to the creation is like that of a firstborn son and heir in respect to the inheritance over which he presides? Compare the language of Heb. 1 : 2, seq., with that of Ps. 89 : 27. "I too will make him the firstborn, highest of the kings of the earth," and with Ps. 2 : 6, 7, as interpreted by Acts 13 : 32, 33. This would agree with the next verse which appears to show why he is called 'firstborn of all creation,' and 'image of the invisible God.'—A. H.]

16. For by him were all things created, etc. In this and the next verse the superiority of Christ to all creation is further explained and developed. The translation of this verse in the Revised Version is far preferable, bringing out the delicate shades of meaning in the Greek more clearly than the Common Version. 'By him' (*ἐν αὐτῷ*) should rather be "in him." He is superior to all creation, because in fact 'in him were all things created.' He, in his presence, power, and energy, is the element or sphere *in which* the divine creative act took place. Excellent is Meyer's remark: "'In him,' a known classical indication of the dependence of a relation whose causality is contained in any one. . . . In Christ rested (causally) the creative act, so that it occurred not at all independently in a line of causes lying outside of him, but had in him its essentially conditioning ground." So in the spiritual

kingdom, he is often spoken of as the element or sphere *in which* the saving power of God is manifest. The apostle goes on now to specialize the 'all things,' to emphasize the universality of Christ's creative superiority. **That are in heaven, and that are in earth.** Here the whole sum of creation is locally represented. But as if this were not enough, he proceeds to represent it in its relation to man's apprehension. **Things visible and invisible.** There is difference of opinion among expositors as to whether the descriptive terms 'visible,' or *seen*, and in 'earth' are to be taken as refering to one class of objects, and 'invisible,' or *unseen*, and 'in heaven' to another; or whether some things 'on earth' belong to the 'unseen,' and some things 'in heaven' (as the heavenly bodies) to the 'seen.' The question is of little importance. The apostle would say in most expressive language just 'all things,' of every kind and everywhere. And as if there might be still a lingering doubt as to unseen things, he adds: **Whether they be thrones, or dominions, or principalities, or powers.** These terms, no doubt, refer here and in the similar passages in Rom. 8:38, and Eph. 1:20, 21, to unseen creatures superior in power and knowledge to man; namely, the angels. No matter what might be their various orders and dignities, all of them were created in Christ, and so he stands superior to them all.

It would carry us too far to enter into a long discussion of the interesting questions brought up by these terms. In the learned notes of Lightfoot and Meyer, on the passage, full and sound information is to be found as to the use and meaning of the terms. The article by Kubel, in "Herzog's Encyclopædia," is very good; and Dr. A. H. Strong's discussion, in his "Systematic Theology," will repay careful study. Three questions, however, require to be briefly noticed: (1) Does Paul really teach the existence of angels of these various ranks and orders? On this point three opinions may be noted: (*a*) That he does not, but only used these titles as current in the Jewish, and especially the Gnostic angelology, to say that "no matter what you may call these higher powers, Christ is their Creator and therefore their superior. For this view there is a slight ground in the phrase "every name that is named" in the parallel passage in Eph. 1:21. (*b*) That he does in these expressions commit himself to endorsing, in so far, the angelology of the time, and therefore to teaching the existence of orders or ranks of angels to be designated and described by these terms, 'thrones' being the highest, next to God and so called, either because they are near and support the Throne of God, or because they themselves sit on thrones as approaching nearest to God in glory and dignity; next 'dominions,' or *lordships*, those who exercise power or lordship over the lower ones or men; then 'principalities,' or *princedoms*, those of princely dignity; and lastly, 'powers,' or *authorities*, those who exercise power or authority in the lowest angelic order, just above men. (*c*) That he teaches the existence of those higher beings called elsewhere "angels," but that in describing them he simply uses for emphasis the current phrases, without meaning to divide the angels into orders, or to assert that these are really their correct designations, but only to say that there are beings to whom these terms are applied and Christ is superior to them all, being in fact their Creator. I incline to this last view.

(2) Whether we are to understand these designations to apply to the good angels only, or to both good and bad. In Eph. 6:12, the terms "principalities and powers" are evidently used of the evil spirits. But it is not necessary to suppose that to be the case here. It may be supposed from that passage that those were "angels that kept not their first estate," but that many to whom these designations apply remained holy.

(3) Whether Paul does not intend to include also *earthly* 'powers and authorities' in this list, the terms referring both to 'earth' and 'visible,' as well as to 'heaven' and 'invisible.' No; it is better to understand the terms to refer simply to 'things invisible,' and interpret them as a further elucidation of that phrase 'things invisible, whether thrones,' etc.

Coming back to the main thought, the apostle now repeats it in somewhat different and very striking language: **All things were created by him, and for him.** In this statement are to be noticed: (1) 'All things.' After amplifying, he comes back to the simple statement, for after all 'all things' are 'all things'—no more can be said. (2) The change of tense. Observe the correct rendering of the Revised Version here, "have been

17 And he is before all things, and by him all things consist:
18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

17 created through him, and unto him; and he is before all things, and in him all things [1]consist.
18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; [2]that

1 That is, *hold together*.....2 Or, *that among all he might have.*

created" instead of 'were created.' They 'were created' (aorist) as a historic fact, occurring once for all; they 'have been created' (perfect) and so continue to exist as a perpetual fact. (3) Use of prepositions. The universe was created, (*a*) 'in him,' denoting the sphere or element of the creative act; (*b*) 'through him,' as the instrumental personal channel of the creative energy; (*c*) 'for,' or 'unto him,' as the divine end and consummation with a view to which creative power was put forth. "The Eternal Word is the goal of the universe, as he is the starting point. It must end in unity, as it proceeded from unity, and the centre of this unity is Christ." (Lightfoot.) Elsewhere (Rom. 11 : 36; Heb. 2 : 10), such language can be referred only to God. Why here of Jesus Christ, if he were less than God? The thought goes on in power in the next statements.

17. And he is before all things, in time, and in rank. Note the use of the present tense, and of the emphatic 'he': 'He is.' Compare John 8 : 58. Lightfoot remarks, "One [the pronoun] emphasizes the *personality*, the other [present verb] declares the pre-existence." **And by** (properly *in*) **him all things consist**—that is, *hold together, derive their perpetuity.* "As the causal sphere of their continuing existence." (Ellicott.) "He is the principle of cohesion in the universe. He impresses upon creation that unity and solidarity which makes it a cosmos instead of a chaos." (Lightfoot.) He is not only Creator but Sustainer of all things. What grand language! How complete is the statement of the case!

18. In this verse the glory of Christ is shown in his relation to the church—**And he is the head of the body, the church.** 'He' is here again emphatic: he who is the Creator and Sustainer of the universe, even he is Head of the church. His headship of the church necessarily follows from his universal headship, and is made emphatic thereby. He is called 'Head of the church,' as giving to it existence, unity, and government, with special reference commonly to the last. See ch. 1 : 24; Eph. 1 : 22, seq. 'The body, the church, is, of course, apposition; 'the body *which is* the church.' Certainly not any one particular local organization of believers, but the general body of believers, called 'body' as being one living organism, though having many members, controlled and directed, unified and kept alive, by one Head, who is Christ. Not yet is the thought of his glorious supremacy fully expressed, and the apostle proceeds—**who is the beginning, the firstborn from the dead.** Franke in Meyer would restrict the reference in 'beginning' to the following 'from the dead,' and read thus: 'Who is the beginning—*that is*, firstborn—from the dead.' This is awkward and unnecessary. It is better to give the expression (with Calvin, Ellicott, Lightfoot, and others) a broader reference. He who is called in Rev. 3 : 14 "the beginning of the creation of God," is also the 'beginning' of the new creation represented in the church. Lightfoot well says: "The term [ἀρχή, origin, beginning] is here applied to the incarnate Christ in relation to the church, because it is applicable to the Eternal Word in relation to the universe." In the expression 'firstborn from the dead' quite a different sense is to be noticed in the term 'firstborn' from that which it has in ver. 15. Here the reference is not so much to precedence in *rank* as to precedence in time. Notice that it is not first born *of* the dead, but 'from,' or *out of*, the dead. He is the *first* of raised and glorified humanity. (1 Cor. 15 : 20; Heb. 2 : 11-16; Rom. 8 : 29.) Others had been raised before this, but only to die again. Enoch and Elijah, and perhaps Moses, had not died. In the sense of resurrection from death to life eternal, Christ was first of all, and so is pledge of all. (1 Cor. 15 : 20.) "His resurrection from the dead is his title to the headship of the church; for the 'power of his resurrection' (Phil. 3 : 10) is the life of the church." (Lightfoot.) Still the thought soars on, and we come to the expression **that in all things he might have the preeminence.** This is a vigorous rendering of the sense of

19 For it pleased *the Father* that in him should all fulness dwell;

19 in all things he might have the preeminence. [1] For it was the good pleasure *of the Father* that in him

1 Or, *For the whole fulness of* God *was pleased to dwell in him.*

the Greek, and is retained by the Revised Version, though it is not literal. A literal translation could only be made at the expense of brevity, as thus: "That in all things he might become himself one who holds the first place." This sets forth his primacy in all things, from the dawn of creation to the resurrection day. The use of the verb 'become' (γίνεσθαι), rather than 'be' (εἶναι), is noticeable, for the distinction is everywhere maintained in the New Testament, as well as in the classical usage. The becoming first here is to be referred to the *completion* of his primacy, or, as Meyer and Lightfoot hold, to the "historical manifestation" of his primacy. "As he *is* first, with respect to the universe, so it was ordained that he should *become* first with respect to the church as well." (Lightfoot.) Or, more correctly, as he *is* really first in all things, so does he *become* first by that complete manifestation of his power and glory, the resurrection. This is, as it were, the crowning act, whereby he "comes into his own," whereby his primacy is fully settled and proclaimed. Some few commentators would restrict the meaning of 'all things' here to 'the dead,' and render: "that among all (that is, all who are raised from the dead) he might have the pre-eminence." This is grammatically admissible, and gives a good sense, but is not broad enough. The universal sweep of thought in all the context seems to forbid so narrow an interpretation.

19. Still carried along by the glowing thought of Christ's supremacy, the apostle makes next the profound statement of this verse: **For it pleased the Father that in him should all** (properly, *the*) **fulness dwell.** The 'for'—or, more correctly, *because* (ὅτι)—gives the reason for the foregoing. The indwelling fullness of God was the cause of his resurrection and pre-eminence. 'The Father,' or God, is to be supplied from the self-evident reference in 'it pleased.' In vain would it have pleased any being inferior to God for God's fullness to dwell in any one. This is so plain that it is not necessary to translate, "It pleased the fullness to dwell in him," which would be grammatically smoother. This rendering is given in the margin of the Revised Version, and is preferred by Ellicott. But the main interest of the verse is not a question of grammar, but as to the meaning of the term 'fulness' in this connection. It occurs again in 2:9. The meaning is, all that which is filled up in God; that is, makes up the totality of the divine perfections, the completeness of the divine character. All that makes up God resides in Christ by God's own good pleasure. The careful discussions of Lightfoot and Meyer are worthy of thoughtful consideration. See also Thayer's "Lexicon of the New Testament." Particularly able and satisfactory is Lightfoot's discussion. ("Commentary on Colossians," p. 255.) He shows that the usual passive sense involved in the termination of the Greek word for 'fulness' (πλήρωμα) is here maintained when we take the *secondary* sense of the Greek verb (πληροῦν)—that is, "to fulfill," "to complete." The "fulness" (πλήρωμα) is, accordingly, that which is filled, fulfilled, completed; and so the complement, or plenitude, of the divine perfections. This disposes of the difficulty as to whether the word should be taken as active, *that which fills*, or passive, *that which is filled*; the sense seeming to require the former, the usage of the Greek the latter. But by considering the term to be derived from the verb in its secondary sense of "fulfill" or "complete," the passive sense is retained, and the meaning is as above explained. Another question is as to whether the use of this term 'fulness' (πλήρωμα) by the Gnostics influenced Paul in the use of it here. Baur and other hostile critics consider that the use of this Gnostic term indicates the un-Pauline authorship of the Epistle, inasmuch as the developed Gnostic use of it belonged to a later time. But both Meyer and Lightfoot have very satisfactorily disposed of this objection. For (1) it is easily supposable that the use of the word in the Gnostic systems of a later date had nothing whatever to do with Paul's use of it here, as the word was a good and intelligible one in itself, and very appropriate in the connection. Or (2) the more probable supposition is that, as the tendencies of thought which

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

20 should all the fulness dwell; and through him to reconcile all things [1]unto [2]himself, having made peace through the blood of his cross; through him *I say*, whether things upon the earth, or things in the

1 Or, *into him*.....2 Or, *him*.

were later developed into the various Gnostic systems were now beginning to appear, so this term was already beginning to have with these thinkers a peculiar signification; and that the apostle very happily forestalls its later use by applying it here to Christ. The later Gnostics used this word *pleroma* to describe their conceptions of a great divine *totality*, from which various *emanations*, Christ himself being one, were at different periods derived. Now if this idea was beginning already, in a vague way, to take shape, how well might Paul say, that so far from Christ's being in any sense *derivative* from a divine *totality*, the totality of the divine perfections does, in fact, reside in him. We should not fail to observe the use of the word 'dwell' as of a permanent abode. It pleased God that his completeness should take up its abode in Christ.

And now, as the long sentence draws to a close, among his other glories the atoning work of Christ comes to view:

20. And, having made peace through the blood of his cross, by him to reconcile all things to himself. This brings home to the believer's own heart the great glory and power of his Saviour, who is the universal Reconciler. The passage is difficult, for though the general meaning is apparent, the suggestions are obscure, and the grammatical structure is uneven. 'Having made peace' is to be referred to God, as the implied subject of the sentence in the phrase 'it pleased.' He makes peace between rebellious man and himself. See 2 Cor. 5 : 20. 'To reconcile all things to himself.' In the Greek it is simply "to him," the pronoun not being reflexive. Yet it seems necessary to consider it as referring to God himself, though we should have expected 'himself,' instead of the simple "him," which *grammatically* would refer to the preceding 'by him,' meaning Christ. But to read: '*By* him to reconcile all things *to* him'—that is, Christ—would be awkward. To 'reconcile' is to "make completely other" (ἀποκαταλλάσσω)—that is, to change the sentiments from enmity to love, from hostility to obedience. So we read in the passage already referred to (2 Cor. 5 : 19) that "God was in Christ reconciling the world unto himself." 'By the blood of his cross' is, of course, the blood shed upon the cross, and so in general the atoning death of Christ, its most significant feature, the shedding of blood, representing sacrifice in its wholeness. 'By him'[1] is repeated for emphasis and clearness. The glorious Person through whose active energy creative power was put forth (ver. 16) is the same as he through whose atoning death the sin-estranged universe is reconciled to God. **Whether they be things in earth or things in heaven.** Bold language! Are we to understand the last clause as teaching that there are heavenly things or beings, as well as earthly, that need to be reconciled to God by the work of Christ? We cannot deny it. But it may be that the language is only employed to denote the completeness and universality of Christ's saving, reconciling work, as affecting the whole universe, being suggested by the large conceptions of the entire passage. It may be taken with a sort of understood hypothesis, somewhat like our Lord's remark about the "ninety and nine just persons that need no repentance." Yet it is not impossible that the language is to be taken literally. How, then, is it to be understood? Lightfoot and Ellicott decline to enter the boundless field of speculation opened by this language. The German writers, as usual, are bolder. Meyer rightly rejects as unscriptural the notion that the lost and fallen angels are so reconciled. But he holds that "the angels themselves, as all creatures, owe the restoration of their relation to God entirely to the mediation of Christ." He maintains "that our passage affirms that the *whole universe* is through Christ reconciled to God," and seeks to explain, as follows: Inasmuch as sin affects (1) total humanity; (2) even the inanimate cre-

1 The second δι αὐτοῦ ("by him") is omitted by B and some other important authorities, and is therefore bracketed by Westcott and Hort. But it is most probably to be retained, as Lightfoot rightly judges.

21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled.
22 In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight:

21 heavens. And you, being in time past alienated and
enemies in your mind in your evil works, yet now
22 hath he reconciled in the body of his flesh through
death, to present you holy and without blemish and

1 Some ancient authorities read ye have been reconciled.

ation (Rom. 5 : 19, seq.); (3) further also the fallen angels who are under the wrath of God: accordingly (4) the death of Christ removes the curse of sin and points to the coming of Christ to judgment, when sin shall be put down and the harmony of all things be restored. Franke, in commenting on this, justly remarks that it is vague in the third and fourth particulars, because it is already assumed that the holy angels have not sinned, and that there is no restoration of the fallen. Franke, therefore, goes further and maintains that there are imperfect angels; that the holiness of angels is not infinite; that God "charges the angels with folly" (Job 4 : 18); that there is an intimation (1 Cor. 6 : 3) of a judgment of the angels; and accordingly there is reason to suppose that there are angels and spiritual beings who need, in some sense, reconciliation to God; and that for these, as well as for sinful man, the death of Christ avails. It is, perhaps, better not to enter on so bold a speculation, but, with the more sober interpreters, to say that, while the language hints such things, we are not warranted in drawing such large deductions. Yet it gives a grand idea of the scope of Christ's atoning work, and of the glory of the ultimate triumph of grace in all things and everywhere.

21-23. CHRIST'S WORK IN THEM. Having spoken of the power and glory of Christ in this broad and striking way, Paul goes on now to describe the application of that work to the Colossians themselves.

21. And you—as a part of the 'all things' on earth that are reconciled. The statement is made of their former condition. **That were alienated** (or, *estranged*)—that is, from God, who is your proper Lord and Friend. **Enemies in your mind by wicked works**—that is, opposing God in the exercise of your mind, your thinking powers exerted in opposition to God, and this mental enmity exhibited in 'wicked works.' Some (even Meyer) interpret as if the enmity was on God's part toward them, as if it meant "hated by God," instead of "hating God." But Lightfoot is right in rejecting this representation as not in accordance with the usual Scriptural language. The Scriptures represent God as hating sin, but not as *hating the sinner*, who is indeed the object of wrath, but also of mercy from God. **Yet now hath he reconciled.** Some manuscripts have: "Ye were reconciled."[1] The grammatical smoothness is interrupted, as so often in Paul's writings, but the sense is plain: "You, who were formerly estranged from God and even hostile to him, God hath now reconciled." The reconciling act is commonly attributed to God. Compare 2 Cor. 5 : 18–20. The 'now' goes with the past ('aorist') tense because, though the act of reconciliation is represented as having occurred in God's doing once for all, its effect in those who were thus reconciled is a present existing fact. Meyer and others quote a striking passage from Plato in illustration of this unusual construction.

22. In the body of his flesh—that is, of course, of Christ's flesh. Christ's human body was the vehicle for the accomplishment of the purposes of God's grace. Why the apostle should have written 'body of his flesh' instead of simply 'his body,' has given the commentators unnecessary trouble. Some (Olshausen and others, after Bengel) say that it was to distinguish the human body of Christ from the church which is called his body shortly

[1] We have here a very interesting variation. Most of the authorities read as the Received Text: ἀποκατηλλαξεν ("he [hath] reconciled"), but B gives ἀποκατηλλαγητε ("ye were reconciled"), while other less important authorities give variations from these. The choice lies between these. Tischendorf, with the majority of the authorities, retains the usual reading. Westcott and Hort give B's rendering in the margin, though by retaining the common reading in their text they evidently prefer it. Both Lightfoot and Meyer-Franke adopt the reading of B ("ye were reconciled"), and defend it with force. As the more difficult reading, and explaining all the variations, it may be correct, and is certainly entitled to notice as a probable alternative, but not to be confidently adopted.

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

24 Who now rejoice in my sufferings for you, and fill

23 if indeed ye continue in the faith, grounded and settled, and are not moved away from the hope of the gospel which ye heard, which was preached in all creation which is under heaven, whereof I Paul was made a minister;

24 Now I rejoice in my sufferings for your sake, and

before. Others, that it was because of Jewish errors that they sought to enter. Meyer says it was to emphasize the contrast between Christ's most active and live ministry to the servants of Colosse and the enemies who have no life in Him. Others still, that it was an expression of apostolic humility, that the Lord was ever conceived as apt to call His servant, rather than the head, to account. But here Christ, though truly represented as the minister of the aforesaid, is not thus clearly seen to be the speaker. All these things seem to me merely accessory. It is just simply an emphatic way of saying a human body—a body subject to "the ills that flesh is heir to." We need to seek any longer meaning for any word to confirm this simple expectation (as Meyer does), on the ground of analogy. The pronoun and a most of other writings abound in such the usual purpose. **Through death**—the means of reconciliation and imparting a human moral body. On this doctrine see the numerous similar passages such as Rom. 5. 8; Heb. 2. 14, 15 etc. **To present you holy and unblameable and unreprovable.** More accurately: "To present you holy and unblameable and unreproved before Him." **Him**—as favored in God and therefore in Christ the servant. **Unblameable**—as has already been said, is applied to sacrifices required to be unblemished—as those against whom no successful accusation can be made before God or Christ. It is not certain whether this purpose "before Him" is to be regarded as referring to the judgment of the present life or to that of the final day of account. If the reference is to the present life, it means that the object of reconciliation was to make the reconciled ones now in God's sight holy, unblemished and unaccused, because even now that process is going on which will ultimately make them so in fact. There is something to be said for this view and it is held by Lightfoot. But the reference to the Final Judgment is more in accordance with Paul's usage. See Rom. 14. 10. 2 Cor. 5. 10. This view is held by Meyer, and is I think preferable.

22. If ye continue in the faith. The rendering of the Revised Version is more exact: "If so be that ye continue in the faith"

25 whereof I was made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

26 even the mystery which hath been hid from ages and from generations, but now hath been manifested to his saints:

The "if" here does not imply doubt that they would continue, but expresses a more supposition. Of course the ultimate stedfastness of love and without blame is conditioned on the continuance of that which has been the human race. **The hope.** It is a question whether this is to be considered as referring to their hope, and so to faith in general, as the mode of reception of the gospel, or whether it is here used in the sense of the object of hope, the things believed, the gospel itself. For the latter sense see Gal. 5. 5; Eph. 4. 4; Col. 1. 5. Meyer insists on the second sense, the basis of the former. But the latter has several more natural here. In either sense, faith is the basis upon which they are to be **grounded and settled, and not moved away.** Compare 1 Cor. 15. 2. The last expression perhaps refers to the efforts being made by the false teachers at Colosse to move them away from the true faith. **From the hope of the gospel**—for it is also of a foundation. It is a sort of synonymous expression: the gospel is mentioned and represented in the great hope it gives. **Which**—referring to "gospel." The remainder of the verse is more accurate as in the Revised Version. **Ye have heard**—which was preached in all creation under heaven. This is not a fantastic exaggeration as if we were making an antithesis; but a phrase denoting the universality of the gospel according to its spirit and tendency and the plain command of Christ. **Whereof I Paul am made** [or became] **a minister.** This is not the word for servant which refers to the Lord, but that which refers to the service. It is used by Paul of himself and others in a general way. Sometimes especially applied to the office of deacon to which it has given name.

24-29. The Apostle's Suffering, What and Purpose in the Gospel.—The mention of his having become a servant of the gospel naturally leads Paul to speak now of the labors in its behalf. This he does with great earnestness and force.

24. Who now rejoice in my sufferings. The best authorities omit "who" so that it is

up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake,

best with the Revised Version to begin here a new paragraph: "Now I rejoice in my sufferings for your sake." 'Now' is not simply a particle of transition, of concession, but has, as usual when it begins a sentence, its strictly temporal meaning. It is not so easy to explain as a note of time. Meyer suggests that Paul says 'now' as distinguished from a former time when he was free and hard at work: "Now, though a prisoner and not as formerly free to go as I pleased, I rejoice," etc. Lightfoot conjectures that it refers to the apostle's spirits, as much as to say that there might have been a time when he was deeply troubled and disturbed by his trials, but *now* he rejoices in them. Neither of these explanations is satisfactory. It is not necessary to suppose that Paul was ever unduly depressed by his sufferings. Even in 2 Cor. he shows how he could at the same time feel their pressure, yet find in this occasion of joy. Nor is there reason to suppose that at this particular time he took any more cheering views of the grace of God than at others. So also there is not the least necessity to go back with Meyer to the former time of comparative freedom. It strikes me as being simply an emphatic 'now'—without special contrast with any former time, but emphasizing the present: Just now, at this very moment, I am rejoicing in my sufferings for you. 'In my sufferings.' These are the *grounds* of his joy—the things that gave him joy; not merely the untoward circumstances *amid which*, notwithstanding their untowardness, he could and did rejoice for other reasons, but rather the trials themselves gave him joy. This, however, not because they were sufferings, but 'sufferings on your behalf'—that is, for your benefit, for your spiritual good. As much as to say: Since my suffering brings good to you, I rejoice to suffer. 'For you'—as one member of 'the church, the body of Christ,' mentioned further on. 'And fill up'—present tense, expressive of a continuous and now realized effect of sufferings, both past and present; a view of an established fact which is thus a now existing and continuous process. **And fill up that which is behind of the afflictions of Christ.** There are several difficulties involved in this strong and unusual mode of expression, and they are of moment. As was to have been expected, interpreters differ widely as to the exact meaning.

1. The word translated 'fill up' in the Common Version, and more fully "fill up on my part" in the Revised Version, requires notice. The word (ἀνταναπληρῶ) is a double compound, two prepositions (ἀντί, 'instead of' or 'over against,' and ἀνά, 'up') being placed before the simple verb "to fill." This is the only place in the New Testament where the word occurs. The usual form is the single compound (ἀναπληρῶ, "fill up"). The question is as to the force of the preposition (ἀντί, 'instead of' or 'over against'), which is here put before the more usual compound. The Common Version ignores it entirely, translating 'fill up' as if only the simpler and more usual word were here. The Revised Version tries to bring out its force by adding "on my part"—that is, "as compared with," "over against," Christ; but this commits the version to an interpretation of the meaning which is by no means certain. The only two reasonably satisfactory explanations of the unusual term, which must evidently have been used for a purpose, are those held by Meyer and Lightfoot respectively. The former explains the contrast expressed in "over against" (ἀντί), as involved in the ideas of *lack* and *completion*—over against a *lack*, I present you with a *filling up*. This is apparently the true explanation, but it is impossible to express it well in a translation. Lightfoot holds the rendering adopted by the Revised Version, putting the contrast in the persons, Christ and Paul.

2. What is meant by the 'afflictions of Christ'? The view taken of this phrase will help in deciding the meaning of the entire passage, and hence it is discussed first. (1) The natural and obvious meaning is the sufferings which Christ himself endured in his earthly life. Now of these, which? (*a*) The whole of his sufferings, including Gethsemane and the Cross; or (*b*) his general sufferings and trials, exclusive of his expiatory sufferings; or (*c*) his expiatory sufferings alone? (2) A meaning suggested to get rid of the difficulty; namely, that the sufferings here meant are those of the *church*, which is the body of Christ; and so her persecutions may

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

25 which is the church; whereof I was made a minister, according to the [1]dispensation of God which was given me to you-ward, to fulfil the word of

1 Or, *stewardship.*

be called the 'afflictions of Christ,' the Head. (3) Another of the same sort, that by their 'afflictions' are meant the trials which Christ permits to come, or imposes upon his people. Of these (3) may be dismissed at once, as neither grammatically or contextually admissible; (2), though supported by great names (Calvin, Olshausen, even Ellicott, and others), is too fanciful, and too evidently manufactured to evade a difficulty. Recurring, therefore, to (1), we are still confronted with the question as to what phase of Christ's afflictions is meant. The notion that his expiatory sufferings *alone* are meant cannot be held, for reasons that will appear below. We are left then to choose between the views designated above as (*a*) and (*b*). It is hard to decide. We may say that (*a*) is more natural as the general, all-embracing description, while (*b*) (Meyer) would be more in accord with the well-known teaching of Paul with regard to the atonement; and also with his general use of words, for he never uses the word 'affliction' to describe the expiatory death of Christ. Perhaps the best way to put the matter would be to say that by the term 'afflictions' Paul means to describe the whole course of Christ's earthly sufferings, but without special reference to his death on the Cross. So we have the general view of Christ as a man enduring afflictions, not a special view of him as the sin-atoning sufferer.

3. If this be accepted as the correct view, what is then meant by 'that which is behind (literally, *lacks*, ὑστερήματα) of the afflictions of Christ'? In what sense were Christ's sufferings deficient? Certainly not in the sense that his atonement was incomplete, that his death was insufficient to atone for sin. This would put aside the whole New Testament view of the efficacy of the atonement, and contradict a prime element in Paul's own teaching. It simply means that Christ did not during the course of his human life experience every kind and phase of suffering for his people. He was not shipwrecked, he was not imprisoned, he did not have daily "the care of all the churches," and so on. There were some 'afflictions' that had to be borne and suffered for the good of the church, which Christ did not actually in his human experience endure.

4. It thus becomes plain how Paul could 'fill up the lacks.' Not at all that he could by his sufferings add anything to the completeness and sufficiency of Christ's atoning passion, but that the Lord had left out of his own actual experience some things for Paul to suffer for the sake of those for whom he had himself died. This is no strange thought with the apostle. See Rom. 8 : 17, and like passages. He here counts it a joy that his Master had left out of his own sorrows something for his servant to 'fill up' in service for the church. And this is explained in what follows. The interpretation here adopted is substantially that of both Meyer and Lightfoot, and is the only satisfactory one. For the other view, see Olshausen, Ellicott, Bengel.

In my flesh for his body's sake, which is the church. In my body, for his body's sake. Contrast between the seat of Paul's suffering, and Christ's mystical body, the mention of 'flesh' naturally suggesting 'body,' and this the figurative body of Christ. Of course, 'the church' is here taken in its broad sense as the general community of believers.

25. Whereof I am made (literally, *became*) **a minister.** See on ver. 23. **According to the dispensation of God.** The word translated 'dispensation,' sometimes "stewardship," literally means "house management," and is transferred into English as "economy." It sometimes refers to the personal management of the householder himself, and sometimes derivatively to the management of the house as entrusted by him to a servant. This last is the sense here. The apostle as a steward was entrusted with this part of the 'house management' of God. His work and service was that of a man charged with responsible office by the divine Householder whose 'house' is the church. **Which is given to me for you.** The office of steward is to be used for no personal ends, but for the advantage of the household, of which you at Colosse are part. **To fulfil the word of God.** This describes the nature of the task. It has reference to the *word* of God, and hence must be the com-

26 *Even* the mystery which hath been hid from ages
and from generations, but now is made manifest to his
saints:
27 To whom God would make known what *is* the
riches of the glory of this mystery among the Gentiles;
which is Christ in you, the hope of glory:
28 Whom we preach, warning every man, and teach-
ing every man in all wisdom; that we may present
every man perfect in Christ Jesus:

26 God, *even* the mystery which hath been hid [1] for
ages and generations: but now hath it been mani-
27 fested to his saints, to whom God was pleased to
make known what is the riches of the glory of this
mystery among the Gentiles, which is Christ in
28 you, the hope of glory: whom we proclaim, ad-
monishing every man and teaching every man
in all wisdom, that we may present every man

1 Gr. *from the ages and from the generations.*

munication of the truth of the gospel; and this communication must be full and complete. "To proclaim the word of God completely, in its whole meaning and extent." (Olshausen.)

26. Even the mystery — apposition to 'word of God.' A 'mystery' in classical usage was some secret that was made known to initiated persons, but kept from all others. Here, as usual in the New Testament, it refers to the hidden purpose of God in the gospel, which could not have become known without his revelation. Being revealed, it is no longer a 'mystery' in the sense of a secret or even a difficult thing, but only as a matter which required a revelation from God to make it known.

Which hath been hid from (*the*) **ages and from** (*the*) **generations.** Has the 'from' here its *privative*, or only a *temporal* force? Lightfoot says the latter, hidden from all times, that is, during and since all past times. But the proper privative force of the preposition seems to be required by the contrast in what follows: **but now it is made manifest to his saints.** What then is the meaning of the terms? The only difficulty is as to 'ages,' "generations" evidently meaning the men of all past times. With regard to 'ages' interpreters differ. Some hold that it refers to the angels! Others that it means the 'ages' from the beginning and so inclusively to the inhabitants of the ages; that is, all intelligent beings that existed before the creation of the world. Yet others (as Lightfoot) more simply say that it refers to the 'ages' of human history which are made up of many 'generations.' This is decidedly the preferable view, and we may take the phrase as describing all past time, and in its picturesque way emphasizing the fact that *never before* had God's purpose in the gospel been plainly and fully declared. 'But now is made manifest,' or *it was manifested;* a change of construction caused by the long sentence and for emphasis, as so often in Paul's writings. 'To his saints'; that is, to believers in Christ. See 1 : 1.

27. To whom God would make known —rather "willed to make known," the word 'make known' (γνωρίζω) is different from that recorded above 'made manifest' and implies the communication of knowledge, rather than simply the exhibition of facts or truths. **What is the riches of the glory of this mystery among the Gentiles.** We may get at the thought better, perhaps, by a change of language: "What is the richness of the excellence of this revelation of grace as it is proclaimed, not to a select few, but far and wide to all nations." **Which is Christ in you the hope of glory.** Does 'which' refer to 'riches' as the grammatical rule would seem to require; or to 'mystery' as the leading thought and term of the whole passage. Either will give an excellent shade of meaning, leaving the general thought the same. It is better to take it as referring to 'mystery,' so that the thought would be: "And this revelation of grace is Christ in you," etc. It is 'Christ *in you*,' not '*among you*,' as it might be grammatically, but with a far tamer significance. This indwelling of Christ is of course by faith. See Eph. 3 : 17. Christ, in all that he means and represents, dwelling in you—personally apprehended—made your own. 'The hope of glory.' Beautiful figure. Christ in the soul *is* the hope of heaven. 'Glory' here refers, not to brilliant excellence in general, as in the preceding clause, but more especially to the consummated excellence of the future state, involving the bliss of heaven, the excellence of the saints, and the triumph of the Lord. Compare Heb. 2 : 10; 12 : 22, 23.

28. Whom we preach—better, "*proclaim*," as in the Revised Version; or, *publish, set forth by public speech.* **Warning every man** —a striking word in the Greek; literally it means "putting in mind" (νουθετεῖν), putting a man's mind on a thing by putting the thing in his mind. **Teaching every man**—the

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

29 perfect in Christ; whereunto I labour also, striving according to his working, which worketh in me [1] mightily.

1 Or, *in power.*

usual word for 'teach.' Meyer acutely observes, that the warning corresponds to repentance, the teaching to faith. Note the emphatic repetition of 'every man' here and in the next clause. This sort of repetition is characteristic of Paul, as of other fervid writers and speakers. It gives here decided prominence to the thought that the higher Christian wisdom was not a 'mystery' (in the strict sense) intended for a few initiates, but was a revelation of God's will; for 'every man' was to share in it, and every man's best development by it was the object of Paul's earnest endeavors. The repetition also gives us insight into the *personal work* of the apostle. Men must be preached to, not only in the mass, but singly. Compare Acts 20:31. **In all wisdom**—that is, in the exercise of all the tact, skill, prudence, knowledge, and grace that he could command for so delicate and noble a task. All is needed. Lightfoot interprets the phrase as applying to the subject of the apostolic instruction of every man; that is, that he teaches the highest revealed wisdom to every man, as contrasted with those who kept higher subjects of speculation for the favored few. This is plausible, from the course of thought. But it seems more natural to refer it, with Meyer and others, to the wisdom exercised by the apostle in teaching. Ellicott tries, unsuccessfully, to combine both views. **That,** *in order that;* denoting the end in view. **We may present**—that is, before God as judge. See ver. 22. **Every man.** See above. **Perfect,** full-grown, fully instructed, complete. Compare Eph. 4:12, 13. **In Christ Jesus;** Christ is the sphere, and the only sphere in which such perfection is attainable. The best authorities and editions omit 'Jesus' and read simply 'present every man perfect in Christ.'

29. Whereunto—that is, for which purpose, the presenting of every man perfect in Christ Jesus. **I labour**—a word meaning to toil hard. **Striving**—a word involving the strenuous effort of a conflict, often used by Paul. **According to his working.** The striving of the apostle was not in human strength alone, but in proportion to and in accordance with the divine energy. Meyer beautifully says: "So Paul points at last away from that which he himself does and suffers, to him in whose strength he does all, at once full of humility and exultant in victory." **Which worketh.** This power of Christ in him shows itself energetic. **In me mightily**—or, better, as in margin of Revised Version, "in power," showing both the place of its exhibition and the measure of its exercise. Vigorous, descriptive, intense language.

HOMILETICAL SUGGESTIONS.

Ver. 3–5: The highest attainments of the Christian life, and those calling most loudly for devout thanksgiving to God, because of their being attained by his grace, are the fundamental principles of Christianity: faith in Christ and love for one another. So thanksgiving for the noblest gifts must have an undertone of prayer for their continuance, expansion, fruition. **Ver. 4, 5:** Love because of hope. That which binds us to heaven should unite us to each other. A true Christian hope is more than a selfish longing. **Ver. 5:** 'The word'—mode of communication; 'of the truth'—basis of communication; 'of the gospel'—fact of communication. **Ver. 6:** 1. The *presence* of the gospel—in you and in the world. 2. The *power* of the gospel—bearing fruit (Gal. 5:22), and growing. 3. The *purport* of the gospel—the grace of God in truth. **Ver. 11:** The measure and purpose of moral power. **Ver. 12:** Qualified for the allotment of the saints: 1. Mentally, to comprehend its glories. 2. Spiritually, to share its blessings. **Ver. 13:** 1. Contrasted conditions. 2. The power is of God. **Ver. 15:** The glory of Christ: 1. With respect to God, he is his image. (Heb. 1:3.) 2. With respect to the universe, he is superior. (Heb. 1:6.) **Ver. 16:** Christ's superiority: 1. To visible things. 2. To invisible things. Incidental but conclusive evidence of Paul's belief in the divinity of Christ. **Ver. 17:** Christ the supporting power of the universe. The coherence of the universe is not due to blind "natural law," but to a regulating presence, a controlling power. **Ver. 19:** Proof text of Christ's divinity: 1. This

CHAPTER II.

FOR I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;

1 For I would have you know how greatly I strive for you, and for them at Laodicea, and for as many
2 as have not seen my face in the flesh; that their hearts may be comforted, they being knit together in love, and unto all riches of the [1]full assurance of understanding, that they may know the mys-

1 Or, *fulness.*

fullness shown in limits even in his earthly life. 2. To be more fully known hereafter. (1 John 3:2.) **Ver. 22:** The ultimate purpose of reconciliation, to present the believer before God: 1. Holy. 2. Unblemished. 3. Unaccused. **Ver. 23:** Three reasons for holding fast the gospel: 1. They had heard it in its simplicity from Epaphras. 2. It is the universal hope-bringing revelation from God. 3. It is ministered by the apostle himself. **Ver. 24:** Body for body: 1. Paul's body a means of suffering. 2. Christ's body (the church) to be benefited thereby. **Ver. 25:** The ministry a stewardship: 1. Entrusted by the Head of the household. 2. Exercised for the benefit of the household. **Ver. 26:** In God's time, what had been a mystery becomes a revelation. **Ver. 27:** 1. The excellence of the gospel—gloriously rich. 2. The extent of the gospel—not for Jews alone, but for all. (1) 'Christ in you'—by faith, love, obedience. (2) 'The hope of glory'—of personal excellence, blissful surroundings, triumphant truth. **Ver. 28:** 1. Scope of preaching—warning and teaching. 2. Purpose of preaching—Christly perfection of the believer.

Ch. 2: 1-5. PAUL'S PERSONAL INTEREST IN THE COLOSSIANS.

1. For I would that ye knew—better, the Revised Version, "For I would have you know"; but better still, and more literal, '*For I wish you to know.*' The 'for' goes back to 1:29, especially to 'striving.' **Conflict,** here, is the noun from which the verb 'to strive' is made. So the reference of this 'for' would be plainer if we should read 1:29, in connection with this verse: 'I toil striving . . . for I want you to know how great a strife I have.' The Revised Version, by a slight change of construction, brings out the sense very well. **For you**—for your benefit, on your behalf.[1] The 'conflict' or 'striving' is, as just stated, that referred to in 1:29; or it may, though suggested by the foregoing phrase, have special reference to his intense concern in prayer for their good. (4:12.) **And for them at Laodicea.** See 4:13, 16. Laodicea was a city in the same region of country as Colosse. The church there was exposed to the same dangers as the Colossian Church, and was similarly addressed by letter. **And as many as have not seen my face in the flesh.** This is not perfectly clear. 1. It may mean that the Christians at Colosse and Laodicea, like others, had not seen his face; but this did not hinder his earnest concern for their spiritual welfare. 2. Or it may be that only those in Laodicea had not seen him, but for them and others like them, as well as for his personal acquaintances, he felt this interest. 3. Or that even for those who (*not* like the brethren at Colosse and Laodicea, who knew him) had never seen him at all, he felt this concern, and how much more for them. Of these, both on grammatical and contextual grounds, I prefer the first, because the following expression "*their* hearts" would more naturally include all three of the cases mentioned—'you,' 'them at Laodicea,' and 'as many as have not seen.' His concern was for all whom he could help, and whom he knew of through others, even though he was not personally acquainted with them.

2. That their hearts might (better, *may*) **be comforted.** 'That' is here *in order that*, expressing the purpose of his earnest concern for them. 'Comforted' is hardly "confirmed, strengthened" (Lightfoot), but should rather retain its usual significance. Amid the perils and trials of the time they needed just such comfort as the assurance of an apostle's earnest prayers for them would

[1] Question, whether to read περί ("concerning," "about"), or ὑπέρ ("for," "in behalf of"). The latter better attested and adopted by Westcott and Hort, Tischendorf, and Lightfoot.

bring, and this comfort received by them would be manifest in their being united in love. **Being knit together in love** (better, as the Revised Version,[1] "they being knit.") The construction changes, as by 'their hearts' he really meant *themselves*. This phrase, 'they being knit together in love,' is a strong and striking expression for complete union in Christian love. It is descriptive of the comfort they were to have. How it increases comfort for those who have a common need of it to be united in love! **In love**—as the element in which their union occurs; **unto all riches,** etc.—as the purpose or end in view, or result to be reached by their being thus consolingly knit together. **Of the full assurance of understanding** (or, *completeness* of understanding). A full assurance of divine truth by understanding it is indeed a rich possession. **To the acknowledgment of the mystery.** Read with the Revised Version, "that they may know the mystery," which, though a change in the construction, brings out the sense. 'Acknowledgment' is a wholly wrong translation, and suggests an idea entirely foreign to the passage. It is a surprising mistake in the King James translators in which they departed from the earlier English versions, being probably misled by the Vulgate *in agnitionem*, or *acknowledgment*. The Greek word (ἐπίγνωσις) means rather "comprehension," "complete knowing," "full knowledge." The thought is that their full understanding might rise to a clear comprehension of 'the mystery' (or, *revealed will*) of God. One passage, quoted by Liddell and Scott, gives the word the meaning of "acknowledgment," but this is rare in classical Greek, and it never has that meaning in the New Testament. The Vulgate rendering is ambiguous, and so misled the Revisers of 1611. On 'mystery,' see note on 1 : 26. **Of God, and of the Father, and of Christ.** The text is here very uncertain.[2] The most probably correct text is simply 'Of God, of Christ.' A question as to the meaning then arises. Three constructions have been proposed: 1. "Of the God of Christ"—that is, the 'mystery' revealed by the God whom Christ represents and makes known. This is Meyer's interpretation. It is harsh and unnatural, and not supported by usage. 2. "Of God, that is, Christ," so taking "Christ" as in apposition with "God." This is grammatical and is theologically correct, but it is not in accord with Paul's usual style, and is not so conformable to the context as the following. 3. "Of God, even Christ."

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[1] Westcott and Hort, Tischendorf, Lightfoot, Meyer-Franke, all read συμβιβασθέντες (Revised Version, "*they* being knit together," referring to the persons), and not συμβιβασθέντων ("being knit together," referring to their hearts), after the best authorities, ℵ* A B C, etc.

[2] One of the most interesting and important textual difficulties in this Epistle, and indeed in the whole New Testament, meets us here. It lies in the words following μυστηρίου ('mystery'). Lightfoot enumerates fully eleven variations! Thus the authorities are apparently hopelessly divided; and it would seem impossible to form a decided opinion. Here are the readings:

1. τοῦ θεοῦ, χριστοῦ ("of God, Christ"). B, Hilary of Poitiers, Tischendorf, Lightfoot, Meyer-Franke, Westcott and Hort (though Hort doubtfully).

2. τοῦ θεοῦ ὅ ἐστιν χριστός ("of God, which [that is, the 'mystery'] is Christ"). D, d, e, Vigilius, Augustine.

3. τοῦ θεοῦ ἐν χριστῷ ("of God in Christ"), 17. (with τοῦ also before ἐν). Clement of Alexandria, twice, and, with some minor variations, Ambrosiaster, Armenian Version.

4. τοῦ θεοῦ ("of God"). D² P 37. 67.² 71. 80. 116.

5. τοῦ θεοῦ πατρὸς χριστοῦ ("of God the Father of Christ"). ℵ* A C 4. (A C 4. τοῦ before χρ.) Memphitic, Thebaic, Arabic, some manuscripts of the Vulgate.

6. τοῦ θεοῦ καὶ πατρὸς τοῦ χριστοῦ ("of the God and Father of Christ"). ℵ^c and a corrector in the Harclean Syriac.

7. τοῦ θεοῦ πατρὸς καὶ τοῦ χριστοῦ ("of God the Father and of Christ"). 47. 73. Peshito, some Fathers, with variations.

8. τοῦ θεοῦ καὶ πατρὸς καὶ τοῦ χριστοῦ ("of God and of the Father and of Christ"). D³ K L, most cursives, Harclean Syriac (text), Theodoret, and other Fathers.

These are the most important variations. It will seem pretty clear on examination that all of these, except the third, are attempts to explain the difficulty in the first, and that they are therefore really so many testimonies to the genuineness of the first and the purity of B. This is the view taken by Lightfoot, Meyer-Franke, Westcott and (apparently) Tischendorf. It appears, on the whole, most probable. Hort, however, not seeing how the second could be derived from the first, thinks that its existence, though so slenderly supported, throws doubt on the genuineness of the first, and he seems inclined to read, conjecturally, τοῦ ἐν χριστῷ ("which is in Christ"), as giving an explanation both of the first and second. This is very precarious; and it appears pretty conclusively that the first must be accepted. This the Revisers have done.

3 In whom are hid all the treasures of wisdom and knowledge.
4 And this I say, lest any man should beguile you with enticing words.
5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.
6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:

3 tery of God, [1] even Christ, in whom are all the
4 treasures of wisdom and knowledge hidden. This I say, that no one may delude you with per-
5 suasiveness of speech. For though I am absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.
6 As therefore ye received Christ Jesus the Lord,

1 The ancient authorities vary much in the text of this passage.

This puts "Christ" in apposition with "mystery," the mystery of God, which mystery is Christ. This is also grammatically correct, suits the context well, resembles the modes of expression in 1 : 27 and in 1 Tim. 3 : 16, and so is decidedly preferable to the other two. See the excellent notes of Ellicott and Lightfoot, both of whom adopt and defend this view.

3. In whom (in Christ) **are hid,** etc. Better read, as in the Revised Version, "In whom are all the treasures . . . hidden." These treasures are 'in him,' and they are 'hidden.' Yet this does not mean that they are hidden in the sense of concealed, or destined to concealment, but rather as *laid up, stored away*, waiting to be revealed when God shall see fit. Compare 1 Cor. 1 : 7. These treasures are hidden from the unspiritual and self-sufficient. But they are in Christ for all who will come to him. It is possible that Lightfoot's ingenious suggestion of a reference here to the "hidden wisdom" of the false teachers may be correct. They prided themselves on having a higher wisdom, which was kept hidden from the common herd and made known only to the favored few. So it is as if Paul would say: "Your false teachers speak of hidden wisdom for the initiated only, but I say that in Christ are all the treasures of wisdom and knowledge; they are 'hidden' indeed from those who refuse him, but richly stored up for any and all who accept him as Lord; 'hidden' in part even from these, but being ever more and more revealed, until the full revelation shall come." **Wisdom and knowledge** here are, of course, not the divine attributes, but the objects of human attainment. There are stored up in Christ rich treasures of divine truth which it is true knowledge to acquire, the best wisdom to apply.

4. And this I say—referring to what is contained in ver. 1-3: "(1) The declaration that all knowledge is comprehended in Christ; (2) the expression of his own personal anxiety that they should remain steadfast in this conviction. This last point explains the language that follows." (Lightfoot.) **Lest any man** (or, *that no one*[1]) **may beguile you**—reason you away from your convictions, a word often used in classical Greek. **With enticing words** (or, *persuasiveness of speech*)—with plausible arguments, as the false teachers were then trying to do.

5. For though I be absent. See ver. 1. **With you in the spirit**—that is, in thought, heart, and concern; there is no reference to the Holy Spirit. **Joying and beholding**—that is, rejoicing to see. This seems to be the simplest way to construe the rather unusual arrangement. Ellicott and Meyer discuss the matter elaborately, but, after all, not very satisfactorily. **Your order**—that is, your orderliness in walk and behavior. **And the steadfastness of your faith in Christ** (rather, *the solid foundation of your faith*). As Ellicott remarks, it is agreeable to know that the Colossians, though tried by false teachers, were substantially sound in faith. Some (as Lightfoot) take the words in a military sense, 'order' or "array" as of an army drawn up in line, and 'solidness' as of a phalanx or legion, solidly opposed to the enemy. The reference is possible, but hardly natural, in this connection, and rather fanciful.

6, 7. A GENERAL EXHORTATION.

6. As ye have therefore received. Better omit 'have'; the tense is not the perfect, but the past indefinite. **Christ Jesus the Lord.** Note that it is not merely abstract truth that they received, but the personal 'Christ Jesus.' It is, as Meyer observes, a solemn statement of the essential principle of the faith they received, the Christ, that is Jesus, in his office and character as Lord. Following out this last thought comes the command. **So walk**

[1] Read μηδείς ("no one"), instead of μή τις ("lest any one"), with Tischendorf, Westcott and Hort, Lightfoot Meyer-Franke following all the better authorities.

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.
8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

7 *so* walk in him, rooted and builded up in him, and stablished [1] in your faith, even as ye were taught, abounding [2] in thanksgiving.
8 [3] Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the

1 Or, *by*.....2 Some ancient authorities insert *in it*.....3 Or, *See whether*.

ye in him. The 'walk' is a common Bible phrase for the 'conduct,' or the 'manner of life.' Here it is the same as saying, "Live in accordance with the principles you received when you accepted Christ as Saviour and Lord."

7. Rooted and built up in him. He defines more particularly the characteristics of this walk: 'Rooted in him,' as the soil in which the tree is planted and by which it grows. 'Built up in him,' as the foundation upon which the superstructure of a just character is reared. **Stablished in the faith**—or, more probably *confirmed by faith*, as the medium of connection with Christ. **Abounding therein with thanksgiving**—or, *abounding in thanksgiving*,[1] as the suitable frame of mind for one who enjoys such blessings. Observe the change back and forth of the tenses of these participles. 'Rooted' is perfect, describing a fact accomplished in the past when they took Christ for their Lord, but in its results still abiding; 'built up,' or rather *being built*, is present, describing a continuous process going on as a consequence of the other; 'confirmed' is perfect, again taking the mind back to the past act of faith, resulting, however, still in their firm stand; 'abounding' is present, again pointing to what should be a continuous and habitual state of mind. Observe, too, the rapid change of metaphors: rooted, built, confirmed, all giving vividness and fullness to the description of this state in Christ. **As ye have been** (better, *were*) **taught**—that is, by Epaphras. (1:7.)

8-23. SPECIAL WARNING AGAINST THE FALSE TEACHINGS AT COLOSSE.—The main difficulties, as well as the leading interest of the Epistle, centre in this passage. For the nature of the false teachings at Colosse, see the "Introduction," and more especially the careful discussions of Lightfoot and Meyer. The three leading errors combated in the passage appear to be: (1) A false philosophy; (2) a burdensome ceremonialism; (3) a rigid and worthless asceticism, all leading away from Christ.

8. Beware lest any man spoil you. The warning begins in general terms. 'Spoil you:' This is not in the sense of "corrupt" you, which the Greek does not have at all, and is only an ambiguity of the English translation; nor in the sense of "despoil," "rob" you; but is more literally given in the Revised Version, "make spoil of you." The Greek is very vigorous and definite, presenting to the mind the picture of a person dragging away another as his booty. The form of the Greek (future indicative), which is clearly, albeit a little clumsily, expressed in the Revised Version, shows that it was a real and not simply a supposable danger which the apostle has in mind. Though the indefinite mode of expression, 'any one' (τις), is used, a definite set of persons, or possibly one person, is clearly in view. Compare our own use of the expression, "a certain person." Somewhat as if he would say: "Take heed; it looks as if somebody were going to drag you away as spoil."

Through philosophy and vain deceit—that is, what passed for philosophy and was empty delusion. Taking the fair name of philosophy, it was really deception, empty of all good, and unable to satisfy mind or heart. The particular form of so-called 'philosophy' to which the Colossians were exposed was a theosophic speculation, in which the follies of the later Gnosticism were already beginning to appear. (See "Introduction.") All the Commentators remark that the absence of both article and preposition before 'vain deceit' in the Greek shows that this is not a separate idea, but a characterization of the 'philosophy.' This is of course not philosophy in

[1] More literally, *abounding in it, in thanksgiving.* The reading is uncertain. If the 'in it' be retained, the reference is of course to faith, in which they must abound with a thankful heart to God for this gift. (Eph. 2:8.) If the 'in it' be omitted, we read, as in the Revised Version, "abounding in thanksgiving" as the quality which should characterize their whole state of heart and mind in the reception and exercise of the gospel gifts.

9 For in him dwelleth all the fulness of the Godhead bodily.
10 And ye are complete in him, which is the head of all principality and power:

9 [1]rudiments of the world, and not after Christ: for in him dwelleth all the fulness of the Godhead
10 bodily, and in him ye are made full, who is the

1 Or, *elements*.

our modern sense of the word, nor even as currently understood then, but (as indicated by the article in Greek) that particular form of teaching to which the Colossians were then exposed, and which doubtless called itself 'philosophy.' **After the traditions of man.** The character of the philosophy and vain deceit. It was of purely human origin, being simply handed down from man to man. There is perhaps allusion here to the Kabbala, the mystic traditions of Judaism, with which the false teaching at Colosse had some affinity. The form of the sentence is interesting. This teaching is: (1) positively; (*a*) of human origin; (*b*) of earthly nature; (2) negatively, not Christian. **After the rudiments of the world.** 'Rudiments' are "elements" or "first principles" or "a b c." The very first principles of this rapacious philosophy are of the earth earthy. This is the simplest interpretation. The notion of some of the Fathers that by the Greek term (στοιχεῖα) is meant not 'rudiments,' but the heavenly bodies, and that the reference is to astrology or the like, is utterly out of place. While the suggestion advanced by Franke on Meyer, that the angels and angel-worship are meant, is too fanciful for serious consideration. Lightfoot has a very clear and able note on the whole passage, defending the view adopted here. **And not after Christ.** Contrast. Here is no robbing philosophy, but the truth of God; no empty delusion, but historical reality; no worldly principles, but divine life, yea, God manifest in the flesh, as the next verse sets forth.

9. For in him dwelleth all the fulness of the Godhead bodily. This declares, in strong and striking language, the true deity of Christ. 'For' here goes back to the turn of expression in the last clause of ver. 8: "Not after Christ," *for*, on the contrary, in him dwelleth, etc. 'In him dwelleth.' The present tense is used here not specially to contrast the present either with the past or with the future, but simply to denote a prevailing fact, true both of his earthly life and of his present exaltation. And so the vivid use of the present tense simply brings up what must always be true *for us*, a fact ever offered for our perception and acceptance. The ever-present truth is here. 'All the fulness of the Godhead.' For the special appropriateness of using the term 'fulness' because of the Gnostic use of it, see on 1 : 19. The fullness of the Godhead is that which makes Deity complete. The word (θεότης) which would literally be rendered "Godness," if there were such a word, had better be translated Deity rather than Divinity, or, perhaps, even Godhead. Now according to this statement, all that which goes to make up the completeness of God dwells bodily in Christ! Wonderful language! As to the important qualifying word 'bodily,' we may say that it refers to the manifestation of God in Christ, formerly in his earthly body and now in his glorified body. Henceforth (since the incarnation) and forever, the completeness of Deity in bodily manifestation dwells in Christ. Our conception of the Christ while he lived on earth and now when glorified in heaven is that of a bodily fulfillment of God.[1]

With this thought of Christ's fullness of Deity in his mind, Paul goes on to speak of the believer's fullness of Christ. (Ver. 10.) This suggests the spiritual union of believers with Christ under the figure of circumcision (ver. 11); and this naturally leads on to the new rite, which symbolizes the real spiritual entrance of the believer into the main facts in Christ's career, his death and resurrection (ver. 12).

10. And ye are complete in him—ye are filled (Revised Version, "made full"), ye are in a state of completeness in him. Not as he is, the fullness of Deity; but your being filled with all good, with all the excellence of which you are capable, is in and from him. See Eph. 3 : 19. Bengel acutely remarks: "*Ipse plenus*,

[1] Lightfoot well says: "St. Paul's language is carefully guarded; he does not say ἐν σώματι ('in a body'), for the Godhead cannot be confined to any limits of space; nor σωματοειδῶς ('in the form of a body') for this might suggest the unreality of Christ's human body; but σωματικῶς ('bodily'), 'in bodily wise,' 'with a bodily manifestation.'"

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:
12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

11 head of all principality and power: in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body
12 of the flesh, in the circumcision of Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working

nos repleti," *he is full, we are filled.* **Which is the head of all principality and power.** This phrase is not quite clear. It may be either, 1, in general, Christ is superior to all rule or authority; or, 2, especially that he is superior to all orders and ranks of the heavenly beings usually described in these terms. See 1 : 16. The latter is more likely from analogy; and it comes to the same thing, since if he is superior to these he must be over all *inferior* beings, and so his universal supremacy is declared.

11. In whom also ye are circumcised, etc. The rendering of the Revised Version is here decidedly preferable, as better expressing the nice shades of meaning in the original: "In whom ye were also circumcised with a circumcision not made with hands." As the rite of circumcision represented the removal of bodily impurity and the devotion of the circumcised person to God, as one of his peculiar people, so the spiritual union with Christ, here spoken of and represented by the term 'circumcision,' is described as the **putting off the body of the sins of the flesh**—that is, of all carnal incitement to sin. The circumcision spoken of is a spiritual matter **made without hands.** Compare Rom. 2 : 28, 29. Omit 'of the sins' with the best editors on the authority of the most reliable manuscripts. It was a later explanatory addition.[1] 'Body of the flesh' is the body under control of the flesh as suggestive of sin, and being in opposition to God. **By (*in*) the circumcision of Christ**—that is, in the renewing of the spiritual life in and by him. Lightfoot says: "The previous verses have dealt with the theological tenets of the false teachers. The apostle now turns to their practical errors: 'You do not need the circumcision of the flesh, for you have received the circumcision of the heart. The distinguishing features of this higher circumcision are threefold: 1. It is not external, but inward; not made with hands, but wrought by the Spirit. 2. It divests not of a part only of the flesh, but of the whole body of carnal affections. 3. It is the circumcision, not of Moses nor of the patriarchs, but of Christ.' Thus it is distinguished as regards, first, its character; secondly, its extent; thirdly, its author.' Is this new circumcision to be identified with the act of baptism? The mention of baptism in the next verse has caused the question to be raised. But there are three reasons why this identification cannot be admitted: 1. The mention of baptism in the next verse is clearly not in the way of *apposition* to circumcision, but only as the mention, in a figurative way, of a rite of the Older Dispensation *suggests* the symbolic rite of the New. There is no word or turn of expression to indicate that baptism was to "take the place of circumcision." 2. In so far as baptism is a humanly-administered (though divinely ordained) rite, it is as much "made by hands" as ever circumcision was. But the circumcision here spoken of is of the heart, and refers to the renewing of the nature which is only outwardly represented in the act of baptism as a burial and resurrection. 3. There is no trace elsewhere in the Scriptures of any identification of circumcision and baptism, or substitution of one for the other. It is hardly too much to say that no one would ever have thought of such an interpretation of this 'circumcision' if the prevalence of infant baptism had not made it desirable for its defenders to seek some Scriptural justification for their practice.

12. Buried with him in baptism. The Revised Version is again decidedly preferable. "Having been buried with him in baptism"—as a symbolic portraiture of that inward change represented as 'putting off the body of the flesh,' and spoken of as a 'circumcision made without hands.' The act of baptism, in which the believer is put under the water, is a symbolic burial to the sins of the past. See Rom. 6 : 3, 4. "For all who in the rite of

[1] Westcott and Hort, Tischendorf, Meyer-Franke omit τῶν ἁμαρτιῶν ('of the sins'), following ℵ A B C, etc. It was, no doubt, an explanatory gloss.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

13 of God, who raised him from the dead. And you, being dead through your trespasses and the uncircumcision of your flesh, you, *I say*, did he quicken together with him, having forgiven us all our tres-

baptism are plunged under the water, thereby declare that they put faith in the expiatory death of Christ for the pardon of their past sins; therefore Paul likens baptism to a burial by which the former sinfulness is buried—that is, utterly taken away." (Thayer's "Grimm's Lexicon," p. 605, s. v. *συνθάπτω*). Lightfoot (a Bishop of the Church of England) says: "Baptism is the grave of the old man, and the birth of the new. As he sinks beneath the baptismal waters the believer buries there all his corrupt affections and past sins; as he emerges thence he rises regenerate, quickened to new hopes and a new life." If the learned bishop meant this to be taken symbolically, it may be accepted; but if literally, that as an actual fact this momentous change is effected by the act of baptism itself, it is of course much too strong a statement, plainly contrary to the spirit of New Testament teaching and to the true meaning of this passage itself. **Wherein also ye are risen with him.** Further symbolism of baptism, a resurrection to new life. **Through the faith of the operation** (*working*, or *energy*) **of God, who hath raised him from the dead.** See Rom. 10 : 9. The resurrection of Christ was a glorious exhibition of the mighty energy of God, and is a central point in the Christian faith. Now it is faith, dependence on this divine power, by which this energy becomes effective "to the saving of the soul." But this reception by faith of the power of God into the life of the believer is beautifully symbolized in its effects by the burial and resurrection set forth in baptism. Compare the more complete expression of the thought in the parallel passage in Rom. 6 : 1–4.

The mention of Christ's being raised from the dead by the power of God brings Paul now to mention (ver. 13) the death in sin from which the believer is raised by divine power and forgiveness; this forgiveness is complete, being evidenced in the entire removal (ver. 14) of all that makes us obnoxious to the divine wrath and punishment, a removal by the cross, in which, though an instrument of shame and torture, Christ's high triumph (ver. 15) is achieved.

13. And you (emphatic), **being dead in your sins** (or, *through your trespasses*). 'In' or 'through'—equivalent here to "by means of"; your trespasses were the means of your spiritual death. 'Trespasses' is the proper translation. It is the same word that occurs in the last part of the verse. If Paul could use it twice in the same sentence, there would seem no good reason why King James' Revisers should not have done so; but with their usual fondness for variety, at the expense of accuracy, they have here rendered it 'sins,' which is a different word in the Greek. The word properly translated 'sin' (*ἁμαρτία*) comes from a root meaning "to miss," "to go wide of the mark"; while this word (*παράπτωμα*) comes from a word meaning "to fall," "to fall aside," or "away from the side of." So both in etymology and usage there is a distinct shade of difference in the meaning, and they should not be confounded. Being spiritually dead by the falls you have made away from God's law, is the thought. Compare Eph. 2 : 1, seq. **And the uncircumcision of your flesh**—that is, by your carnal state of alienation from God; uncircumcision denoting the natural, ungodly, or rather godless condition of separation from God. Most probably, it does not here refer to literal uncircumcision as the evidence of their being heathen Gentiles (though possibly suggested by that), but the figurative use of the term is here continued for the 'circumcision' of ver. 12. **You, hath he quickened**—or, *did he quicken*. 'You' is here repeated, according to the correct text,[1] not specially for emphasis, but for clearness. (See Buttmann's Grammar, p. 142.) *Did he make alive* would be now a more exact rendering, though "quicken" was sufficiently so in older English usage. **Together with him**—denoting the close spiritual union with

[1] The best authorities, for sufficient reasons, omit *ἐν* ('in') before *παραπτώμασιν* ('trespasses'), and insert a second *ὑμᾶς* ("you") after *συνεζωοποίησεν* ('quickened'). Both readings adopted by the Revisers. So also *ἡμῖν* ('us') after *χαρισάμενος* ('having forgiven') is undoubtedly the correct text.

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

14 passes; having blotted out [1] the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it

1 Or, *the bond that was against us by its ordinances.*

Christ, by virtue of which true spiritual life is given to the believer. "It has been questioned whether the life here spoken of should be understood in a spiritual sense of the regeneration of the moral being, or in a literal sense of the future life of immortality regarded as conferred on the Christian potentially now, though only to be realized hereafter. But is not such an issue altogether superfluous? Is there any reason to think that St. Paul would have separated these two ideas of life? To him the future glorified life is only the continuation of the present moral and spiritual life. The two are the same in essence, however the accidents may differ. Moral and spiritual regeneration is salvation, is life." (Lightfoot, against Meyer.)

An important question of grammar arises here: What is the subject of the verb 'quicken'? God or Christ? It is necessary to understand Christ as the subject of the sentence later on, beginning at the words 'and took out of the way.' The question is whether that construction applies here also, so that we are to regard Christ as the understood subject to 'quicken,' 'having forgiven,' 'having blotted out.' Ellicott takes this position for the sake of uniformity throughout the sentence. But Meyer and Lightfoot more wisely take the ground that we must understand God as the subject in the three cases just mentioned. For these acts are usually ascribed to God, and it is not unnatural or unusual for Paul to glide from one subject to the other in such a connection. See Eph. 2 : 4, 5. No distinct change is made, but the seemingly unconscious passing from one subject to the other is itself most interesting and forcible.

Having forgiven you all trespasses. The correct text (see foot note, page 32) has "us" rather than 'you.' The apostle easily includes himself in the divine forgiveness, though it turns the grammatical construction a little. This divine forgiveness is manifested along with regeneration: 'He quickened . . . having forgiven all your trespasses.'

14. Blotting out—description of the method of the divine forgiveness. Compare Isa. 44: 22. **The handwriting of ordinances**—better as in Revised Version, *the bond written in ordinances.* The word (χειρόγραφον) means "something written by hand," and so, as we say, "a note of hand" or "bond." See Thayer's "Grimm's Lexicon," p. 668. Not the law of the Decalogue, written by the hand of God, as some have strangely supposed. But it is our obligation to keep the law of God just as if we had given our note of hand; and this is because of its binding nature in general, and because of the consent of reason and conscience thereto. The law promulgated obligates the morally responsible hearer, just as much as a voluntarily assumed debt. For similar modes of expression, though in each case with a different meaning, see Gal. 5:3; Rom. 8:12. On the complete sense here the margin of the Revised Version is best: "the bond that was against us by its ordinances." The quality of this bond, the nature of the obligation involved, is expressed by the term 'ordinances,' or "statutes," or "decrees." These 'ordinances' are those of God given in the law, and the obligation to keep them is 'against us' because it exacts of us more than we can perform. Thus the thought is that we stood indebted by the ordinances of the law; but this debt God forgave; he has canceled the bond. Compare Eph. 2 : 15. It is the standard doctrine of Paul here figuratively set forth, but carefully elaborated in Romans and Galatians. We are delivered from the bondage and penalty of sin by God's grace in Christ. **Which was contrary to us**—besides being 'against us by its ordinances' it is positively hostile, seeking, as it were, our destruction. Compare Rom. 7 : 9-13. **And took** (or better, as in Revised Version, "and he hath taken") **it out of the way**—that is, removed it utterly and forever in its hostile and destructive character. It is the perfect tense in the Greek, expressing the idea that the object remains taken out of the way. It seems better at this point to regard the subject of the verbs in the sentence as changed from "God" to "Christ." This seems more natural and in accord with Paul's usual language. Meyer, however, prefers to consider "God" as the subject throughout, for the sake of grammatical uniformity.

C

15 *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

15 to the cross; [1] having despoiled the principalities and the powers, he made a shew of them openly, triumphing over them in it.

1 Or, *having put off from himself the principalities, etc.*

Nailing it to his cross. The canceled bond is nailed to Christ's cross. Beautiful figure. The Saviour was nailed to the cross and with him our condemnation under the law. It was crucified and knows no resurrection.

"My soul looks back to see
The burdens thou didst bear,
When hanging on the accursed tree
And hopes *her guilt* was there."

15. This is a very difficult verse. I consider the translation of the Common Version, which also is preferred by the American Revisers, as better than either the text or margin of the Revised Version. **And having spoiled** —that is, despoiled, literally *stripped*, robbed of their power to injure. **Principalities and powers**—here, as the objects of Christ's 'spoiling' and 'triumph,' the *evil* spirits. On this sense, see Eph. 6 : 12, where our "wrestling," spiritual conflict, is against these. **He made a shew of them openly** (or, *boldly*)—that is, he made them before heaven and hell a public spectacle of defeated evil. **In it**—in the cross, which was the token of his lowest humiliation. That in which demons must have rejoiced in short-sighted triumph as *his* overthrow, was really their own. The meaning, then, appears to be this: Christ not only nailed to his cross the canceled bond of our forfeited obligations under the law; but, in that same instrument of shame and yet of glory, he publicly triumphed over those living and active agents of evil who have mysterious power to lead us into temptation and sin; they have such power to corrupt and condemn in some sense because of the law which they lead us to violate; but by nailing the canceled bond of the law to the cross he has despoiled them of one of their best means of injury. This is certainly an intelligible view of the matter, and agreeable to the context. The difficulty in the way—and it is a serious difficulty—lies in the unusual meaning which must be put upon the word translated in the Common Version 'spoiled,' in the Revised Version "put off from himself." The translation of the Revised Version is undoubtedly literal (ἀπεκδυσάμενος). The word really does mean just that, and is, moreover, found in its correct signification in this very Epistle. (3 : 9.) "Having put off from yourselves the old man." But what meaning can we get from the words if a literal translation be adhered to? The Revised Version reads: "Having put off from himself the principalities and the powers, he made a shew, etc." What can this mean? Can it be that the terms 'principalities and powers' here do not refer to living beings, but to the high authority with which Christ was clothed and which he laid aside to die on the cross, so that we have here a similar passage to Phil. 2 : 7? This will not do: (1) because the words are invariably elsewhere used of spiritual beings, good or bad; and (2) because there could be no propriety in saying that Christ 'triumphed over' the exaltation which he laid aside in dying on the cross. No; we must hold fast the notion that 'principalities and powers' have here their usual meaning of spiritual beings. But are they good or bad? The good angels cannot be meant, because Christ did not 'triumph over' them in the cross. We are shut up then to the view that these terms here refer to those evil forces and intelligences which are spoken of again in Eph. 6 : 12, which have power over the minds of men to lead them to sin and destruction. Now, then, the question is: In what sense could Christ be said to 'put off from himself' the evil angels? Lightfoot tries hard to justify this interpretation, as follows: "Christ took upon himself our human nature with all its temptations. (Heb. 4 : 15.) The powers of evil gathered about him. Again and again they assailed him; but each fresh assault ended in a new defeat. . . . . The final act in the conflict began with the agony of Gethsemane; it ended with the cross of Calvary. The victory was complete. The enemy of man was defeated. The powers of evil, which had clung like a Nessus robe about his humanity, were torn off and cast aside forever. And the victory of mankind is involved in the victory of Christ. In his cross we too are divested of the poisonous clinging garments of temptation, sin and death." But notwithstanding this special pleading it is very strange that 'principalities and powers' should

16 Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath *days:*

16 Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or

be conceived of as a *garment clinging to Christ's humanity.* It is a hopeless incongruity; and the reference Lightfoot makes to the "filthy garments" of Joshua and the presence at the same time of "Satan," in Zech. 3 : 1–4, sounds more like one of the Fathers than a great scholar of these scientific days. One other resort is left for those who will hold to the literal meaning of the word ('having disrobed,' 'having put off from himself'); and that is to understand after it, "his body," and render as the margin of the Revised Version: "Having put off from himself *his body*, he made a shew of the principalities and powers." This would undoubtedly give a plain and scriptural meaning to the expression, but we have no grammatical right to insert an object after a verb simply to make the meaning clear, unless that object is either involved in the meaning of the verb itself, or can be plainly gathered from the context as having been in the writer's mind. Neither of these conditions is found here. The only object naturally suggested by the verb would be a garment not a body, and if so unusual an idea as putting off a body were intended, the object would have to be expressed. Again the thought of Christ's body is too remotely suggested by the nailing of the bond to the cross to make it necessary or even likely that it should be inserted here as an object to a verb (participle) which has already one plain grammatical object. Besides all this, it must be plain from the structure of the sentence that Paul intended 'principalities and powers' to be the object of 'having put off.' We are compelled, therefore, to seek for some other meaning for this term than the common one of disrobing, putting off from oneself. If the participle were in the active voice there would be no difficulty, for the verb means to 'strip off,' 'to divest entirely of'; but in the middle voice of the Greek verb it means to 'strip off from oneself,' 'to divest oneself entirely of.' But besides this purely reflexive use of the middle voice there is another known to grammarians; and that is that it describes the action, not as directly performed on oneself, but as being done with reference to oneself, or for one's own advantage. Here we must take refuge in this secondary use of the middle voice in the Greek; that is that Christ 'stripped' the 'principalities and powers,' not himself; but that he did so with a view to his own glory in the triumph of the cross. Thus we come to the meaning which has already been explained. It is not without difficulty, but it has less objection than any of the others proposed. Meyer upholds this view.

The apostle makes now more definite allusion to the forms of error which then threatened the Colossian Christians. In ver. 16, 17, we have, accordingly, a warning against ceremonialism.

16. Let no man therefore judge you. 'Therefore' points back to the triumphant expiatory work of Christ. The force of the exhortation is: Do not, by subjecting yourselves to ceremonial requirements which are done away in Christ, make yourselves liable to the fanatical judgment and censure of ascetical persons. **In meat or in drink**—or, "eating and drinking."[1] This refers to ceremonial, and, doubtless, extremely rigid requirements as to clean and unclean articles of food and drink. **Or in respect of a holyday,** etc. The Revised Version is more accurate: "Or in respect of a feast day, or a new moon, or a sabbath day." The claims of these observances were, no doubt, greatly exaggerated, and, possibly, made tests of fellowship. There is danger of such things all the time. The warning is not idle. The use of the term 'sabbath' in this connection may have some bearing on the much-mooted question of Sabbath observance in our own days. The question is too broad for full discussion here, but two things may be remarked: 1. The literal Jewish sabbath, the seventh day, may be meant as being no longer the day for Christians to observe, the Lord's Day being substituted and sufficient. 2. Or that the peculiar

[1] Whether to read ἐν βρώσει ἢ ἐν πόσει, 'in meat *or* in drink,' or ἐν βρώσει καὶ ἐν πόσει, 'in meat *and* in drink." The point is unimportant and the difference slight. The common reading has the strongest documentary evidence, and is retained by Tischendorf. The other reading is adopted, though not decisively, by Lightfoot, Westcott and Hort, after B and a few others.

17 Which are a shadow of things to come; but the body *is* of Christ.
18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.

17 a sabbath day; which are a shadow of the things
18 to come; but the body is Christ's. Let no man rob you of your prize [1] by a voluntary humility and worshipping of the angels, [2] dwelling in the things which he hath [3] seen, vainly puffed up by his fleshly mind,

1 Or, *of his own mere will, by humility, etc*.....2 Or, *taking his stand upon*.....3 Many authorities, some ancient, insert *not*.

Jewish exaggerated mode of keeping the sabbath should not be insisted on. We are not to suppose that the observance of the sabbath, which is as old as the Creation and enjoined in the Decalogue, is to be entirely done away, as being only a shadow. (Ver. 17.) **Which are a shadow of things to come.** These ceremonies had their valuable use; but they are the shadow only of the eternal verities revealed in Christ. Compare Heb. 9 : 11 and 10 : 1. Question arises as to the significance of 'things to come.' The present tense, 'which *are* a shadow,' is, as Ellicott observes, not to be unduly pressed, because it is the "general present" stating things according to their nature and relations, rather than with special reference to time. It would be confusing to refer the 'things to come' to the future state, the glories of heaven, as these are not now under consideration. It is more natural to regard the expression as describing the revelation of the Christ, which the Jews were accustomed to speak of as "the age to come." (Heb. 2 : 5.) The remark is made from the standpoint of the Old Testament, as Olshausen correctly observes. **But the body is of Christ**—or, *Christ's*. This is not the appositional genitive, equivalent to saying, the body *is* Christ; but it means that the substance of all these things is in Christ, their true reality and significance is in him; they are only shadows of realities which exist in them. So is it unwise to pay more regard to these ceremonial matters than to the solid truths taught by Christ and his apostles.

In the next two verses (18, 19) we have a distinct and pointed warning against the false teachers at Colosse.

18. Let no man beguile you. The Revised Version here is far better: "Let no man rob you of your prize." The word is unusual (*καταβραβεύειν*), derived from the prize (*βραβεῖον*) given in contests. The literal meaning is to award unfavorable judgment as umpire, whereby a contestant is deprived of the prize; and so, *to deprive* (or rob) *of a prize*. The 'prize' here alluded to is that mentioned in Phil. 3 : 14 as the object of Paul's own earnest efforts, "the prize of the high calling of God in Christ Jesus." He pleads: "Take care lest these teachers of false things lead you astray and cause you to miss that prize." Compare ver. 8. The expression need not be considered contradictory to the doctrine of the Perseverance of Saints, which is not here in question as a doctrine, but, like all other such warnings, is to be taken as one of the means to perseverance. Paul goes on now to set forth the manner of the robbery by describing the character of the robber. **In a voluntary humility.** This is certainly a wrong translation, and it is wholly surprising that the Revised Version retains it. Nor is even the marginal rendering of that Version correct. It has not even given us a good alternative. The truth is that the phrase is exceedingly difficult, and the Revisers have simply evaded it by retaining the incorrect rendering of the Common Version in their text, and giving one of a number of commentators' guesses in the margin. It is not likely that any translation will be satisfactory. Hort supposes that there is here a "primitive corruption of text" which has been perpetuated in all our existing authorities. But the authorities we now have are decisive as to the reading, and it is dangerous to attempt conjectural emendation. It is rather a cheap way of avoiding a difficulty. The commentators, as was surely to have been expected, differ very much among themselves in dealing with the knot—verily, a *crux interpretum*. To bring the difficulty clearly before the English reader, let us take a literal translation: "Let no man rob you of your prize, willing in humility and worship of the angels." The trouble evidently lies in the interpretation of the participle "willing" (*θέλων*). Literally rendered as above, it gives no apparent sense. Various renderings (mostly guesses) have been proposed, such as that of the Common Version and of that of the margin of the Revised Version; but only two seem to have any just claim to probability: 1. "Let no man rob you

willing—wishing, purposing—(to do so) in humility," etc. This is the view of Meyer (not Franke) and of Ellicott. It is grammatically allowable, and gives a passable sense. The objections to it are (1) that the participle 'willing' would really thus be superfluous, and (2) it does not harmonize so well with the context; for the following words, 'in humility,' etc., will then have to be taken either as the means (Meyer) or the sphere (Ellicott) of the robbery, instead of describing the character of the robber, as the rest of the passage does. The other, and preferable proposal, is to give a different and unusual translation to the participle, and read: 2. "Let no one rob you of your prize *delighting* in humility," etc. This affords excellent sense and accords well with the context. The apostle is describing the sort of person who would defraud them of their heavenly prize, and in so doing incidentally shows the method of his procedure; he is one who takes pleasure in humility and angel worship, who launches out into visions that he has seen, who is vainly puffed up in his carnal mind, and who does not hold on to Christ, from whom all really true and profitable spiritual teaching comes. The only question is, Have we a right to translate the participle "delighting" or "taking pleasure"? It must be admitted that the word does not have this meaning in classical Greek, nor does it occur in this sense elsewhere in the New Testament. But it is true that in the Septuagint exactly this phrase (*θέλων ἐν*), 'willing in,' occurs quite frequently, as a translation of the Hebrew expression "to delight, or take pleasure in" a person or thing. Thayer's "Grimm's Lexicon" gives the examples, which are numerous, sufficient to establish the point, and should be decisive.[1] Buttmann, in his "New Testament Grammar," opposes this view, but with conspicuous ill-success for so great a scholar. Ellicott dismisses it too sweepingly; Lightfoot defends it with force. There is no valid objection to it on any ground, except its unusualness; but with the Septuagint usage so well made out, and with the somewhat similar usage of the word in Matt. 9 : 13; 27 : 43, and Heb. 10 : 5 (all quotations from the Septuagint), we need not fear to allow that Paul uses the term here in its unclassical and unusual Septuagint sense. If this be allowed, the meaning becomes plain: "Taking pleasure in humility"—that is, in a profession of exceeding humility, said from the standpoint of the man himself, descriptively. **And worshipping of angels**—that is, this person feels too humble to worship God; he must stop short of the Infinite One and worship intermediate beings! 'Humility'—real lowliness of mind, is, of course, a good thing, an eminent Christian virtue. But this was (and ever is) a sad perversion. We must worship God humbly, but we are not too humble to worship him at all. As Lightfoot well says: "There was an officious parade of humility in selecting these lower beings as intercessors, rather than appealing directly to the throne of grace."

The person warned against is further described as **intruding into those things which he hath not seen.** The Revised Version reads: "dwelling in the things that he hath seen"; in the margin, "taking his stand upon the things that he hath seen." The 'not' in the Common Version must be omitted before 'seen,'[2] and 'intruding' is not a correct translation of the Greek word *ἐμβατεύων*. The Revisers' text, "dwelling in," is nearly correct, but inadequate and somewhat misleading; their margin, "taking his stand upon," is more literal and somewhat explanatory, but not yet quite satisfactory. The word

[1] Ps. 111 (112) : 1; 146 (147) : 10; 1 Sam. 18 : 22; 2 Sam. 15 : 26; 1 Kings 10 : 9; 1 Chron. 28 : 4; 2 Chron. 9 : 8.

[2] There is a very important and difficult variation here. The Received Text has *ἃ μὴ ἑώρακεν* ('things which he hath not seen'), on authority of ℵ^{c} C D^{bc} K L P many cursives (F G have *οὐκ*), f g Vulgate, Gothic, Syriac, Armenian, Origen (in some passages), Chrysostom, Euthalius, Theodoret, and others. Westcott and Hort, Tischendorf, Lightfoot, Meyer-Franke have *ἃ ἑώρακεν* (or *ἑωράκεν*) ('things which he hath seen,' omitting the negative), on the decisive authority of ℵ* A B D* 17. 23. 67** d e m Coptic, Arabic, Ethiopic, Origen (two passages), Tertullian, Lucifer. Jerome and Augustine mention that the manuscripts differed in their day. From the early and strong documentary evidence we can only conclude that the negative was a later insertion to smooth over a difficulty. With the negative the sense is easy; without it, very difficult. But is it necessary to resort, with Lightfoot and Hort, to "conjectural emendation"? What advantage is to be gained by rejecting, on strong documentary grounds, a well-supported manuscript emendation, and resorting to one that has no manuscript authority (and but little plausibility, for that matter) in its favor? For the interpretation, see the comment.

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.
20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

19 and not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God.
20 If ye died with Christ from the [1] rudiments of the world, why, as though living in the world, do ye

1 Or, *elements.*

literally means "going into," "embarking on," and is used in classical Greek and in the Septuagint in quite a variety of senses noted by Thayer's "Grimm's Lexicon" under the word. The meaning here appears to be, "launching forth upon things that he has seen"; that is, going into detailed statements about wonderful things that he has seen, harping upon his visions, telling more than he or anybody else can prove. The caustic description proceeds: **Vainly puffed up by his fleshly mind.** *This* is a good translation, and the meaning is clear at a glance. The mind is the moving power, but it is here represented as controlled by 'the flesh'; that is, the lower nature, the sinful propensities. Thus it is inflated with a sense of its acquisitions, but 'vainly'; that is, to no good purpose. "Their profession of humility was a cloak for excessive pride." (Lightfoot.) The final touch is put to the portrait now:

19. And not holding the Head—that is, of course, Christ. These false teachers in their wild vagaries departed from the "simplicity that is in Christ," they taught not "as the truth is in Jesus." This is the decisive test. Whatever teaching does not accord with the truth of Christ ought to be avoided. **From which** (or, *whom*)—that is, Christ. The change of the relative pronoun is significant. **All the body by joints,** etc. The Revised Version is rather clearer: "From whom all the body being supplied and knit together through the joints and bands increaseth," etc. The 'body' is the "church," the body of believers, and so the effects here described apply severally to each believer. 'Being supplied' with spiritual nourishment, 'and knit together,' compacted, strengthened in spiritual life and power; 'through the joints and bands,' whatever connects with the Head, as faith, love, obedience, on our part, and presence, grace, and care, on Christ's. It would be incongruous to suppose with some that the 'joints and bands' refer to individual members of the body. Nor yet is it well to press the figure too far, as that the 'joints' are faith, the 'bands' love, and such like. Ellicott well says: "The passage does not seem so much to involve special metaphors as to state forcibly and cumulatively a general truth." **The increase of God** is the growth and enlargement of spiritual character, which is ministered of God's grace by the Spirit, and which God therefore expects and requires. "By the twofold means of contact and attachment nutriment has been diffused and structural unity has been attained, but these are not the ultimate result; they are only intermediate processes; the end is *growth.*" (Lightfoot.) See the similar passage in Eph. 4 : 15, 16.

20-23. Asceticism.—In the remainder of the chapter the warning is especially directed against *asceticism*, which was also a prominent feature of the false teachings to which the Colossians were exposed.

20. Wherefore if ye be dead with Christ. Omit 'wherefore,'[1] and read as in the Revised Version: "If ye died with Christ from the rudiments of the world." The 'if' here does not express doubt as to the fact of their having died, but has its argumentative use: if it be a fact, then, etc. The dying with Christ is viewed as past because of Christ's death as a past event, and because of their own experimental dying with him being a fact which occurred on their spiritual union with Christ by faith. When they accepted Christ as Saviour and Lord, they entered into that real and vital union with him which makes his death their death, both as a penalty for sin and as a complete renunciation of the old life of sin. See 2 Cor. 5 : 14, 15; Gal. 2 : 19, 20; 6 : 14. The argument here is from this renunciation. "If ye have renounced this old life of conformity to the world, why try in a measure to

1 Westcott and Hort, Tischendorf, Lightfoot, and Meyer-Franke all omit οὖν ('therefore') after εἰ ("if"), on decisive authority. It was a later addition.

21 (Touch not; taste not; handle not;
22 Which all are to perish with the using;) after the commandments and doctrines of men?

21 subject yourselves to ordinances, Handle not, nor
22 taste, nor touch (all which things are to perish with the using), after the precepts and doctrines of men?

live it over again?" See also 3 : 1. For the symbolic representation of this great change in baptism, see 2 : 13. The note on ver. 8 explains what is meant by 'rudiments of the world.' **Why, as though living in the world**—that is, as if you were still moved and controlled by worldly principles. **Are ye subject to ordinances?**—that is, to the opinions and decrees of men. These 'ordinances' of men have no real authority in themselves, and are only 'rudiments of the world' at best—why allow them to be imposed on you?

21. Touch not, etc. The Revision more accurately translates: "Handle not, nor touch, nor taste"—a sort of climax of prohibition. The words are emphatic, but there is no need to suppose that each refers to a different class of objects from the other, as the first to unclean vessels, the second to dead bodies, the third to unclean food, and the like. It is more natural to take them all as referring to such articles of food and drink as the ascetic rules forbade. It was probably an established formula of asceticism, and is quoted as an example of their teachings—the kind of 'ordinance' which the Colossians were not to allow to be imposed upon them. It is a grievous misinterpretation of the meaning, and misapplication of the words to use them as being themselves a Scriptural command, and as applying to strong drink. There are passages which teach the right attitude of the Christian toward the sin of drunkenness, but this is not one of them. The rigid asceticism which finds expression in this formula is precisely what the apostle condemns.

22. Which all are to perish with the using. The grammatical construction here is difficult and uncertain. The difficulty is occasioned, however, by the parenthetic clauses alone. If they be omitted the construction is easy and the meaning plain: "Why do ye subject yourselves to ordinances after the precepts and doctrines of men?" The two inserted clauses, 'Handle not,' etc., and 'Which all are to perish,' etc., are the cause of trouble; and of these chiefly the second. The clause 'Handle not,' etc., is evidently a quotation of a sample of the 'ordinances' to be avoided. The gist of the difficulty therefore lies in the relation of the relative clause, 'Which all are to perish with the using,' to the other. The question is twofold: (1) The proper connection of the two clauses, and (2) the proper meaning of the second clause. But, of course, these are mutually dependent, and cannot well be discussed separately. Three interpretations may be considered: (1) The Revised Version puts only the second of the two clauses in a parenthesis, thus taking it as a passing remark of the apostle. He observes parenthetically that all those things which the quoted ascetic rule requires should not even be touched, are in fact made to be destroyed in the use of them. Their use is to be used up; they are for destruction by using up; and it is therefore idle to make of these perishable things a great test principle in morals. This view is held by the majority of the best expositors. Meyer, Lightfoot, and Ellicott all agree on it. There is no doubt that it seems upon the whole the most satisfactory, but the others deserve notice. (2) The Common Version puts both clauses in the same parenthesis, and thus makes it all a quotation of an ascetic maxim. The second clause is also the language of asceticism, and gives a reason for the prohibition contained in the first. So in this view the matter is to be thus understood: The ascetic says: Handle not, nor taste, nor even touch these things, all which are to perish with use. Leave them all alone; they are unsafe to meddle with; they are mere material things, unworthy of an instructed man's notice; they are even corrupt in tendency, and to touch them is defiling. This interpretation is harsh and improbable, though possible. (3) Another view would put the two clauses in the same parenthesis, still making both the language of the ascetic, but would give a different interpretation to the phrase 'perish with the using.' The Greek literally is, 'Which all are for destruction by the use.' Now, the word rendered 'use' (ἀπόχρησις) is a compound word with the idea of "using up" or "over using," and so may mean *excessive* use, or *abuse.* It is in fact found in this sense. And the 'perishing' referred to may be that of the *person using,* as well as of the *things used.* Hence it is gram-

23 Which things have indeed a shew of wisdom in will-worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

23 Which things have indeed a shew of wisdom in will-worship, and humility, and severity to the body; *but are* not of any [1] value against the indulgence of the flesh.

1 Or, *honour*.

matically and exegetically possible to render the phrase thus: "Which all make for destruction by abuse"—that is, if a man abuses these things it will tend to his own ruin, and he had better not even touch them. The complete ordinance of the ascetic then would be: "Handle not, etc., all these material things commonly used as food and drink, for by excessive use of them a man is certain to be ruined." Now the principle is sound within due limits, but its exaggeration is nonsense. While it is true that abuse of eating and drinking causes ruin, the inference is not abstain entirely, but use in moderation; the former would be rigid asceticism, the latter Christian common sense. This is a plausible view, but it lacks simplicity. Lightfoot says of it: "It loses the point of the apostle's argument, while it puts upon 'are to perish' a meaning which is at least not natural." It cannot be said that any one of these interpretations is entirely satisfactory, but the first is less objectionable than the other two, and is therefore adopted as the best that can be made of a difficult phrase.

After the commandments and doctrines of men—and not by the authority and example of Christ, for he was himself no ascetic and taught no asceticism. This quotation of Isa. 29 : 13 (Septuagint) and the teaching itself of the passage according to the interpretation adopted above remind us forcibly of our Lord's teaching in Matt. 15 : 1–20 and Mark 7 : 1–23. It is not improbable, as Lightfoot says, "that the apostle had this discourse in his mind."

23. Which things have indeed a shew of wisdom—literally, *a word* of wisdom, and so an argument which has appearance of wisdom, and so a repute of wisdom. There is nothing so contrary to sound common sense and wholesome Christian doctrine but may find plausible advocacy. The apostle goes on to state wherein consists this 'word of wisdom.' **In will-worship**—that is, in a self-imposed religious observance, not required by Christ, but set up by man, and made to appear as clear inference from established principles. **And humility**—an excellent virtue, often assumed for a purpose. See above on ver. 18. **And neglecting of the body.**[1] The Revised Version is better, "severity to the body"—that is, unsparing ascetic discipline, fasts, vigils, etc. The three elements of the 'shew of wisdom'—worship, humility, and self-denial—have a very taking power with some people, and have bolstered many a hurtful error, because, in their proper place and degree and kind, they are pillars of the truth. Falsehood always is more dangerous when it can take and use the watchwords of truth. The apostle turns now to deny the true value of such ascetic practices. **Not in any honour to the satisfying of the flesh**—or, as Revised Version renders: "But are not of any value against the indulgence of the flesh." They break down right where their value is claimed; they do not offer any valid safeguard against carnal indulgence. This seems to be the best interpretation of a confessedly difficult and obscure phrase. We may agree with Hort that "none of the current explanations are satisfactory," that is, *wholly* satisfactory, but it is rather daring to suppose here again "primitive corruption of text" when there is no trace of such corruption in our existing documents. Would it not be better to suppose that in the current colloquial language of the time, or in the cant of the ascetics, or in the local usage of the Colossians, there lay a peculiar shade of meaning in some of these terms that is not apparent to us? The newspaper dialect of to-day would suggest difficulties of interpretation, even to a student in our own tongue, a hundred years hence; and yet a grave philosophical or religious treatise might find it most effective to use language that by reason of local or temporary coloring would become rather obscure in later times. Now, there *may* have been such local or temporary coloring of meaning in the words rendered

[1] Lightfoot, Westcott and Hort, bracket καὶ ('and') before ἀφειδίᾳ ('severity'), on authority of B and some lesser authorities. Tischendorf retains. Better, I think.

"honor" or "value," and "satisfying" or "indulgence," as made the sentence perfectly clear and forcible to the Colossians, while its meaning is obscure to us. Three renderings and interpretations should be considered:

1. That of the Common Version: 'Not in any honour to the satisfying of the flesh.' That is, these ascetic practices have an *apparent* justification in self-made formulas of religious worship and the like; but they have no such justification, or 'shew of wisdom,' in any honor they confer as regards the satisfying of the natural and reasonable demands of the body. That is to say, it confers no honor on a man to neglect these natural demands and despise his own body by subjecting it to useless and absurd ascetic rigors. The fatal objection to this view is that the word 'satisfying' (πλησμόνη) does not in correct usage describe the natural, moderate, and proper gratification of the bodily desires, but their excessive and improper gratification. The interpretation therefore is untenable, as contrary to the usage of the word, and, though held by some of the Greek Fathers, is rightly rejected by the best modern expositors.

2. The interpretation of Meyer: Which things have a reputation for wisdom in self-imposed service and humility—not in anything which is really an honor—for the sake of satisfying the flesh. The words 'not in any honor' he regards as somewhat parenthetical, containing a remark in passing. So it means that these 'ordinances and doctrines' of the ascetics have a reputation for wisdom in order thereby to furnish full indulgence to the "natural man." That is, it comes about that while one is having reputation for wisdom in ascetic severities to the *body*, he is really working to satisfy to the full his *carnal nature* in the sense of spiritual pride, power over others, and the like. This interpretation has itself 'a shew of wisdom' in conjunction with such passages as Gal. 6:12, 13 and Rom. 16:18, but it is too artificial. It is adopted and defended by Ellicott, but rejected by Lightfoot for excellent reasons: (*a*) that it breaks the connection of the sentence, and so is grammatically objectionable; and (*b*) that it gives a meaning to the words 'satisfying of the flesh' that is forced and unnatural.

3. The interpretation of the Revised Version: "But are not of any value against the indulgence of the flesh." These things may have 'a shew of wisdom,' so far as self-imposed worship and humility and severity are concerned; but they are of no value or worth whatever as a safeguard against any real temptation to bodily indulgence. Ascetic observances do not make a man pure, or shield him against fleshly temptations. This interpretation approves itself as agreeable to the context, grammatically smooth, and not distorting in any way the meaning of the words 'satisfying of the flesh.' It is open, however, to two objections, but these are not as serious as those which lie against the other two views. The difficulties are: (*a*) In translating the Greek word for 'honor' (τιμή) as 'value.' But this meaning, though rare, is not unknown, being found in various writers, as Lightfoot has clearly shown. It may also have this sense in 1 Peter 2:7, while adjectives derived from it are commonly used for "valuable," "costly," etc. See Matt. 13:46; 26:7; John 12:3; 2 Peter 1:1. (*b*) In translating the Greek preposition meaning 'for' (πρός) by the word "against"; but this also is allowable in usage, as Lightfoot again has proved. Yet these are felt to be objections, and the passage remains difficult, but this is the only interpretation that is at all satisfactory. Lightfoot puts it well in a paraphrase: "All such teaching is worthless. It may bear the semblance of wisdom, but it wants the reality. It may make an officious parade of religious service; it may vaunt its humility; it may treat the body with merciless rigor; but it entirely fails in its chief aim. It is powerless to check indulgence of the flesh."

HOMILETICAL SUGGESTIONS.

Ver. 2: A trilogy of consolation: 1. Mutual love. 2. Intelligent faith. 3. Growing knowledge. The first a condition, the second an acquisition, the third a consummation. **Ver. 6:** The orderly Christian walk, according as we have received by faith the Christ: 1. As Saviour. 2. As Teacher. 3. As Exemplar. 4. As Lord. **Ver. 7:** The true Christian character: 1. Rooted and building up in Christ. 2. Confirmed and steadied by faith. 3. Thankful in spirit. **Ver. 8:** 1. Warning against intellectual captivity. 2. Instrument of such captivity. 3. Character of the instrument. **Ver. 9:** 1. Careful explanation of

CHAPTER III.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.
2 Set your affections on things above, not on things on the earth.
3 For ye are dead, and your life is hid with Christ in God.

1 If then ye were raised together with Christ, seek the things that are above, where Christ is, seated
2 on the right hand of God. Set your minds on the things that are above, not on the things that are
3 upon the earth. For ye died, and your life is hid

the text, 'Godhead,' 'fulness,' 'dwelleth,' 'bodily.' 2. Inferences from the text, (*a*) the Deity of Christ, (*b*) divine character, power, and purpose in Christ, (*c*) superiority of Christ, therefore, to 'philosophy and vain deceit.' **Ver. 10:** How our fullness of Christ differs from Christ's fullness of God. See John 1 : 16; Eph. 3 : 19. **Ver. 12:** Mode and meaning of baptism. Relation of baptism. 1. To circumcision. 2. To faith. 3. To salvation. **Ver 13, 14:** Two contrasts. 1. Death and life. 2. Debt and forgiveness. **Ver. 14:** The completeness of the divine pardon; he has canceled the bond. **Ver. 15:** The glorious triumph of Christ over all the evil powers by the cross. **Ver. 16:** The rights of the individual conscience with regard to ceremonial observances must be respected. A truth that needs repeated enforcement. **Ver. 17:** Shadow and body, forms and principles. Forms have their uses, 'but the body is of Christ.' **Ver. 18, 19*a*:** Description of the spiritual robber: 1. Professing humility—the agnostic. 2. Too humble to worship God directly—the worshiper of nature, of humanity, of the saints. 3. Proclaiming a new light—the spiritualist, the devotee of "Christian Science," and others like them. 4. Full of self-conceit—the whole set. 5. Denying Christ—all of them again. **Ver. 19:** Union with Christ: 1. Nourishment supplied. 2. Strength imparted. 3. Increase made. **Ver. 20:** Contrasted conditions: 1. Death with Christ. 2. Life in the world. The one implies contradiction to the other. **Ver. 20-22:** Christianity opposed to rigid asceticism. **Ver. 23:** 1. Asceticism has plausibility. 2. But not true value.

Ch. 3 : 1-4. Exhortation to Seek the Things Above.—Passing now, in accordance with his usual custom, from the more distinctly doctrinal to the more distinctly hortatory, the apostle begins this part of the Epistle with an exhortation appropriately deduced from the glorious doctrines he has been teaching, and appropriately leading to the particular precepts he is now about to enforce. The translation of the Revised Version is preferable.

1. If ye then be risen (or, *were raised*) **with Christ.** The exhortation corresponds to that in 2 : 20. Here, again, the 'if' does not imply doubt, but has its argumentative force. The 'then' goes back to 2 : 20, and both together to the burial and resurrection symbolically set forth in baptism. (2 : 12.) 'Were raised.' The past indefinite refers to the time of their conversion symbolized in baptism. 'With Christ' signifies in spiritual union with him. Compare Rom. 6 : 4, 5 (Revised Version) and 1 Peter 1 : 3. By the same power which raised him from the dead, and because of his resurrection, were you raised from moral and spiritual death to the new life in him. **Seek those things which are above**—that is, make heavenly things the objects of your aims and efforts. How natural and just the inference: if you *have* a heavenly life-principle, *live* a heavenly life. **Where Christ sitteth**—rather, Where Christ *is*, seated on the right hand of God; that is, since his resurrection. The locality, and the presence of Christ there, characterize the objects of the believer's purposes. The further description, 'seated on the right hand of God,' figuratively expresses the union of Christ with God in the possession of divine power and authority, and is, hence, a further reason for seeking heavenly things. Compare Rev. 3 : 21.

2. Set your affection (not only your 'affection,' but your mind) **on things above.** Repetition for emphasis, change of expression for fullness: Let these heavenly things occupy your thoughts as well as be the objects of your search. **Not on things on the earth.** Emphatic contrast.

3. For ye are dead—literally, *ye died*; not 'ye are dead,' by no means! you are alive

4 When Christ, *who is* our life, shall appear, then shall
ye also appear with him in glory.
5 Mortify therefore your members which are upon
the earth; fornication, uncleanness, inordinate affec-
tion, evil concupiscence, and covetousness, which is
idolatry:

4 with Christ in God. When Christ, *who is* [1] our life,
shall be manifested, then shall ye also with him be
manifested in glory.
5 Put to death therefore your members which are
upon the earth; fornication, uncleanness, passion,
evil desire, and covetousness, the which is idolatry;

1 Some ancient authorities read *your*.

now—past tense again, as above, expressing the time of union with Christ by faith. The change of figure from ver. 1, from resurrection with Christ back to death with Christ as preceding resurrection, is expressive. You must have 'died' first, in order to "rise," hence the 'for.' So did you 'die' to sin and the common pursuits of this life, from the 'elements of the world.' Between you as unregenerate and as regenerate, there should, therefore, exist a separation as complete as death. See 2 : 20; 2 Cor. 5 : 14, 15. **And your life** (you still have a life, and a better one) **is hid with Christ in God.** Note the change of tenses: "Ye died" is past indefinite, or aorist; 'your life is (or, *has been*) hidden' is perfect, and so remains unto the present. "The aorist denotes the past act, the perfect the permanent effects." (Lightfoot.) 'Life' is here to be taken in its completed power and reality, not in its beginnings; for these are possessed even here. Jesus said: "Whosoever believeth on me *hath* everlasting life." (John 6 : 47.) But this life in its fullness, in its consummated perfection, is *hid*, as treasure laid up "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." It is treasured up with Christ, where the sources and strength of its present degree of manifestation lie, 'in God.' Thus, both in the source of its present power and in the fulfillment of its reality, it is 'hid' —not visible to the natural eye, not fully grasped by the faculties of the human intellect.

4. When Christ, who is our life, shall appear. '*Our* life.' The apostle gladly associates himself with those to whom he writes, in the possession of this inestimable treasure.[1] Our life is not only *with* him, but he *is*, in fact, the life itself. Compare John 1 : 4 and 14 : 6. Christ, as the source and cause and keeper of life for us, *is* really our life. 'Shall appear' —or, "shall be manifested;" that is, at his second coming. **Then shall ye also appear with him**—or, *be manifested;* that is, shown in your true character as his, as instinct with the life which he is. **In glory**—that is, not only splendidly, gloriously, but in the state of 'glory.' See on 1 : 27. It refers to their being made manifest in the consummation of the gospel, and is not to be confined to the glorious beauty of their appearance after the resurrection.

5-11. EXHORTATIONS APPROPRIATE TO THE NEW LIFE.—Those who are blessed with such hopes, and animated by such purposes as have been just described, should constantly repress the degrading tendencies of the lower nature "which warreth against the soul."

5. Hence, Mortify therefore your members which are upon the earth. For 'mortify,' unwisely retained by the Revised Version, it is best to read 'put to death,' with the American Committee. Like many other words, 'mortify' has come to have a different and weakened sense in modern usage, and is no longer an adequate rendering of the vigorous original, 'make dead.' Some authorities omit 'your,' reading, simply, "the members."[2] The variation does not in the least affect the meaning. By the expression 'members which are upon the earth' is meant the parts and functions of the body which lead to sin, the seat of sin being figuratively put for the sin itself. These sins now follow as apposition: **Fornication, uncleanness, inordinate affection** (*passion*), **concupiscence** (*evil desire*). These are different names and forms of the same vice, then, and now, and ever terribly prevalent. **And covetousness, which is idolatry.** This sin is spe-

[1] Doubtful whether we should read ἡ ζωὴ ἡμῶν ('*our* life'), or ἡ ζωὴ ὑμῶν ("*your* life"). ℵ C D* F G P, with other strong authorities, favor ὑμῶν ("your"), and this is adopted by Tischendorf. B D^{bc} K L, and other fewer, but respectable authorities, have ἡμῶν; and this is adopted (not positively) by Lightfoot, Westcott and Hort, Meyer-Franke. It is rather preferable on internal grounds, but it is impossible to decide positively.

[2] Westcott and Hort, Tischendorf, Lightfoot, Meyer-Franke all omit ὑμῶν ('your') after μέλη ('members'), with the more weighty, though less numerous, authorities.

6 For which things' sake the wrath of God cometh on the children of disobedience:
7 In the which ye also walked sometime, when ye lived in them.
8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

6 for which things' sake cometh the wrath of God
7 [1] upon the sons of disobedience; [2] in the which ye also walked aforetime, when ye lived in these
8 things. But now put ye also away all these; anger, wrath, malice, railing, shameful speaking out of

1 Some ancient authorities omit *upon the sons of disobedience.* See Eph. v. 6.....2 Or, *amongst whom.*

cially emphasized here: 1. By being mentioned along with the defiling vices. 2. By being singled out from the rest by the article (which the Revised Version vainly attempts to bring out in an awkward way). 3. By being characterized as 'idolatry.' The word, too (πλεονεξία), is very suggestive in its etymology. It denotes the character of one who desires "*to have more*"—that is, more than he has (*discontent*), more than others have (*envy*), more than he ought to have (*injustice*). It is 'idolatry' because it is worship of mammon. (Matt. 6 : 24.)

6. For which things' sake the wrath of God cometh—the punitive wrath of God in his holy abhorrence of sin. The present tense ('cometh') may be taken to mean 'is ever coming' as a matter of actual experience and observation; or simply as 'will certainly come' because it is a fixed law of the divine government. The latter conception is probably the correct one here. **Upon the children of disobedience.** Some authorities omit this clause as an interpolation from Eph. 5 : 6; but the evidence is not, to me, convincing.[1] The meaning is: "Upon those who are by these sins disobedient to God." The mode of expression is frequently employed in the Bible. One who is specially marked by the *character* of a thing (whether person, object, or quality) is called a *child* of that thing, it being natural for a child to resemble its parent.

7. In the which. Read, 'in which'; there is no use in retaining this awkwardness of the Common Version, and, as there is no article in the Greek, the Revised Version, by retaining it here discredits its own use of the phrase in ver. 5, as already noticed. If the rendering 'in which' (neuter) be preferred, the reference is of course to the sins previously mentioned; and this it will have to be if the words 'upon the children of disobedience' be omitted. But if they be retained the rendering "among whom" may be adopted and the reference will be to the sinners rather than to the sins. This is grammatically equally as good as the other, and a little preferable as it relieves the saying from being a truism. I prefer, therefore, to render: "Among whom ye also formerly walked (as being yourselves such as they) when ye lived in these things"—that is, in these evil affections and deeds. Your *conduct* was that of children of disobedience when your *life* was marred by these evil things. The correct text is "these," not simply "them" as in Common Version.[2] But there is some uncertainty both about the reading, and as to the reference of "these," since it also may be either neuter or masculine. But upon the whole the rendering adopted above seems to me the most likely.

8. But now—emphatic, as contrasted with your former life. **Ye also put away all these.** The 'ye also' is emphatic too. Do even you, who were formerly such as described, now put away these things. Then follows another list of evil things to be put away: **Anger, wrath**—the former, rather settled indignation; the latter, boiling passion. But in such lists as these we are not so much to look for nice shades of meaning in the words themselves as to mark the emphasis brought out by the accumulation of so many terms of kindred meaning. **Malice** is wicked grudging, evil wishes for others. **Blasphemy** is here injurious, slanderous speech against each other, not against God in this connection.

[1] The words ἐπὶ τοὺς υἱοὺς κ. τ. λ. ('upon the sons of disobedience') are omitted by Westcott and Hort, Tischendorf, Lightfoot, Meyer-Franke on the authority of B; some versions and Fathers, as an evident interpolation from Eph. 5 : 6. But there is no inherent impossibility, or very great improbability, that the apostle should use the phrase in both places. And it may well be questioned whether the consideration of the same language in two places should *always* weigh against valuable and strong evidence, as here.

[2] Westcott and Hort, Tischendorf, Lightfoot, Meyer-Franke all read ἐν τούτοις ('in these things') instead of ἐν αὐτοῖς ('in them') on decisive authority.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;
10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him:
11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

9 your mouth: lie not one to another; seeing that ye
10 have put off the old man with his doings, and have put on the new man, who is being renewed unto knowledge after the image of him that created
11 him: where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is all, and in all.

Filthy communication out of your mouth—obscene, abusive language.

9. Lie not one to another. This completes the thought; lying goes with the rest. **Seeing that ye have put off**—literally and simply, 'having put off'; but with a suggestion of an argumentative force involved in the participle, and hence not incorrectly given in the versions. The word has here its proper force of "putting off from oneself as a garment." Compare 2 : 14. **The old man**—your former self. See ver. 7. **With his deeds**—his characteristic actions. The old *ways* must be put away along with the old experiences.

10. And have put on—literally and simply again "and having put on," but with the same argumentative force going on. **The new man**—that is, a new life in and with Christ and by virtue of repentance and faith. The better way of acting toward each other is, not only to have laid aside old ways, but to have put on new ones also. The character of this 'new man' is now to be described. **Which is renewed in knowledge.** The Revised Version is better: "Which is being renewed unto knowledge"—that is, is undergoing renewal toward and up to the point of reaching right knowledge of things divine. It is a new life, and its newness becomes apparent in growing knowledge of the things of God. The phrase '*re*newed,' made new *again* (ἀνά) seems to point to the original purity of man before the Fall, and this is further borne out by the allusion to his creation in what follows. **After the image of him that created him.** This growth in spiritual knowledge is to result in the restoration of that likeness of God in which man was created, and which was marred by his sin.

11. Where—that is, in a community composed of these new men who are being renewed in God's likeness. **There is neither Greek nor Jew.** Scholars are not unanimous as to the exact meaning of the curious little word (ἔνι) rendered 'there is;' in the Revised Version "there cannot be." It is either a contraction of a well-known word (ἔνεστι), signifying "it is possible"; or an enlargement of the proposition 'in' (ἐν), with the idea of the verb "to be" added. If the latter, it is properly rendered as the simple substantive verb, as in the Common Version. But if the former view be preferred, it is, with the negative, to be given as in the Revised Version. This is most probably the correct view, and the meaning is that in such a state of things the ordinary human distinctions of rank, race, religion, and the like *can* no longer prevail, for all are *new* men. Translate then as follows: *Where there can no longer be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman.* Compare Gal. 3 : 28. The antipathies of Greek and Jew, of Judaism and heathenism, shall have no place; barbarians shall be subdued, and Scythians, the worst of barbarians, softened, by the gospel; even the galling distinction of slave and free shall be done away.[1] Lightfoot has a long and interesting note on the passage which is worthy of study. But it does not seem necessary in a brief commentary like this to go into extended discussion, since the meaning is clear without it. This glorious state of renewal and elevation finds its acme in the statement: **But Christ is all, and in all.** Instead of the current distinctions that divide and embitter men, Christ is everything; all differences merge in him; all good things are summed up in him; all things worth having and worth being are to be sought and found in him; instead of the passions and jealousies that flourish in the unrenewed heart, Christ shall be in every man the motive of his life, the principle and the controlling power of his new existence. The presence and the power of Christ, in his own love, shall overrule all distinctions and obliterate all jealousies. Others take the phrase to mean: "Christ *is* all things and *in* all things," taking in both cases 'all' as

[1] The best authorities omit καί ('and') after δοῦλος ("bondman").

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;
13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye.
14 And above all these things *put on* charity, which is the bond of perfectness.
15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

12 Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness,
13 longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as [1] the Lord forgave you, so also do ye:
14 and above all these things *put on* love, which is the
15 bond of perfectness. And let the peace of Christ [2] rule in your hearts, to the which also ye were called

1 Many ancient authorities read *Christ*.....2 Gr. *arbitrate.*

neuter. That is to say, Christ in this renewed state of mankind is the sum of all things, and the pervasive principle of all things. The meaning is about the same in either case and either is grammatically admissible, but it seems rather better to take the second 'all' as masculine and referring to those who are renewed. (Eph. 3 : 17; Col. 1 : 27.)

12-17. Various Practical Exhortations.

12. Put on therefore, as the elect of God, holy and beloved. Paul urges now as a consequence ('therefore') of their having put off the old man with his deeds, and having put on the new man, a temper and conduct suitable to their dignity and character as the *chosen*, the *holy*, and the *beloved* of God. The 'holy and beloved' are not vocative, but further explanatory adjectives, along with 'elect.' The 'therefore' may refer, as Lightfoot understands it, to the last preceding words, 'Christ is all, and in all'; but owing to the similarity in expression regarding 'put off' and 'put on,' it seems better with Meyer to refer it to ver. 9. 'Holy'—not in the sense of absolute sinless perfection, but as belonging exclusively to God as his chosen, and therefore separated from common uses and ends. **Bowels of mercies**—rather, as Revised Version, *a heart of compassion.*[1] The viscera were regarded by the ancients as the seat of the emotions, especially those of this character. **Kindness**—or, gentleness. **Humbleness of mind**—that is, 'humility,' now used in the best and usual sense, and not as in 2 : 18, 23. **Meekness**—not a heathen virtue. **Longsuffering**—patient endurance of evil.

13. Forbearing and **forgiving** go beautifully together. **If any man have a quarrel against any**—rather, "complaint," as Revised Version. It may be even a *just* complaint. **Even as Christ** (or, 'the Lord')[2] **forgave you, so also do ye.** The highest measure of forgiveness. But it is better to take these words as beginning a new sentence: "Even as the Lord forgave you, so also (do) you (forgive each other)." This is more natural than to consider the participial structure as going on.

14. And above all these things put on charity—that is, "love." In addition to all these virtues, put on the including element of them all; over and above, as taking them all in, and hence called **the bond of perfectness.**[3] There is some little difficulty in getting at the exact meaning of this beautiful phrase. It may be either (1) the bond which by uniting all virtues tends to perfection, puts the finishing touch upon character; or (2) simply the Hebraistic adjective relation, the bond which is characterized by perfectness, the bond which is perfect as a bond. Other views also are held by various expositors, but Lightfoot well expresses what seems the best sense thus: "The power which unites and holds together all those graces and virtues which together make up perfection."

15. And let the peace of God[4] (or, more correctly, *of Christ*) **rule in your hearts.** The 'peace of Christ' is the peace which he

[1] Best authorities read οἰκτιρμοῦ ("of mercy" sing.) instead of οἰκτιρμῶν ("mercies").

[2] Hard to decide whether to read ὁ χριστὸς ἐχαρίσατο ('Christ forgave') with Tischendorf, after ℵ[c] C D[b and c] ℵ K L P, almost all cursives, many versions, and Fathers; or ὁ κύριος ("the Lord forgave") with Westcott and Hort (text), Lightfoot, Meyer-Franke, after A B D* F G 213; d e f g m Augustine, Pelagius. ℵ* has θεὸς ("God"), which is clearly a correction. The reading of Westcott and Hort more probably correct.

[3] Ὅ ('which,' neuter) is undoubtedly the correct reading, though harsh grammar.

[4] Ἡ εἰρήνη τοῦ χριστοῦ ("the peace of Christ"), instead of τοῦ θεοῦ ('of God') is the reading of Westcott and Hort, Lightfoot, Tischendorf, Meyer-Franke, after decisive authority: ℵ A B C D, etc.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

16 in one body; and be ye thankful. Let the word of [1]Christ dwell in you [2]richly; in all wisdom teaching and admonishing [3]one another; with psalms *and* hymns *and* spiritual songs singing with grace

1 Some ancient authorities read *the Lord:* others, *God*.....2 Or, *richly in all wisdom*.....3 Or, *yourselves*.

bestows (John 14:27), and which must produce a peaceable spirit in him who receives and keeps it. For the translation 'rule,' the margin of the Revised Version substitutes "arbitrate." The word is derived from the deciding of an umpire (βραβεύς) at the games, and comes to mean "arrange," "direct," "control," and so "rule." (Meyer, Ellicott.) But no doubt the primary meaning is to "render a decision as umpire," "to arbitrate." If this original meaning be adopted, the exhortation amplified would be this: "Be at peace among yourselves, in accordance with the peace-loving disposition imparted to you in the gift of the peace of Christ; let this peaceable spirit decide all differences among you, moving your own hearts." Or, as Lightfoot puts it: "Wherever there is a conflict of motives or impulses or reasons, the peace of Christ must step in and decide which is to prevail." But these interpretations are a little cumbersome, and the simpler meaning 'rule' is probably to be preferred, being sustained by good usage. **To the which** (leave out 'the') **also ye were called in one body**—that is, "you were called of God to be at peace with one another, even as one body, animated by one life principle." **And be ye thankful.** Not an afterthought, but thanksgiving is a real result of peace, and is to be returned to God for peace.

16. Let the word of Christ dwell in you richly. The 'word of Christ' is the gospel, the doctrine, the teaching of Christ, both information and precept. 'Dwell in you richly'—a striking phrase; dwell in your being as a home (ἐνοικείτω), with all its riches of spiritual help, abundantly influencing your life. We have in the remaining words of this verse a great difficulty in properly arranging the clauses. When it is remembered that the ancients wrote without punctuation, and without spaces between the words, it will be seen how impossible it is to tell in every case exactly what arrangement of clauses was in the writer's own mind. We must depend on the sense, but, as several different arrangements may give equally good sense, sometimes it is largely a matter of taste and feeling with each expositor what special order he shall adopt. It is interesting to notice the different ways in which this sentence may be read by changing the punctuation: (1) 'Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing,' etc. (2) 'Let the word of Christ dwell in you richly'; 'in all wisdom teaching,' etc. (3) 'Teaching and admonishing one another in psalms,' etc.; 'singing with grace in your hearts to God.' (4) 'In all wisdom teaching and admonishing one another'; in psalms, etc., with grace singing in your hearts to God. (5) 'Teaching and admonishing one another in psalms, etc., in grace'; 'singing in your hearts to God.' Now, upon a careful comparison of these various ways of combining the words of the sentence, it is evident that any of them gives sense, and may be grammatically adopted. Naturally the expositors adopt and combine them very variously. My own preference is to hold on to the punctuation of our Common Version, and to render as follows: *Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, hymns, spiritual songs; with gratitude singing in your hearts unto God.* The exposition is accordingly based on this view of the relation of the clauses. 'Let the word of Christ dwell in you richly in all wisdom'—that is, let the gospel principles and precepts fully direct and control your life, so that its power may be manifest in a conduct marked by eminent wisdom; your wise demeanor will betray the rich sources of spiritual force dwelling within you. 'Teaching and admonishing one another in psalms, hymns,[1] spiritual songs.' They were to use these spiritual exercises as a means of mutual instruction and warning. Observe the construction of 'teaching and admonishing'; it is what is called the "abso-

[1] The best authorities omit the conjunction καὶ ('and') before both 'hymns' 'and spiritual songs,' making vivid style.

17 And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.
18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

17 in your hearts unto God. And whatsoever ye do, in word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him.
18 Wives, be in subjection to your husbands, as is

lute" construction, no subject being expressed. "You" is of course implied. It gives a slightly imperative sense to the words, and is peculiarly emphatic: 'Let the word of Christ dwell in you richly—you, under such influence, teaching,' etc. The grammatical smoothness is interrupted for emphasis. The different shades of meaning in the terms 'psalms, hymns, spiritual songs,' are interesting, as showing the various kinds of songs used in worship by the Christians of the apostolic age. It seems most likely that the 'psalms' were those of the Old Testament translated, and possibly otherwise modified to suit the needs of public worship; the 'hymns' were songs of praise to God, not only Old Testament psalms of this character, but no doubt others also; the 'spiritual songs' or 'odes' were other songs, not specially included in the preceding; perhaps songs of devotion, experimental, even historical, but they must be 'spiritual,' that is, in general, devout, moved by the Holy Spirit and elevating the spirit of the worshiper. Some suppose we have a specimen of such an 'ode' in the words of 1 Tim. 3 : 16, which appear to be a quotation and are somewhat metrical. **Singing with grace**[1] **in your hearts unto God.** Probably "gratitude" is here a better rendering than 'grace.' Compare Heb. 12 : 28. It is not perfectly clear what meaning is to be preferred. (1) Some say "gracefulness," that is, acceptableness, that which gives pleasure to the object. This does not accord very well with the sense of this passage, though the word occurs with that meaning, most probably, in 4 : 6 of this Epistle, and has other support in New Testament usage. See Luke 4 : 22; Eph. 4 : 29. (2) Others say "grace" in the sense of the divinely bestowed favor, the usual New Testament use of the word. The occurrence of the article here, as if *the* divine grace, so often mentioned in Paul's writings as the highest of our privileges, were intended, gives force to this interpretation; and the meaning will be that worship is to be rendered in the enjoyment of divine grace, viewed (as is sometimes the case) as an active quality of our own, because received and embraced by us. (3) But as this is rather labored it is simpler to take 'grace' here as meaning "gratitude," notwithstanding the article, which is emphatic—*the* gratitude which is appropriate, which we ought to have, etc. The word frequently has this sense in the New Testament, as well as in classical Greek, and seems here more appropriate to the context. Some hold that the expression 'in your hearts' points to a *silent singing* of the grateful heart to God as distinguished from the mutual edification of the openly sung 'psalms, hymns, and spiritual songs.' But this seems a forced and unnatural sense to put on the words. While we teach each other in the 'psalms and hymns and spiritual songs,' let the singing of them be at the same time a grateful exercise of the heart toward God.

17. And whatsoever ye do in word or deed—a very general exhortation, all-inclusive. **In the name of the Lord Jesus**—as the element or sphere of the doing. Nothing unworthy of Christ is to be done, nothing unfit to be said or done in the closest association with him, but everything in such a way that the holy presence and character of Christ will not be offended. **Giving thanks to God and the Father through him.** Much better to omit the 'and,' as it is wanting in the Greek. Christ is Mediator of God's grace to us and of our acceptable worship to God.

3 : 18-4 : 1. Domestic Duties.—Compare the similar passages in Eph. 5 : 22–6 : 9, where the discussion is more extended; 1 Tim. 6 : 1, 2; Titus 2 : 1–10; 1 Peter 2 : 18–3 : 7. It is natural that, after the general exhortation of ver. 12 and following, Paul should more especially emphasize Christian duty in the important relations of the household.

18. Wives, submit yourselves unto your own husbands (or, better, as in the Revision,

[1] Westcott and Hort, Tischendorf, Lightfoot, Meyer-Franke all have ταῖς καρδίαις, 'hearts,' instead of singular 'heart,' upon decisive authority: ℵ A B C D, etc. So also τῷ θεῷ ("to God"), instead of τῷ κυρίῳ ("to the Lord").

19 Husbands, love *your* wives, and be not bitter against them.
20 Children, obey *your* parents in all things: for this is well pleasing unto the Lord.
21 Fathers, provoke not your children *to anger*, lest they be discouraged.
22 Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

19 fitting in the Lord. Husbands, love your wives
20 and be not bitter against them. Children, obey your parents in all things, for this is well-pleasing
21 in the Lord. Fathers, provoke not your children, that they be not discouraged.
22 [1]Servants, obey in all things them that are your [2]masters according to the flesh; not with eyeservice, as menpleasers, but

1 Gr. *bondservants*.....2 Gr. *lords*.

be in subjection to your husbands). The best authorities omit 'own' before 'husbands.' The *limits* of a wife's becoming subjection to her husband are not laid down, but the *thing itself* is clearly taught here, as elsewhere, by Paul. Did he foresee that abuse would be made of the blessings brought to woman by the gospel? Were such abuses even then beginning to appear? And is that why he addresses himself *first* to wives, although giving to the husband the first place in the home? **As is fitting in the Lord.** Christianity teaches, and is in so far committed to what is *fitting* in this respect. The unfit is unchristian. Literally, the expression is, "as *was* fitting," and the use of the imperfect tense has been variously explained. It is probably best to say, after Meyer, that it expresses what is a general truth, but is only *imperfectly realized* as a fact in the present.

19. Husbands, love your wives—the appropriate and beautiful counterpart of a wife's due submission. **Be not bitter against them**—that is, hasty, quarrelsome. Ever wise and needed admonition!

20. Children, obey your parents in all things. This supposes that the parents are worthy of obedience, and their commands are not contrary to God's commands. So there are conceivable cases when a child would be justifiable in disobedience, but the general rule is explicit and urgent, and Christian parents should carefully see to its enforcement. **For this is well pleasing unto** (or, *in*[1]) **the Lord**—in that sphere of duties and proprieties of which the Lord is the centre and sum and life. Christianity sanctifies this relation also.

21. Fathers, provoke not your children to anger. Do not tantalize them with petty exactions and wanton tyranny. **Lest they be discouraged.** How expressive! A child is easily disheartened by cruelty, or even a lack of sympathy. A valuable hint.

22. Servants, obey in all things your masters according to the flesh. Slavery being then an existing institution, the apostle gives precepts suitable to its proper regulation. There are Christian duties growing out of the relations on both sides. It is noteworthy that more is said here to servants than to the others. This is probably due in part to the fact that many of this unhappy class were found among the early converts to Christianity, and they were often depraved and wicked; and partly also to the case of Onesimus which was then fresh in the apostle's mind. This man had wronged his master, Philemon, and fled to Rome, where he had met with Paul and was converted to Christ, and was then caused by the apostle to return and submit himself to his master. See the Epistle to Philemon, which was probably sent along with this letter. Of course, as in the case of children, there are supposable limits to the obedience even of a slave, and they are reminded that the relation itself is 'according to the flesh.' **Not with eyeservice**—service that must be watched to see that it is done at all, or properly done. Some authorities give the word in the plural, "eyeservices," and this would be expressive of the various single acts of such service. **As menpleasers**—solely desirous of pleasing men without any reference to the right or wrong of the matters themselves. **But in singleness of heart**—without the double dealing involved in mere 'eyeservice' for pleasing. **Fearing God** (or, *the Lord*[2])—looking ultimately beyond the earthly relation to the Lord, in fear of doing what is wrong in his sight. Crimes, though often caused by injustice, are not excused by hatred.

[1] Westcott and Hort, Tischendorf, Lightfoot have ἐν κυρίῳ ('in the Lord'), instead of simply τῷ κυρίῳ ('to the Lord') on decisive authority.

[2] Question whether to read ὀψθαλμοδουλίαις ('eyeservices,' plural), or ία (singular). Preference is rather for plural form. Westcott and Hort, Tischendorf, Lightfoot have τὸν κύριον ('the Lord'), instead of τὸν θεόν ('God'), on decisive authority.

23 And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;
24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.
25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

23 in singleness of heart, fearing the Lord: whatsoever ye do, work [1] heartily, as unto the Lord, and not
24 unto men; knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve
25 the Lord Christ. For he that doeth wrong shall [2] receive again for the wrong that he hath done: and there is no respect of persons.

1 Gr. *from the soul*.....2 Gr. *receive again the wrong.*

23. And whatsoever ye do, etc. The same thought put in different words. All the service, even of a slave, should be dutifully and faithfully done, from the heart, not by external compulsion, with a view to what the Lord thinks of it, and not only men.

24. Knowing that of the Lord ye shall receive the reward of the inheritance. Genitive of apposition, same as saying "the reward which is the inheritance." Rich reward, indeed, the inheritance of God's children! Slaves by earthly law, but freemen in Christ, and so "children of God" and "joint heirs with Christ." Sometimes, but very rarely, were slaves made heirs of their masters; seldom enough and often enough to give point to this expression. Such language accordingly must have had great comfort for the unfortunate class to whom it was addressed. Gibbon adduces as one of the causes of the rapid spread of Christianity in early times the hopes it held out, and the blessings it brought, to the slaves. And why not, pray? Does not that religion *deserve* to spread that brings blessing and offers hope to the lowest as well as the highest of mankind? The systems of philosophy do not so much. **For**[1] **ye serve the Lord Christ.** This is your real bondage, you belong to Christ by the purchase of his blood, and the right of almighty sovereignty. Or it may be imperative: "Serve the Lord Christ." Let your service range higher than your earthly masters, and be directed to Christ. It is hard to decide with any positiveness of conviction, but the indicative is rather preferable.

25. But—rather, *for*.[2] 'For,' as a consequence of your service to Christ, not as a consequence directly of his Lordship, though it *may* be that. Yet the thought rather is that true service to Christ (see Matt. 25 : 31–46) is the criterion of merit. In the rewards and punishments of the Great Day no mistakes will be made. **For he that doeth wrong.** The question arises whether the wrong doer is the master, or the slave, or either. Lightfoot takes it that both may be intended; the wrong doer, whether master or slave, shall receive his due punishment. This is very likely in itself, and is ably justified by Lightfoot. Meyer, on the other hand, is very decidedly of the opinion that the unjust master is meant, by way of encouraging the slave. The slave must be faithful and good in his own place, for the Lord will see that the unjust master is punished. Others take it that Paul means here to warn the eye-serving, man-pleasing slave that if he defrauds his master he will surely be punished for his sin; his condition will not justify crime. Either way gives good sense. But I see no good reason against including both senses, as Lightfoot does. **Shall receive for the wrong which he hath done**—literally, "*shall receive the wrong*"; that is, in its appropriate penalty the wrong itself will come back upon the wrong doer. How often demonstrated even in the judgments of time! **And there is no respect of persons.** God will not be more lenient in judging a slave because he is a slave than in judging a master because he is a master. God will not show partiality because of these earthly distinctions. The sentiment applies whichever view of the preceding phrase be taken.

Ch. 4 : 1. This is one of several places where the division of chapters in our Bibles is exceedingly unfortunate. The intelligent reader is, of course, aware that the chapter and verse divisions in our copies of the Scripture are not the work of the inspired writers themselves, but were introduced gradually for convenience of reference and comparison, and were received and fixed as they stand at pres-

[1] ℵ A B C D* E 17: 47. 71.; Vulgate, Coptic, Arabic; Euthalius, Pelagius, followed by best editors omit γάρ ('for') before τῷ κυρίῳ.

[2] The best authorities all have γάρ ('for'), instead of δέ ('but').

CHAPTER IV.

MASTERS, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

1 [1] Masters, render unto your [2] servants that which is just and [3] equal; knowing that ye also have a Master in heaven.

1 Gr. *lords*.....2 Gr. *bondservants*.....3 Gr. *equality*.

ent—the chapters just before and the verses probably after, the invention of printing. They have nothing but the authority of convenience and custom to commend them. It is surprising that any one who could read should have thought it proper to make a division here.

Masters. How beautifully does the apostle turn to these now, with the duties appropriate to *their* station! **Give unto your servants that which is just.** 'Give,' or, better, *render*. *Giving* is not in question; it is the rendering of justice. Even a slave has his rights before God and man, and he must be treated *justly*. This was new doctrine in that day. **And equal**—literally, as margin of the Revised Version, "and equality." In the matter of justice and right, put them upon the same footing as any one else; for justice and right must be done for their own sake—there must be no respect of persons. Meyer prefers this view, interpreting the 'equality' to refer to moral and spiritual matters, and not to any subversion of the relations of slaves, or the overthrow of the social order. Lightfoot and Ellicott, however, prefer to render the word "equity," "do unto your servants that which is just, and equity"; for the word (ἰσότης) has that meaning sometimes, and the context would seem to favor such an interpretation here. But it seems to me it would be rather tautological, as well as awkward, to say "that which is just, and equity"; so I prefer 'equality,' understanding it, as Meyer does, of moral and spiritual matters, which are here under consideration. The preceding advice to the slaves, as well as his treatment of Onesimus, shows that Paul did not mean 'equality' in any socialistic or revolutionary sense. **Knowing that ye also have a Master in heaven.** If only all earthly masters were like *him*, how different all things might be! So they who are masters must remember their own Heavenly Master, who will do equal and exact justice to all, certainly including those who abused the earthly relation by injustice and oppression.

HOMILETICAL SUGGESTIONS.

Ver. 1: 1. Condition—if truly a believer. 2. Duty—seeking heavenly things. 3. Encouragement—Christ seated in power. **Ver. 2:** 1. Thoughtful consideration of heavenly, rather than earthly, things. 2. There is great need of it. 3. Great reasons for it. 4. Great blessing in it. **Ver. 3:** 1. Complete separation, as by death, from worldly things. 2. New life in Christ stored up; not yet in full view. **Ver. 4:** 1. Christ the life. 2. Christ manifested. 3. 'Ye also.' **Ver. 5:** The only right thing to do with some things is to *kill* them.—Covetousness: 1. Its company. 2. Its character. **Ver. 6:** 1. God has wrath. 2. His wrath cometh, now and hereafter. 3. The cause of his wrath. 4. The objects of his wrath. **Ver. 8:** Emphasis of a change—putting off anger, and all the other evil things. Always in order thus to emphasize one's conversion. **Ver. 9:** Truthfulness between man and man a *necessary* consequence of the new life. A much-needed lesson to-day in society, in trade, in politics. **Ver. 10:** The new man is renewed man. The renewed man is intellectual man. The intellectual man, so renewed, is man in the image of his Creator. **Ver. 11:** Human distinctions: 1. How they arose. 2. Why they continued to exist. 3. In what sense they are to be obliterated—not all of them, in fact, for that could not be; but in their abuses and evils. 4. How they are to be thus done away—not by anarchy and bloodshed on one side, nor by pride and oppression on the other; but by the prevalence of Christian principles, by the indwelling and overruling power of the Christ. The supremacy of Christ:—1. The sum of all *things*. 2. The power for good in all *men*. **Ver. 12, 13:** 1. The Christian's standing with God—elect, holy, beloved. 2. The Christian's corresponding attitude toward men—compassion, kindness, etc. **Ver. 14:** The perfection of love as the bond uniting Christians. **Ver. 15:** The ruling power of peace! **Ver. 16 *a*:** Complete application of Christ's teaching is greater wisdom in action. **Ver. 16 *b*:** The right kind

2 Continue in prayer, and watch in the same with thanksgiving;
3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:
4 That I may make it manifest, as I ought to speak.
5 Walk in wisdom toward them that are without, redeeming the time.
6 Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

2 Continue stedfastly in prayer, watching therein
3 with thanksgiving; withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ for which I am also in
4 bonds; that I may make it manifest, as I ought to
5 speak. Walk in wisdom toward them that are
6 without, [1] redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.

1 Gr. *buying up the opportunity.*

of church music: 1. That which promotes mutual edification. 2. That which has a distinctly religious character. 3. That which is acceptable worship to God. **Ver. 17:** Broadest of all precepts, as widely reaching as possible, capable of universal application, covering all "doubtful cases," including all wrong things not specially singled out for Scriptural condemnation! Do only those things that are: 1. In harmony with the pure name of Christ. 2. That we can praise God in doing. **Ver. 18-4:1:** Series of discourses on the cardinal domestic duties in the light of the gospel; or *one* discourse dealing with all four at once would be useful. **Ver. 23:** May have a useful application to others besides slaves. **Ver. 24, 25:** The final test is not *station*, but *action*. **Ch. 4:1:** Though primarily written for masters who owned their servants, it has also appropriate application to employers, and needs to be heeded by all who purchase, as well as compel, the services of others.

Ch. 4: 1 properly belongs at the end of the last chapter. See above.

2-6. Various Exhortations.

2. Continue in prayer. The Revised Version inserts "stedfastly," not because of any word found in other texts, but only because the notion of perseverance is involved in the word rendered 'continue' (προσκαρτερεῖτε). **And watch in the same**—more literally, the Revised Version, "watching therein." Compare Mark 14:38. "Keep your hearts and minds awake while praying." (Lightfoot.) **With thanksgiving.** This must ever be an element of true prayer, and is often so urged by the apostle.

3. 4. Withal praying also for us. He asks for these prayers now on behalf of himself and his co-laborers in the gospel. **That God would open unto us a door of utterance**—literally, "a door of the word." Genitive of the object, and therefore rightly given in Revised Version, "a door for the word;" that is, enlarged opportunity for preaching the gospel. Compare 1 Cor. 16:9. **To speak the mystery of Christ**—that is, the revelation of God in Christ, the gospel. See note on 1:26. Ellicott remarks that the genitive is here that of the *subject*, it is "the mystery of which Christ is the sum and substance." This is probably correct, though others put slightly differing constructions upon it, but the same general sense. **For which** (that is, the 'mystery,' or the whole notion of speaking the mystery) **I am also in bonds.** A special personal reference. Paul was then a prisoner at Rome (not Cesarea; see the "Introduction") for the sake of the gospel, having been sent thither by Festus as related in the closing chapters of the Acts. **That I may make it manifest**—that is, the 'mystery.' It must not remain a 'mystery' in the narrower sense. **As I ought to speak.** For the force of this 'ought,' compare the following passages: Jer. 20:9; Matt. 10:27; Acts 9:15, and 22:21; 1 Cor. 9:16; 2 Cor. 4:13.

5. Walk in wisdom toward them that are without—that is, act with prudence and tact toward those who are not believers. **Redeeming the time.** Compare Eph. 5:16. This *may* mean rescuing the time from idle uses and employing it for spiritual good to others; but the decidedly preferable meaning is that given in the margin of the Revised Version. "Buying up the opportunity"—that is, seizing the fitting occasion for doing good as a merchant "buys up" commodities at the right time for profit. With an eye to the best effect, make use of opportunities for the salvation of others, especially in the use of speech, as the following verse shows. **Let your speech be always with grace**—not

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow servant in the Lord:
8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;
9 With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.
10 Aristarchus my fellow prisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

7 All my affairs shall Tychicus make known unto you, the beloved brother and faithful minister and
8 fellow-servant in the Lord: whom I have sent unto you for this very purpose, that ye may know our
9 estate and that he may comfort your hearts; together with Onesimus, the faithful and beloved brother, who is one of you. They shall make known unto you all things that *are done* here.
10 Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin of Barnabas (touching whom ye received commandments: if he come unto you, re-

here the divine grace, but rather "attractiveness," giving pleasure to those who hear. (See note on 3:16.) But this, of course, not at the expense of truth or faithfulness. **Seasoned with salt**—having force and character; not insipid, but pointed. There may be reference also to the preservative and purifying power of salt. Let your speech be wholesome, not corruptive. But this is not so natural as the other. It is scarcely possible that there is reference to *wit;* though 'salt' is often used in that sense in the classics. **That ye may know,** etc. Sound speech, appropriate to different characters and circumstances, and tending to spiritual good, requires much wisdom.

7-9. PERSONAL INFORMATION.

7. All my state (or, *affairs*) **shall Tychicus declare** (or, *make known*) **unto you.** Concerning Tychicus, see Acts 20:4; Eph. 6:21; 2 Tim. 4:12; Titus 3:12. He appears as one of the Asiatic companions of Paul on the third missionary journey, whether for all, or for only a part of the time, we cannot say. In the passage of Ephesians referred to he is spoken of in the same terms, and is sent upon the same mission as here. From what appears in the notices of him in 2 Timothy and Titus we find him faithfully tending upon the last labors of the aged and soon to be martyred apostle. Paul's language here is that of emphatic encomium. He is **beloved** as a brother, and **faithful** as a personal attendant (διάκονος), and a **fellow-servant,** or co-laborer (σύνδουλος) in the work of the Master.

8. Whom I have sent unto you for the same (or, *this very*) **purpose, that he might know your estate and comfort your hearts.** The Revised Version reads: "That ye may know our[1] estate, and that he may comfort your hearts." Paul knew that they would be solicitous about him and thoughtfully sends them information and comfort.

9. With Onesimus—an escaped slave of Philemon, who had been converted at Rome under Paul's preaching and was now being returned to his master, bearing the letter addressed to Philemon. (See Epistle to Philemon.) **A faithful and beloved brother**—though an escaped slave and one who had been wicked. A good comment on 3:11 and 4:1. **Who is one of you.** From this it appears that Philemon was a Colossian. His relation to the church is suggested in the opening words of the letter addressed to him. (See Phil. 1.) **They shall make known all things that are done here.** There were many details concerning himself, his work, and the general state of affairs, which the Colossians would like to know, but which it was not necessary that he should write.

10-18. CONCLUDING SALUTATIONS.

10. Aristarchus, a Thessalonian, mentioned as a companion of Paul's work and sufferings in Acts 19:29; 20:4; 27:2; Philem. 24. On the expression **fellow-prisoner,** see especially Acts 27:2. On comparing our passage with Philem. 23, 24, it is noticed that while here Aristarchus is called "fellow-prisoner," Epaphras is called 'fellow-servant'; while in the Epistle to Philemon, Epaphras is called "fellow-prisoner" and Aristarchus is simply mentioned among the "fellow-workers." Meyer, and others after him, has deduced the plausible conjecture that these men *in turn and vol-*

[1] We have here an interesting variation. The question is whether to read ἵνα γνῳ τὰ περὶ ὑμῶν ('that he might know your estate') or ἵνα γνῶτε τὰ περὶ ἡμῶν ('that ye might know our estate'). The latter reading is found in A B D* F G P 10. 17. 33. 35. 37. 44. 47. 71. 111 116. 137., d e g, Armenian, Ethiopic, Euthalius, Theodoret, Jerome. It is preferred accordingly by Westcott and Hort, Tischendorf, Lightfoot, Meyer-Franke, and adopted by the Revisers.

11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellow workers unto the kingdom of God, which have been a comfort unto me.
12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

11 ceive him), and Jesus, who is called Justus, who are of the circumcision: these only *are my* fellow-workers unto the kingdom of God, men who have
12 been a comfort unto me. Epaphras, who is one of you, a [1] servant of Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand

1 Gr. *bondservant.*

untarily shared the apostle's prison, in order to be with him. This is rather a large inference. Paul may have called any one of his co-laborers who was by his side at the time a 'fellow-prisoner' without meaning that they were actually prisoners such as himself, or had become so voluntarily for his sake. Nor would it be necessary to suppose that these two alone took turns in the companionship and service of the apostle in his Roman imprisonment. **And Marcus.** See Acts 15: 37; 2 Tim. 4: 11. This is no doubt the "John Mark" of the Acts, the companion of Paul and Barnabas on their tour, who caused their separation by his defection, who was afterward forgiven by Paul, who later became the companion of Peter (1 Peter 5: 13), and the author of the second gospel. **Sister's son to Barnabas.** It is not positive whether the word means "nephew" (not necessarily 'sister's son'), or "cousin," being used in both senses. But Lightfoot has pretty clearly made out that "cousin" is the right rendering here, because "nephew" seems to be a late and inaccurate usage. This relationship, doubtless, helps to explain Barnabas' partiality for Mark in the memorable conflict with Paul regarding him.[1] **Touching whom ye received commandments.** Whose? and what? Commentators differ in their answers to these questions. It seems altogether most likely that the 'commandments' were Paul's own, and that the gist of them is found in the following words: **If he come unto you, receive him.** But this is not certain. They may have referred to something else. When, by whom, and for what purpose these 'commandments' had been sent does not appear. The whole passage goes to show that Paul had long ceased to feel any resentment about Mark's defection years ago, and did not wish him now to suffer in the esteem of others on that account.

11. Jesus, who is called Justus, is not elsewhere mentioned. **Who are of the circumcision.** Christian Jews, not Judaistic Christians. **These only are my fellow workers.** It is hard to understand the 'only' here. The interpretation preferred by Meyer, Lightfoot, and others, is that Paul means to say that these three were the only ones of the more prominent *Christian Jews* then at Rome, who were thoroughly in sympathy with him, and were a comfort to him in his work. From which it would follow that the others, even Luke, were not Jews. **Unto the kingdom of God**—that is, with a view to the kingdom, workers, together with him, for the bringing in of the kingdom. **Which have been a comfort to me.** The word (*παρηγορία*) comes from a verb meaning first "to address," then "to exhort," and then "to console." It became in the adjective form a medical term for soothing remedies, and so has come down to us as *paregoric!*

12. Epaphras, again. See note on 1: 7, 8. **A servant of Christ.** Revised Version reads "Christ Jesus."[2] **Always labouring fervently for you in prayers**—as did also Paul himself. See 1: 3, 9, 29. **That ye may stand perfect**—that is, fully-matured Christians.

[1] But Barnabas seems to have had a generous way of befriending those whom others thought to be wrong. He had acted so toward Paul himself on a very important and memorable occasion. Acts 9: 26, 27. This may partly explain his sympathy with Peter at Antioch (Ga 2: 13), when "Barnabas also was carried away with their dissimulation." This disposition may be a weakness, sometimes, as at Antioch; but it does not appear that Barnabas was wrong about Mark. Rather the contrary.

[2] The correct text adds Ἰησοῦ ('Jesus') after Χριστοῦ ("Christ"). Decisive. Westcott and Hort, Tischendorf, Lightfoot, Meyer-Franke all read σταθῆτε ('stand,' literally, "be made to stand," passive), instead of στῆτε ('stand,' active), with a few but weighty authorities against the multitude. They are probably correct, but the point is of no great importance. See exegetical note. More important is their reading, πεπληροφορημένοι ("completed" or "fully assured") for the common πεπληρωμένοι ("completed," "fulfilled"). Former is the reading of ℵ A B C D*, etc.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.
14 Luke, the beloved physician, and Demas, greet you.
15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.
16 And when this epistle is read among you, cause

13 perfect and fully assured in all the will of God. For I bear him witness, that he hath much labour for you, and for them in Laodicea, and for them in
14 Hierapolis. Luke, the beloved physician, and De-
15 mas salute you. Salute the brethren that are in Laodicea, and [1] Nymphas, and the church that is in
16 [2] their house. And when [3] this epistle hath been

1 The Greek may represent *Nympha*.....2 Some ancient authorities read *her*.....3 Gr. *the*.

And complete.[1] Better to render, as in the Revised Version, "fully assured"; that is, fully convinced in your minds of the truth. It *may* mean "fully completed," but the Revised Version rendering is better usage. **In all the will of God**—in all that God wills, his revealed truth, his declared precepts. This phrase goes either with "stand," and denotes the standing ground in which they come to maturity and full confidence, or it goes with these words themselves denoting the sphere (will of God) in which they arrive at maturity and confidence. It matters little; the general thought is the same in either case.

13. For I bear him record that he hath a great zeal for you (the Revised Version gives, "much labor[2] for you"). The 'labor' here refers more likely to the anxiety and prayer before mentioned (see on 1 : 7, 8); but it may be to his real outward exertions on their behalf. **And for them that are in Laodicea.** Laodicea was an important city in the Roman province of Asia, which was only a part of what is now called Asia Minor, or Turkey in Asia. It was not far from Colosse. No doubt the church, addressed later in the Book of Revelation as one of the "seven," was now in existence. **And for them in Hierapolis**—a city very near to Laodicea, noted for its warm springs. Thus the three cities were in the same neighborhood, and the Christians residing in them naturally had much in common.

14. Luke, the beloved physician—the author of the third gospel and of the Acts, a faithful attendant upon Paul. See also 2 Tim. 4 : 10. **And Demas.** He afterward left the apostle (see 2 Tim. 4 : 10), and has been made by Bunyan the perpetual type of a deserter for money. From the fact that he is mentioned here without a word of praise while the others receive commendation in various ways, most interpreters have inferred that already his true character was beginning to appear, and that Paul did not have full confidence in him. This may be so, but Franke on Meyer wisely cautions against too sure an inference. See Philem. 24, where he is mentioned among the "fellow-workers."

15. Salute the brethren which are in Laodicea—as they could easily do, it being so near. **And Nymphas** (or, "Nympha"[3]). Not elsewhere mentioned, and it is not certain whether the person was a man or woman, as the form of the word in this case would be the same for both. **And the church which is in his** (or, *her*) **house.** I think "her" is most likely correct, and so that we should read "Nympha" above. She was probably a well-to-do woman, like Lydia, in whose house the church met. Compare Rom. 16 : 5; 1 Cor. 16 : 9.

16. And when this epistle is read among

[1] See note 2, p. 54.

[2] Tischendorf, Westcott and Hort, Lightfoot, Meyer-Franke, after ℵ A B C P 80. Euthalius, read *πόνον* ("toil"), instead of *ζῆλον* ('zeal'), Received Text, or other variations found in various manuscripts.

[3] Here is found a very interesting variation, though the point is of not much importance. It is whether to take Nymphas as a man's name, and read '*his* house,' or as a woman's name with "*her* house," or to take Nymphas and 'the brethren' together and read "*their* house." The authorities stand:

1. *αὐτῶν* ("their"). ℵ A C P 5. 9. 17. 23. 34. 39. 47. 73. Arabic, Euthalius.

2. *αὐτοῦ* ('his'). D E F G K L, most cursives, Coptic, Gothic; Chrysostom, Theodoret, Damasceneus, and others.

3. *αὐτῆς* ("her"). B. 67.**

The Latin Versions are indecisive as between the second and third (ejus); so apparently also the Syriac. It is curious how our editors divide. Tischendorf, as might have been expected, follows ℵ, and reads the first; Westcott and Hort, as also might have been expected, follow B, and read the third; Lightfoot, who usually goes with Westcott and Hort after B, this time agrees with Tischendorf after ℵ, etc.; while, on the contrary, Meyer-Franke follows B and the English editors. It does not seem possible to decide positively between the first and third. We must, at all events, reject the second as a palpable correction. My own judgment inclines to the third, as it appears more likely that *αὐτῶν* would have grown out of *αὐτῆς* than *vice versa*. But see Lightfoot for the contrary opinion.

that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

read among you, cause that it be read also in the church of the Laodiceans; and that ye also read

you, etc. This interchange would be easy and natural from the nearness of the two places. Compare the injunction regarding the reading of the Epistle to the Thessalonians in 1 Thess. 5 : 27. It is possible that the objections which some would make to the contents of the letters made these earnest exhortations necessary. It is evident that a public reading before the congregation is meant. See also 1 Tim. 4 : 13, which may include the reading of the apostolic writings, as well as the Scriptures of the Old Testament. This is a suggestive hint as to the importance and authority of the apostolic writings in these earliest times **The epistle from Laodicea.** Interesting questions are brought up by this phrase: 1. What is meant by the peculiar form of the expression "*from* Laodicea"? Some say an epistle that the Laodiceans had written! Others, that it must be one that some other author had written 'from Laodicea.' Others, that it was one that Paul himself had written on some previous occasion 'from Laodicea.' But these are all useless attempts to explain what is clearly evident from the context: that it was an epistle written by Paul himself and addressed (probably at the same time) *to* Laodicea, which the Colossians were to procure *from* Laodicea that it might also be read in their church. This use of the preposition 'from' (ἐκ) is clearly paralleled in classical Greek and need occasion no difficulty. 2. If this explanation be accepted, the question comes up at once, what is the epistle to the Laodiceans? It is not extant under that name. To be sure, there *is* a Latin letter, so-called, but it is too clearly a forgery, made up of quotations from the various genuine epistles of Paul, to require notice here. See Lightfoot for a complete and able discussion of the matter. Leaving this out, we are still concerned to know what *is* the Epistle to Laodicea.

Two theories deserve notice: (1) That Paul did write by Tychicus at this time a letter to the Laodicean Church, and that it has been lost. The fact that it was not preserved is to be accounted for by the supposition that it was mainly occupied with matters of local and temporary interest, thus forming a sort of supplement to the letter to the Colossians, making it proper that both should be read at both places, but not necessary that it should come down for the instruction of the churches in all time. But this labored explanation is not satisfactory. We find it hard to see how a letter regarded by the apostle himself as important, to be read at Colosse, though addressed to Laodicea—a letter no doubt (as all his letters are) full of valuable doctrine and precept; a letter addressed to a church in a larger and more important city than Colosse; a letter of Paul the apostle, all whose other letters to churches appear beyond doubt to be preserved for the church—we find it hard to see how such a letter could have been lost, *and no trace or mention of it recorded.* (2) Preference is accordingly given to the theory that the letter known to us as the Epistle to the Ephesians is the one here meant. The reasons for this are: (*a*) That the Epistle to the Ephesians has no personal salutations (which is very remarkable when we recall the apostle's long stay and wonderful work there), and thus may have been a circular letter, copies of which were sent to various churches. (*b*) That this view receives strange and striking confirmation from the decided doubt as to the genuineness of the words "in Ephesus" in the first verse of that Epistle. It seems probable that the place was left a blank, to be filled by the name of whatever church received a copy. (*c*) That the similarity of thought and style, and yet the differences due to circumstances; the teaching of one confirming the other, Colossians having a more special and local reference, Ephesians being more general; and the fact that both were sent by the hands of Tychicus and so apparently at the same time—all this serves to confirm the view adopted. These are the only two views that are worthy of choosing between. The question cannot be regarded as settled, but the weight of probability appears to me to be against the theory of a lost and unheard-of Epistle, and in favor of that which sees in the remarkable Epistle to the Ephesians a circular letter addressed to several churches, among others to that at Laodicea, and here directed to be read also at Colosse.

17 And say to Archippus, take heed to the ministry which thou hast received in the Lord, that thou fulfil it.
18 The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

17 the epistle from Laodicea. And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.
18 The salutation of me Paul with mine own hand. Remember my bonds. Grace be with you.

17. And say to Archippus—probably one of the pastors of the church at Colosse. See Philem. 2. Various speculations as to the person and work of Archippus have been put forth, but nothing further is even probably established than what has been said, that he was a pastor at Colosse. It may be, as Bengel acutely remarks, that the exhortation to fidelity in his office is addressed to him through the church for the sake of solemnity, that the church should be witness to this appeal. It does not imply censure, as some have supposed. **Take heed to the ministry.** As we might say, "Look well to the work of a pastor and teacher." **Which thou hast received in the Lord**—not only *from* the Lord, as a duty laid upon the recipient, but also '*in* the Lord,' as the solemn sphere of its reception and exercise. It is to the Lord that he must look for helpful grace in the performance of his work. **That thou fulfil it**—that is, fully perform its every duty.

18. Compare 1 Cor. 16 : 21; 2 Thess. 3 : 17. **The salutation by the hand of me Paul**—probably written in large and well-known characters. See Gal. 6 : 11. It seems that he had employed an amanuensis for the rest, but adds this last with his own hand, both as a seal of authenticity and as a matter of affectionate interest, which they might well appreciate. **Remember my bonds**—that is, especially in prayer. See above, ver. 3, 4. A pathetic appeal, putting a personal emphasis on all he has written. Then follows the benediction, but in the shortest form. **Grace be with you.** God's favor in Christ be upon you. The **amen** is to be omitted.[1]

HOMILETICAL SUGGESTIONS.

Ver. 2: Three characteristics of prayer: Continuance, watchfulness, and thankfulness. **Ver. 3:** Preacher's need of the prayers of his people for enlarged opportunity—more people to preach to, and more power in preaching to them. **Ver. 4:** Clear and fearless preaching always needed. **Ver. 5:** 1. The outer circle—community, congregation, home. 2. Wise demeanor toward them—need, power, source of this wisdom. 3. Use of opportunities in the work—the phrase and its application. **Ver. 6:** Three elements of prudent speech: agreeable, pointed, appropriate. **Ver. 7:** Tychicus an example of those suggestive characters that are only slightly mentioned in the Scripture. See the notes. **Ver. 8, 9:** The instructive mutual solicitude of Paul and the Colossians. **Ver. 15:** Little known of these, but that little is much—a church in the house! **Ver. 17:** The minister and his ministry: 1. The personal element—'say to Archippus.' 2. The care needed—'take heed.' 3. Sacredness of the trust—'in the Lord.' 4. Magnitude of the work—'that thou fulfil it.'

[1] Ἀμήν ('amen') is to be omitted on decisive authority: ℵ A B C, etc. The postscript it rightly omitted by all modern critics. It was evidently added by later hands, and appears in the manuscripts in various forms.

COMMENTARY

ON THE

EPISTLES TO THE THESSALONIANS.

BY

WILLIAM ARNOLD STEVENS,

Professor of New Testament Interpretation in the Rochester Theological Seminary.

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INTRODUCTION TO THE FIRST EPISTLE TO THE THESSALONIANS.

A letter, if it fall into the hands of other readers than those to whom it was first addressed, needs an Introduction, perhaps, more than any other writing. Especially is this the case with the letters contained in the New Testament Scriptures—documents saved to our time from an ancient and vanished world; all of them, it is true, parts of one apostolic message of the Spirit of Christ to his churches, yet each with a history, an individuality, and a mission of its own. The Epistles to the Thessalonians are among the earliest writings of the New Testament (preceded, it is probable, only by James), and the earliest by several years from the hand of the Apostle Paul. The most ancient copies contain the text alone—no preface or note explanatory of their occasion or history. The present Introduction will treat, first, of *The City* of Thessalonica; second, of *The Church;* third, of *The Occasion and Object* of the First Epistle; fourth, of its *General Character and Contents.* Other topics, such as the History of the Text, and the Genuineness and Integrity of the Epistle, without which an Introduction can scarcely be called complete, are deemed less suitable to a commentary on the English text.

I. THE CITY.

Thessalonica, in Paul's time, was the metropolis, the political and commercial capital of Northern Greece. From the earliest historic period it was a seaport of Macedonia; in B. C. 315, it was enlarged by Cassander, and received the name Thessalonica, of which the modern name, Salonica, is an obvious abbreviation, still retaining the same penultimate accent. It was situated at the northwestern corner of the Ægean Sea, at the extreme end of the long Thermaic Gulf,—now the Gulf of Salonica,—with which the Ægean terminates on the northwest. In ancient times, as now, the traveler, as he neared the head of the gulf, beheld facing him an imposing walled city, broad based at the water's edge, and narrowing upward toward the fortified angle high on the mountain side. Unlike many of the older Greek cities, its wharves were close to its principal streets and buildings. Thessalonica was not built, like Athens or Corinth, around an acropolis, distant from the shore. The walls were about five miles in circuit. Back of the city the mountains rise still higher to the north and east. Looking down the blue bay, some fifty miles off, the majestic summit of Olympus—snow capped—is seen against the sky.

As a commercial emporium, it was second, among Greek cities, only to Corinth and Ephesus; the fertile and populous provinces of the interior created an extensive traffic of imports and exports alike. The construction, under the empire, of the Via Egnatia had added to its importance and prosperity. This was the great land route between Rome and her eastern dominions, the main line connecting the Imperial city with Byzantium, Antioch, and Jerusalem. It was, as Cicero said, "in the heart of the empire." It was

not only the seat of government of the province of Macedonia, and its most populous city, but it was virtually the capital of Greece. Vessels from all parts of the Mediterranean were seen in her roadstead; the "Egnatian" was the eastern extension of the "Appian" Way, and kept the provincial city in constant communication, by the swiftest posts, with Rome, as well as with the East. It passed through the heart of the city, forming a broad, straight street parallel with the shore. The Thessalonians would be familiar with the figures and the pageants that Milton has pictured on the Appian Way, nearer Rome:

> "Prætors, proconsuls to their provinces
> Hasting or on return in robes of state;
> Lictors and rods, the ensigns of their power,
> Legions and cohorts, turms of horse, and wings;
> Or embassies from regions far remote,
> In various habits on the Appian road."

Thus the newly formed church was soon heard of afar, and became "an example"; "From you," writes the apostle, "the word of the Lord hath sounded forth, not only in Macedonia and Achaia, but in every place."

Its ancient population cannot be estimated with any accuracy, but it was pretty certainly larger than now. It has been rapidly increasing in recent years; the estimate in 1884 was one hundred and twenty thousand, over against one hundred thousand in 1880. It is destined soon to attain a size and importance unknown in its past checkered history. A recent visitor to the city says:[1] "The railway which connects it with Belgrade and Vienna is completed all but a very few miles between Nisch and Pristina. When this is done, not only will the rich plains of Upper Macedonia, Servia, and Bulgaria be brought within easy access of the sea, but it is expected that through Salonica will lie the main route to Egypt, India, and the East, as in former days did the great thoroughfare between Rome and Constantinople. The overland mail will then leave the shores of Europe at Salonica, instead of Brindisi, and an economy of about thirty hours will be effected. If Turkish stupidity will only not throw obstacles in the way, there is no reason why Salonica should not rival Smyrna, and become the Marseilles of the Eastern Mediterranean."

The Jewish colony was larger, it would seem, than Paul had found at Philippi; they had "a synagogue." (Acts 17 : 1.) At present the Jews nearly or quite outnumber the other races,—Greeks, Bulgarians, Turks, and all,—and control the leading branches of business. In the time of the apostle they could have formed no such preponderant element, and Dr. Dods can scarcely be right in assuming that "the population was largely Jewish." But their synagogue, with its weekly services of prayer to "the living and true God" (1 Thess. 1 : 9), and its public readings of the Old Testament Scriptures, had prepared the way for the reception of the gospel and the establishment of this flourishing church.

Politically, it was a "free city" (*urbs libera*), as were also, for instance, Tarsus and Athens, vested with the privilege—prized by no people more than the Greeks—of local self-government. No Roman garrison could be quartered within its walls. It was free from interference in its local affairs on the part of the Roman provincial governors; even the power of life and death lay with its chief magistrates. In Thessalonica, these magis-

[1] "Brit. and For. Ev. Review," 1886, p. 226.

trates, seven in number, bore the title of Politarch, as we learn from Luke, whose accuracy on this point has been in modern times confirmed by the testimony of ancient inscriptions. There was also the usual local assembly, called the Demos, and probably a senate (Βουλή).

But it is the moral and religious life of the Thessalonian city that is of chief interest to the reader of these letters. Many questions spring up in the mind that require for their discussion a larger space than would here be appropriate. Was Thessalonica, like Athens, a "religious" city, and "full of idols"? What type of Paganism did the apostle find here? what standards of social morality? what basis in the life and character of this population for Christian instruction? or what providential preparation for the reception of the gospel? Some of these points will be briefly touched upon in the following pages both of the Introduction and of the Commentary. The inquiry concerning the preparation for the gospel, as has already been shown, finds partial answer in the presence of the Jewish colony and its synagogue. Speaking generally, however, Thessalonica was a city of Greeks—Greeks of the north, a race hardier, less effeminate, and less sensualized than the bulk of the population in Ephesus or in Corinth. Their religion was that pagan idolatry which adored the gods of Olympus, the sacred and majestic mountain which, on clear days, was in full view as one looked across the bay. This legendary faith of their ancestors still kept its hold upon the imagination, and to an extent upon the heart. That they "had long lost all practical belief in the Pagan religion," as Farrar assumes, we cannot admit to be true of the mass of the people. The Olympian system of the poets was no longer an object of faith, if, indeed, it ever had been; but local superstitions, and the worship of native demi-gods and deities, did not so easily vanish before philosophy and doubt. To the poor and the uncultivated, Paganism was still a worship, and when they became Christians, it was to "turn from idols," and to offend demoniac powers, who, they perhaps thought with dread, could hurt if they could not help. That they worshiped the deities of their race with a certain sincere faith and fear, there is every reason to believe. Yet the idolatry of the age was itself frightfully immoral; a wealthy commercial city like Thessalonica revealed much that was worst in the national religion. Its household art; its legends; its public festivals and processions; its encouragement of nameless vice and sensuality—are familiar to readers of classical literature, and have been treated at length by many writers. What might have been seen in Corinth of the Fourth Century B. C., has been told by Becker in his *Charicles;* Corinth was no better four centuries later,—only worse,—and Thessalonica would not fail to import its fashions and its follies. Prof. Fisher[1] has clearly and candidly set forth the leading features of the popular religion at this time in Greek and Roman communities, touching also upon the morality of ancient heathenism. Others, as Tholuck and Carl Schmidt, have exhibited more fully, and in still darker colors, the debasement and degradation entailed by the Paganism of the classical world. One of the saddest phases at the period when Christianity came was the moral hopelessness which shut in those who felt most deeply the evils of their life. This feature impressed the Apostle Paul, who again and again characterizes the Gentiles as men who have no hope. This is, indeed, the most striking ethical phenomenon of the age: the sense, in some of its noblest spirits, of the burden of life, the utter emptiness of existence, and the impenetrable darkness of the future.

[1] "Beginnings of Christianity," chapters 3, 4, and 6.

From the opening paragraph in the twentieth of Acts, it appears that Paul revisited Thessalonica during his third missionary journey, both going and returning, A. D. 57, 58. It is supposed, also, from allusions in the Epistles to Timothy and Titus, that there were subsequent visits (see 1 Tim. 1 : 3; Titus 3 : 12; 2 Tim. 4 : 13) while journeying in that region after his return from the imprisonment in Rome, A. D. 61–63.

II. THE CHURCH.

The Thessalonian Church was founded A. D. 52, only a few months before the writing of the First Epistle. Paul, Silas, and Timothy, had come directly from Philippi, leaving Luke behind, it appears, to have oversight of the recently established church. Though still suffering from his injuries, Paul proceeds at once to his task. The story of his ministry in Thessalonica occupies but one short paragraph in Acts. Luke was not here an eyewitness; his narrative is no longer in the first person, as in the preceding chapter, and lacks somewhat the graphic circumstantiality with which he recounts their Philippian experiences. He relates (we render freely):

"They came to Thessalonica, where was a synagogue of the Jews. Paul, according to his custom, went in, and for three Sabbaths reasoned with them from the Old Testament Scriptures, explaining the prophecies and showing that it was necessary, for their fulfillment, that the Messiah should suffer and arise from the dead; and 'this Jesus,' said he, 'whom I am proclaiming unto you, *is* the Messiah.' And some of the Jews were persuaded, and attached themselves to Paul and Silas; likewise a great number of devout Greeks, and of women of high rank, not a few.

"But the Jews, moved with jealousy, and taking with them some of the city rabble, gathered a crowd and set the city in an uproar. And they assaulted the house of Jason, and sought for them, to bring them into the Assembly of the people. But, not finding them, they dragged Jason and certain brethren to the Politarchs, shouting: 'These men who have turned the world upside down are come hither also; Jason has entertained them; and all of them are acting contrary to the decrees of Cæsar, declaring that there is another king, Jesus.' And the multitude and the Politarchs were alarmed when they heard these things; and they took security from Jason and the rest, and then dismissed them. And the brethren immediately sent away Paul and Silas by night unto Berea."

From this account of its origin, and from the two short letters written a few months later, not very much can be gained concerning the history and distinctive features of the little community which the apostle addresses as The congregation of the Thessalonians that is in God the Father and the Lord Jesus Christ. A few features appear, however, that interest us at once in this young church, Paul's pride and joy.

It had for the most part a Gentile membership. A few of the first converts were Jews; a larger number (including the above-mentioned women of rank) Gentiles, presumably Greeks by race. The latter, although not, strictly speaking, proselytes, had been worshipers with the Jews in their synagogue. All these converts were the fruit of three Sabbaths' or weeks' preaching. Afterward a much larger number of converts were won directly from the Pagan community; for we find Paul, in the First Epistle, addressing his readers as those who had under his preaching turned from the worship of idols to that of the true God.

It is commonly taken for granted that the three or four weeks spoken of in Acts embrace the whole period of the apostle's sojourn at this time in Thessalonica. Riggenbach controverts the supposition that Paul remained longer; more recently, Godet also assumes

that he "left the city and its beloved church after a stay of about four weeks."[1] But both of Paul's letters imply a longer period of personal labor and instruction. He verifies certain facts of his ministry by appealing to the personal knowledge of his readers in a way which fully justifies the inference that he had been with them for a longer time than the mere week or two following the conversion of the most of those whom he addressed. For example, he reminds them of his freedom from mercenary motives and the man-pleasing spirit, of his daily labor for self-support, and how he instructed them one by one in the ways of Christian duty. The latter reminiscence (compare 1 Thess. 2 : 11, 12) of itself implies a period of continued personal labor. And the whole appeal to their personal testimony on the points referred to would lose much of its force if Paul had left the city after the third Sabbath, when the majority of his Gentile converts could have known him but a very few days. Still more decisive is the allusion to these Gentile converts as having, at the time of his arrival among them, "turned from idols." This cannot be meant of the "devout Greeks" mentioned in Acts 17 : 4, for, as the term "devout" (σεβομένων) implies, they were already worshipers of the God of the Jews. They must have been subsequent accessions from the Pagan population. We are driven, therefore, to the conclusion that the apostle remained at least several weeks after his three Sabbaths of synagogue work before he was driven from the city by the Jews. That Luke does not mention it in the passage in Acts, a second-hand and closely condensed account, is not surprising, and forms no serious objection to the supposition.

It was *composed of the poor.* It is to men who "work with their hands" that the letters are written—tradesmen and mechanics, who would become dependent upon others if they neglected daily labor. (Compare 1 Thess. 4 : 11, 12; 2 Thess. 3 : 12.) This, however, would not distinguish it from others among the early churches. "Blessed are ye poor, for *yours* is the kingdom of God," expresses the constitutive principle that has ever prevailed in the history of the Church of Christ. But it was no ordinary poverty that tested the patience and fidelity of the Thessalonians. It is, doubtless, of them, as well as of the Philippian and other Macedonian churches, that Paul writes to the Corinthians "that in much proof of affliction the abundance of their joy and *their deep poverty* abounded unto the riches of their liberality." (2 Cor. 8 : 2, Rev. Ver.) The whole of the fine tribute to the zeal and liberality of the Macedonian Christians, contained in the chapter cited, belongs in no slight part, one is impelled to think, to the Thessalonians, of whom Paul could emphatically say, they "gave their own selves to the Lord, and to us by the will of God."

The *prominence of women in its membership* is a feature mentioned by Luke which marks the Thessalonian Church in common with others of Macedonia. Here, as at Philippi and Berea, women of rank and influence early identified themselves with the new movement. Bishop Lightfoot is undoubtedly correct in assuming that the apostle's work was thus strongly reinforced. The conditions of life in Northern Greece were in this respect very favorable as compared with the cities of Asia Minor, where Paul had labored hitherto. "The extant Macedonian inscriptions," says Lightfoot,[2] "seem to assign to the sex a higher social influence than is common among the civilized nations of antiquity. In not a few instances a metronymic takes the place of the usual patronymic, and in other cases a prominence is given to women which can hardly be accidental. But, whether I am right or not in the conjecture that the work of the gospel was in this respect aided by

[1] "Expositor," Feb., 1885.

[2] "On Philippians," page 56.

the social condition of Macedonia, the active zeal of the women in this country is a remarkable fact, without a parallel in the apostle's history elsewhere, and only to be compared with their prominence at an earlier date in the personal ministry of our Lord."

Like the sister church at Philippi, *it had sprung up amid persecution.* Expressions in both letters to the Thessalonians show that the persecuting activity of their enemies continued after the apostle's departure. It could hardly be otherwise. The number of Jews was probably larger than in any other Macedonian city, and their malignity was unrelenting. Thus the church was from the very first a suffering church, to whom "it had been granted" not only to believe on Christ, "but also to suffer in his behalf." The praise of its fidelity and its heroism speedily went abroad among all the churches of the empire. The Saviour's message to the church at Smyrna is strikingly applicable to the case of the Thessalonians, and reads, indeed, like a summary of the apostle's letter at this time: "I know thy tribulation, and thy poverty (but thou art rich), and the blasphemy of them which say they are Jews, and they are not, but are a synagogue of Satan. Fear not the things which thou art about to suffer." (Rev. 2 : 8, 9, Rev. Ver.)

We come now to an inquiry equally important for our insight into the inner life of the church, and for the proper understanding of the letters addressed to it; namely, as to *the basis of its faith.* The letters assume an instructed faith, a more or less fully developed body of Christian teaching; in other words, a theology. Now what was the elementary theology that the church had received—the doctrinal basis of its faith and life? The epistles themselves have been made to deliver one-sided testimony on this point; they have been interpreted as didactic and theological documents, rather than as personal, casual letters,—quite perversely, as will appear evident when we come to consider their occasion and object. The inquiry must take into account other sources than the letters alone, and is a necessary requisite to a proper understanding of their contents.

It is apparent, from the account in Acts, that, on entering Thessalonica, Paul took as his main theme the supremacy of the slain and risen Jesus—of him who had been proven by his death and resurrection to be the Christ-king of prophecy. The two letters also dwell upon a second theme—the Parousia—Christ's return to pronounce judgment upon his foes and to establish his kingdom. On these considerations is founded the theory that the religion of the Thessalonian Church at this period was a "Messianic Christianity." It is supposed not only that their faith was rudimentary as regards their conscious appropriation of the gospel (Paul refers, in the third chapter of the First Epistle, to what "was lacking" in this respect), but that the gospel message itself as delivered to them was of a peculiarly Messianic type; that they had but one article of faith,—Jesus is the Messiah,—with emphatic stress laid upon his promised return. To serve God and to await his return from heaven—these were "the two poles of their Christian life."[1]

This view bases itself mainly upon the observed contrast between the doctrinal topics of these two, and of the subsequent epistles of Paul, especially Romans and Galatians, but including First and Second Corinthians. In what he writes to the Thessalonians, the apostle does not once mention the law, nor allude to the hopeless bondage of the soul under its dominion. The reign of grace and the glories of the new free life in Christ are not dwelt upon. In fact, according to Sabatier, Paul had taught them nothing more than what he terms "primitive Paulinism." "The apostle of the Gentiles began, like the others, by preaching the impending judgment of God, and portraying, as did John

[1] See Immer, "Theologie des Neuen Testaments," 1877, page 217.

the Baptist, the wrath to come."[1] Professor Jowett has supported this view at some length.[2] He finds allusions in the Epistles to the Corinthians to a change in the apostle's teaching. In the earlier stage of his ministry, his conceptions of the kingdom of God clothed themselves in the traditional imagery of Judaism. It is to this stage of his experience that he refers when he writes: "Even though we have known Christ after the flesh, yet now we know him so no more." (2 Cor. 5 : 16, Rev. Ver.) Thus the church in Thessalonica had received from him a Judæo-Christian gospel; and this is the phase of Christianity which is reflected in the First Epistle. Jowett even seems to suppose that, when Paul, in his letter to the Philippians (4 : 15), refers back to "the beginning of the gospel," he has in mind this rude and undeveloped type of Christian doctrine; that, within the four or five years after the writing of First Thessalonians, and before either First or Second Corinthians was written, he had broken away from these trammels, and attained to larger and more spiritual conceptions.

There are others who would scarcely assent to the principles of interpretation followed by the above critics, but who, notwithstanding, admit this theory of a marked and notable progress in doctrine on the part of the Apostle Paul during the interval in question. Principal Edwards, in the Introduction to his Commentary on First Corinthians, writes: "During the four or five years that have elapsed, few stirring events have occurred. The apostle has spent a large portion of the time at Ephesus, with Apollos for his companion. Whether the influence of Alexandria, or closer acquaintance with Greek ideas, or his own insight, gave him the clue, the result is the growth of a peculiar theology, which mainly rests on the conception of a mystical union between Christ and the believer. Never for a moment wavering in his belief in the supernatural facts of Christianity, which have brought to pass so great a revolution as the conversion of the persecutor into an apostle, and always acknowledging their authority over his spirit, he has at length discovered a principle that will explain their inner meaning, transform his hopes of the speedy return of Christ in his kingdom from earthly to spiritual, and render love to Christ—not a short-lived affection or a mere feeling of thankfulness, but an undying, holy well-spring of zeal and absolute consecration to the service of the living and glorified Jesus, into communion with whom he has entered, and from whose abiding presence he derives all grace. In short, the difference between the two Epistles to the Thessalonians and the less simple and pathetic, but more profound, Epistles to the Corinthians, lies in the new conception that sustains the keenly philosophical reasonings of the apostle in the latter concerning Christ, whom he knows no more after the flesh, but after the spirit."[3]

To allow this position is to put the interpretation of the two epistles before us on a false footing. For we have to do not merely with the explicit doctrinal teachings of two or three paragraphs, but with the terms and phraseology employed by the apostle throughout them both. If the church and its teacher were still in the swaddling clothes of a "Messianic Christianity," the letters take on a different tone—the force of the words is other than it has usually been considered, and even the ethical precepts belong to a different plane of Christian thought. The question is not merely the historical one as to the status of one or more of the apostolic churches at a given epoch; it is indispensably requisite to the elucidation of these two first documents from the hand of Paul that they be viewed

[1] Sabatier, "*L'Apôtre Paul*," 1881, page 93.

[2] "Epistles of St. Paul," 1859.

[3] Principal Edwards, "Commentary on First Corinthians," Introd., page xix.; see also Farrar, "Messages of the Books," pages 185, 186.

against the proper background—that background of faith and doctrine which may reasonably be presupposed in the persons addressed.

It is difficult to see how the above-mentioned view can be held without impugning the historical authority of the Acts of the Apostles, and reconstructing the entire narrative of Paul's missionary life. The apostle was not now in the beginning, but in the middle of his missionary career. In A. D. 52, when he entered Thessalonica, he had been preaching the gospel for fifteen or sixteen years. He had founded churches in Cilicia and in Central Asia Minor. In his first preaching at Antioch, in Pisidia, he emphasized the distinctive truths of the Pauline gospel: "Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins: and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses." (Acts 13 : 38, 39, Rev. Ver.)

But, turning from Acts to the later epistles, there we find equally convincing testimony. The Galatian churches had been founded before Paul came to Philippi and Thessalonica. In writing to the Galatians, he gives no hint that he is presenting to them a phase of the gospel in any wise different from that which he had first taught them, or even an advance upon previous teaching. He defends the gospel that *he had preached* among them. (1 : 11.) He relates his controversy at Antioch with Peter, which is probably to be placed before the second missionary journey, and thus before the foundation of the Galatian churches. He had made known to them the *crucified* Jesus and the "message of *faith*" (3 : 1, 2); he reminds them that they had "begun in the Spirit," not "in the flesh." In other words, the doctrine of the Epistle to the Galatians is not an outgrowth of, or an advance upon, his preaching in the year 51 or 52, but a re-affirmation and vindication of it.

Again, in writing to the Romans five or six years subsequent to the foundation of the Thessalonian Church, Paul expresses his gratitude to God that the Roman Church had accepted his exposition of the gospel: "But thanks be to God . . . that ye became obedient [the context implies at the time of their conversion] to that form of teaching whereunto ye were delivered." (Rom. 6 : 17.) The "form" referred to denotes "the distinct expression which the gospel had received through Paul"; see Meyer, De Wette, Philippi, Godet. It is the "form" of that gospel whose free individualism and high spirituality he is engaged in expounding in chapters six to eight of the Epistle. Now these Romans are not addressed as recent converts; if the faith of this large and widely known Christian community was known to be of this type, it certainly was not in consequence of some recent change. It is only reasonable to infer that this had been the Christianity taught at Rome for at least several years.

Not to pursue this inquiry farther, we assume that the Thessalonian Church had already been taught the essential principles of what Paul called *his* gospel—taught, that is to say, as fully as his brief sojourn, and the limited capacities of his converts, permitted. He had to them, as to the Corinthians, preached Christ crucified, as their righteousness, their sanctification, and their final redemption. Compare 1 Cor. 1 : 30. That which is *expounded* in Romans as the central truth of the Christian system, is in First and Second Thessalonians *implied* as its central truth—namely, the vital union of the believer with Christ, a union already established and to be perfected in eternity.

Of the history of the church subsequent to these epistles, the New Testament furnishes little or no trace. The probability that he visited it on various occasions, both before and after the Roman imprisonment, has already been referred to. Several of its

members became active participants in the apostolic missionary work. Jason is not afterward mentioned, unless he be supposed to be identical with the apostle's kinsman who sends salutations from Corinth to the Roman Church. (Rom. 16 : 21.) Gaius and Secundus were assistants of Paul in his third missionary journey. Aristarchus also, who accompanied Paul on the same journey, has honorable mention. He and Gaius fell into the hands of the mob that gathered in the great theatre at Ephesus. In Colossians 4 : 10, he is named by the apostle as his "fellow prisoner," having become, it would seem, a voluntary sharer of Paul's exile and captivity.

III. OCCASION AND OBJECT.

The letter itself explains the immediate *occasion*. After his departure from Thessalonica, the welfare of the newly formed church had been constantly on the apostle's heart. He made two attempts to return—each in vain; "Satan hindered" him. (2 : 18.) From Athens he sends Timothy back to comfort them, establish them more firmly in the faith, and bring report of their state. He himself soon goes from Athens to Corinth, and there awaits the return of Timothy from Thessalonica, and of Silas from Berea, or some other of the Macedonian churches. The interval was one of those periods of "distress and affliction" (3 : 7) which seem often to have characterized the experience of the apostle, particularly during these more active and laborious years of his missionary career; similar, perhaps, to a subsequent experience in Macedonia, of which he speaks in 2 Cor. 7 : 5: "For even when we were come into Macedonia, our flesh had no relief, but we were afflicted on every side; without were fightings, within were fears. Nevertheless, he that comforteth the lowly, even God, comforted us by the coming of Titus." While he is in this state of depression, Timothy arrives, bringing relief and joy. He is the bearer of good news from the Thessalonians—of their faith and love, of their affection for Paul, and of their steadfastness in persecution. This was comfort indeed; "unto the upright there ariseth light in the darkness." The "even now" of 3 : 6 shows that this was the *occasion* on which the letter was written, immediately after Timothy's arrival. He obeys the impulse, seizes the hour of his own revived hope and courage, and, sending back cheer and uplifting to the hearts whence it had come to himself, writes this inspiring exhortation.

The writer's *object* is equally manifest. He writes for the same reason that he had sent Timothy before, for the same reason that he would now have come himself—he is with them "in heart," and can "no longer forbear" (2 : 17, seq.); he desires "to comfort them concerning their faith," "to establish" them, "to perfect that which was lacking in their faith." (3 : 2, 10.)

The effect, when read in the church at Thessalonica, can easily be imagined. Paul's generous praise and recognition of their fidelity; the winning unreserve with which he takes them into his confidence; his ardent affection to them personally; and his inspiring tone of courage and hope—all this, as well as the closing words of instruction and kindly admonition, would enkindle the like ardor and zeal, and arouse the enthusiasm of the little community to the highest. The natural tendency of expositors to lay stress on the didactic element has thrown the personal and historical substance of the Epistle into the background, and the reader is liable to pass rapidly over the early chapters as if they were merely introductory to the writer's main theme. The Epistle is classified as "eschatological," and the fourth and fifth chapters are regarded as the body of it. "The main object of the apostle in writing this Epistle," says Bishop Ellicott, "can easily be gathered

from some of the leading expressions; it was designed alike to console and to admonish," etc.; see the whole paragraph in the Introduction at the beginning of his excellent grammatical commentary on the Greek text. Dr. Schaff summarizes the Epistle thus: "The theoretical theme: The Parousia of Christ. The practical theme: Christian Hope in the Midst of Persecution."[1] But neither the didactic nor the admonitory motive furnishes the key to the letter. The instruction given concerning the Parousia is principally a reminder, in order to remove misapprehension concerning instruction previously given. The ethical precepts are, for the most part, repetitions of his previous oral exhortations. Both these hortatory portions, moreover, belong to the closing section of the letter, introduced by "Finally"; this conjunction, as Ellicott properly says, "marks the transition to the close" of the Epistle; it indicates that he had now written what it was his principal object to say. An ethical motive, indeed, pervades the entire letter; but it is partly unconscious, and finds expression in but few direct precepts. It aims higher. A letter will be Paul's other self, and do, in part, what he wished to do in person: promote mutual knowledge and confidence between himself and the church, develop the self-consciousness of the church as a body, and animate it with his own holy ambition.

IV. GENERAL CHARACTER AND CONTENTS.

1. *We are to remember, first of all, that it is a letter—a genuine letter in motive and substance, as well as in form.* "All the writings of Paul which have come down to us," says Reuss, "are not only in the epistolary form, but are actual letters addressed to particular and definite readers." Some of them, however, are of a more general character than others. The Epistles to the Romans and Colossians were addressed to churches that he had never visited. The Epistle to the Ephesians is supposed to have been intended, not for that church exclusively, but for a circle of churches in that region. Both the Epistles to the Thessalonians have the best characteristics of the epistolary style. The true letter is personal, spontaneous, vivid. It is born of the moment; it is the flash of intelligence and feeling from soul to soul, as in an instant of electric contact. Letters are the most personal of all writings; their form and texture allow the fullest revelation of individual traits. They often of themselves constitute a biography, as in the case of Cicero or of Carlyle. This significance depends not only on the facts or truths of which they are the vehicle, but on the weight and worth of the writer's individuality.

Such are Paul's letters to the Thessalonian Church. So much is it the custom to read them by chapters, or to resolve them into "lessons," or to study them in single "texts," so seldom is one of them read at a single sitting as one piece of writing, that this prime characteristic needs the utmost emphasis. This First Epistle is anything but "an open letter"—a public tract in epistolary form, as, for instance, the once famous Junius Letters, or Pascal's Provincial Letters, nominally addressed to definite persons, but really intended for a wider and quite different public. It is not a doctrinal treatise, though often so treated, and labeled, accordingly, "Eschatological," a title which lends its aid toward rendering both of these two Epistles the least read of the Pauline writings.

"In the study of the Scripture," says Bengel, "the reader ought to put himself, as it were, in the *time* and *place* where the words were spoken or the thing was done, and to consider the feelings of the writer and the force of the words." Once back to the time and place, and he has gained for himself the interpreter's true standing point and centre

[1] "History of the Christian Church," I., page 757.

of vision, and has more than half accomplished the interpreter's task. The field of vision, however, in the case of a real letter, like an ellipse, has *two* centres, two times and places—that of its writer and that of the persons addressed. So he who will for himself "feel the force of the words," must take his place, first, with Paul in Corinth, and then in the assembled Thessalonian Church when the letter is read.

2. *It is a page of Paul's experience while in Corinth.* We have already seen how erroneous it is to regard it as marking a stage in his theological development, or as furnishing a transcript of his theology at a given epoch. It is a transcript of himself. It is a spontaneous letter, struck off at an hour when, to use his own expression on another occasion to the Corinthians, "his heart was enlarged," and his soul flowed forth like a river in conscious joy and strength. No one of his epistles abounds in warmer expressions of affection. The first three chapters glow with a father's love; nay, the apostle boldly likens his own love to these children of his soul to a mother's yearning tenderness as she presses her babe to her bosom. It is an hour, also, of fresh assurance and courage. The contempt shown him at Athens, the disheartening prospect in Corinth, were for a moment forgotten. His paralyzing depression has vanished, and his soul is alive again (3 : 8); he is on heights of glory and joy. (2 : 20.) The contrast is touching, between his downcast mood just before and the rebound after Timothy's arrival. Even at the distance of eighteen centuries one can scarcely view without tears the overflowing, grateful joy of the heroic apostle, as he receives the messages from his converts in Thessalonica. A man of many enemies, "alway delivered unto death for Jesus' sake"—

"Bruised of his brethren, wounded from within"—

so much the stronger was the tie that bound him to the souls he had won for Christ. We see, from such a letter, not only how he himself could love, but how he prized and hungered for the love that others gave.

3. *It contains Paul's own account of his ministry in Thessalonica.* This is found in the first and second chapters—the most interesting, perhaps the most instructive, portion of the Epistle. The reminiscences are the more valuable, considered as autobiography, because they seem not to be written in the way of personal vindication. They are rather to remind the church of its glorious beginning, and to inspire it anew with his own aims and spirit. His history is in part theirs. It rehearses suffering, conflict, toil by day and by night, but a ministry wrought in power, in the Holy Spirit, and in strong conviction—a ministry that had not been found "vain."

4. *It is a picture from life of a newly formed Gentile church in the apostolic age.* In the earnest endeavor of modern thought to realize to itself the true character of primitive Christianity, a document like this is of inestimable value—second, in this respect, only to the Corinthian Epistles. Its testimony is the more valuable from its being a casual production, so slightly dogmatic, and, in its retrospect, so recent. We get glimpses into the interior of a society of Christian believers which has just separated itself from Pagan fellowship, as well as from the synagogue of Jews, and to which the new life is gradually giving form and character. The heaven-born principle of faith working by love has already begun to produce the fruit of righteousness, not only transforming individual life, but organizing its diverse and antagonistic elements till they are already one body in Christ. In truth, it is a spectacle of thrilling interest—this church in the fresh beauty of its first love. It is "*in* the Lord Jesus Christ." It has evidently, like the Galatian Church, "begun in the Spirit." Each member has received the Holy Spirit (compare

1 : 6 ; 4 : 8) ; still more, some have received his charismatic gifts, for the church has its prophets. (Compare 5 : 20.) Its ideals of duty are not yet the highest, as regards either the individual or the church. It has its special temptations, as has already been observed. Especially is it suffering the fiery trial of persecution, and tempted to think some strange thing has happened to it. But thus far its escutcheon is unstained by apostasy; it is steadfast in the Lord—a church of faith, of love, above all, of hope. This last—"queen of the virtues," as Chrysostom calls it—is the jewel that shines brightest in its diadem. It confronts its foes clad in the breastplate of faith and love, and helmeted with hope—the hope ready to be revealed in the last time, the hope of the Saviour's appearing.

5. *Its doctrinal section* (4 : 13–5 : 11) *treats of Christ's second coming.* It forms but a small part of the Epistle (about a sixth), and is chiefly designed to recall instructions previously given. Even here the explicitly doctrinal element is but slight. Some of the church were in distress lest their friends—believers who had recently died—should not arise from the dead in time to share the glories of the Lord's coming. On this point Paul gives assurance and comfort, declaring in unmistakable terms that the Christian dead should arise *before* the saints who might then be alive should gather to meet the Lord. The other points are scarcely more than re-affirmations of our Lord's own teaching to his disciples before his crucifixion and his ascension. The "Day of the Lord," as in Old Testament phraseology he terms the time of Christ's return, cannot be definitely predicted. It will come suddenly ; it will come unexpectedly ; it will come with terror to the enemies of God. Although himself evidently under the personal impression that the Parousia was not far off, and would probably come within the lifetime of some then living, he nevertheless refrains from affirming this, or in any way suggesting it as a matter of faith. He shows that the chief significance of the doctrine is its practical significance. It teaches spiritual vigilance and sobriety. The decree of God hath appointed them to salvation ; it is theirs to watch and wait until his salvation be revealed.

6. *The fourth and fifth chapters are principally ethical.* There are a number of specific precepts—terse, pointed, and evidently adjusted with accuracy to the immediate needs of the church. Especially characteristic are the injunctions regarding chastity, industry, order, and subordination in church relations, constant joy and unceasing prayer, recognition of the Holy Spirit's presence and work—the latter particularly in respect to the deliverances of those who had the gift of prophecy. Here occurs the memorable exhortation "to be quiet, to do your own business, and to work with your hand"; and parallel with it, in the Second Epistle, "If any will not work, neither let him eat. For we hear of some that walk among you disorderly, that work not at all, but are busybodies. Now them that are such we command and exhort in the Lord Jesus Christ that with quietness they work, and eat their own bread."

"Few persons, perhaps, have remarked how significant this style of exhortation is of a new world and a new order of ideas. For, in spite of ultra-democratic appearances, there was in Greek society an ultra-aristocratic spirit in its most evil form—the ultra-aristocracy of culture as well as of social position. As regards the former, tradesmen and mechanics were held to be incapable of true philosophy or spiritual religion or refined thought. As regards the latter, one of the worst influences of slavery was the discredit which it threw upon free labor, and all the smaller forms of commerce. Aristotle treats with cold cynicism everything of the sort. The tradesman or mechanic is but a higher kind of slave,—differing from him in kind, not in degree,—bearing the same relation to

the public which the slave bears to the individual. To do any work which marks or curves the body; to live upon daily pay; to be connected with the detail of fabrications, or with sales in the public markets—this was to degrade a freeman, and to *plebeianize* his spirit as well as his body. Such were the ideas of Aristotle, who knew Macedonia so well, and had lived in it so long—such the ideas which were in the very air of Thessalonica when St. Paul wrote his epistles. It is full of significance that the first apostolic epistle speaks out so boldly and earnestly upon the dignity and becomingness of industry, the nobility of working with our own hands, though they may be blackened by the work—the duty of preferring our own coarse bread, won by the sweat of our brow, to the precarious food of the beggar, or the ignominious luxury of the parasite. This was one great social and moral result of the message, which, if its origin was in God's eternal counsels, came from a carpenter's shop, and was published by a company of fishermen, among whom a tent-maker of Tarsus had obtained admission."

But the Epistle, *as a whole*, is ethical. It is the ethical motive that gives tone to the earlier as well as to the later chapters. One desire evidently controls the writer: the desire for the spiritual welfare of his readers, that he may "establish their faith"—in other words, that he may strengthen and develop their Christian character. But he relies less upon precepts and instruction than upon the impact of his own personality. He takes them into his spiritual embrace. He points them to his own example. He will transfuse their souls with his own vitality and enthusiasm. It is evident how perfectly he apprehends the nature of his task as a moral teacher. High attainments in character are possible only through energetic effort; there must be an arousal of spiritual ambition and enthusiasm. But the effort must be directed to the highest moral ends; clearly conceived ideals are prerequisite to the highest excellence. Thus the apostle sedulously seeks to correct and to perfect their conceptions of the life that is in Christ. It is a fundamental misconception of the scope of the Epistle to regard it as pointing only or chiefly to a Messianic deliverance. It points upward to higher ideals of character, and not merely forward to a final redemption. There is a deliverance from sin to be striven for now, as well as a deliverance from wrath to be attained hereafter. God calls them to be holy here. Much stress, it will be observed, is laid upon sanctification and holiness. God's will and purpose is their sanctification—the work of the Holy Spirit, but not less truly their work. Thus the general drift of the Epistle allies it very closely to that written to the Philippians about ten years later. There are many points of contact between the two. Indeed, the latter is a constant commentary upon the earlier letter, containing, as it does, a richer development of the same ethical ideas. Its keynote, as has often been said, is *hope*. It is thus a message from Christ to the suffering Christian and to the suffering church in all ages. As to his people under the Old Covenant, so here, under the New, he speaks "to her heart" (compare Hosea 2 : 13) words of unspeakable comfort and cheer in the midst of conflict or distress or temptation—to the heart of a man in the tones of a man. And the supreme comfort to his people will ever lie in "the promise of his coming." What has well been said of the Apocalypse applies to each of these epistles. "It calls the Church to fix her eyes more intently upon her true hope. For what is that hope? Is it not the hope of the revelation of her Lord in the glory that belongs to him? No hope springs so eternal in the Christian breast. It was that of the early Church, as she believed that he whom she had loved while he was on earth would return to perfect the happiness of his redeemed. It ought not to be less our hope now. 'Watching for it, waiting for it, being patient unto it, groaning without it, looking for it, hasting unto it'—

these are the phrases which the Scripture uses concerning the day of God. And surely it may well use them, for what, in comparison with the prospect of such a day, is every other anticipation of the future?" [1]

7. *Analysis.* It readily divides into two portions: chapters 1–3, Personal and Retrospective; chapters 4, 5, Hortatory and Didactic. Topically, it may be divided as follows:

1 : 1, Address and Salutation.

1 : 2–10, Grateful recollection of their steadfast hope.

2 : 1–16, Review of his ministry in Thessalonica.

2 : 17–3 : 13, Assurance of affection, desire to visit them, Timothy's mission, prayer in their behalf.

4 : 1–12, Exhortations to chastity and love.

4 : 13–5 : 11, The Parousia.

5 : 12–28, Closing exhortations, and Benediction.

[1] Milligan, "Revelation of St. John," page 191.

THE FIRST EPISTLE TO THE THESSALONIANS.

CHAPTER I.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father, and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

1 Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

Ch. 1 : 1. *Address and Salutation.*

1. Paul. It was Greek and Roman usage for the writer of a letter to put his name at the beginning, instead of, as is our custom, at the close. Next came the name of the person addressed, then the salutation. Thirteen of the epistles of the New Testament begin with 'Paul.' The title prefixed in our printed editions formed, of course, no part of the original document; the opening sentence of each letter formed its only title.

Silvanus and Timotheus. The 'Silvanus' of this letter is the Silas of Acts 15 : 22, and other subsequent passages in that book. He was one of the three whose arrival at Thessalonica with the gospel message Luke has recorded in Acts 17. His part in New Testament history is known to us chiefly in connection with the council at Jerusalem, and the second missionary journey of Paul. A Hellenistic Jew, it would seem, from his name, and as appears from Acts 16 : 37, a Roman citizen. He was a prophet, and one of the leaders in the Jerusalem church.

Timothy was Paul's own "son," in the faith, converted at Lystra, his native place, about seven years previous to the writing of this letter. From the time of his ordination until the close of the period embraced in the book of Acts, he appears to have been the almost constant companion of the apostle. Various interesting glimpses of his person appear in the two letters addressed to him by Paul. They are associated by Paul in his salutation, but not as joint authors of the letter. The apostle writes independently, as will be seen from 2 : 18, and the opening of chapter 3. Compare also 2 Thess. 2 : 5 and 3 : 17.

Unto the church of the Thessalonians, which is in God the Father and in the Lord Jesus Christ. The word rendered 'church' (ἐκκλησία) did not of itself, at this period, denote a Christian body. It was simply equivalent to "assembly" or "congregation." This "congregation of Thessalonians" (no article in the original before the name Thessalonians) is therefore described as being '*in God*'—'*in Christ.*' The latter qualifying phrase would particularly distinguish them from the synagogue, or any other association of Jews, that was to be found in Thessalonica. But the Pagans also had their assemblies and associations, religious, political, and social. One or another of these various societies, guilds, or fraternities might also be designated in the same Greek word; the phraseology of this address individualizes the Thessalonian Church as distinct from all these. Both the Christian Church, and its members individually, are declared by the Scriptures to be *in Christ.* Compare 2 : 14; 4 : 16. The phrase is especially frequent in Paul's later epistles. They are in spiritual organic union with Christ, as set forth by Christ himself in his parable of the vine and the branches, in the fifteenth chapter of John.

Grace be unto you, and peace. We have here the apostolic epistolary salutation in the earliest and simplest form found in the New Testament. The Epistle of James, though written earlier than this, simply employs the usual Greek greeting. Paul's epistles all open with the salutation above, or an expanded form of the same. It seems indeed to have been the inspired coinage of the apostle himself, suggested, it may well have been, by the Aaronic benediction that he had been wont from childhood to hear from priestly lips, in temple and synagogue. We are scarcely warranted, however, in considering it a *modification* of the former, as Otto and others have argued. The Roman, in writing, wished his reader *health* (*salus*); the Greek uttered as his best wish—*joy* (χαίρειν—*to rejoice*); the Hebrew, *peace* (שָׁלוֹם), meaning prosperity, well-being. The Pauline salutation is conceived from a point of view distinctively Christian. Beautiful in form, it is peculiarly

2 We give thanks to God always for you all, making mention of you in our prayers;
3 Remembering without ceasing your work of faith,

2 We give thanks to God always for you all, making
3 mention *of you* in our prayers; remembering without ceasing your work of faith and labour of love

full and rich in meaning: "May God's grace flow in upon you, and may his peace be in you!" 'Grace' is God's redeeming love—the divine favor as manifested toward sinful man in and through Christ. 'Peace' is the beatific effect of that grace in the soul of the believer—the inward harmony, the peaceful well-being, produced by the Spirit of grace. As compared with the greeting that was current in his day—the greeting ordinarily prefixed to letters, Paul's salutation is expanded in form; is of larger, richer import; and is substantially a prayer, not a mere wish. The remainder of the verse, as found in the Common Version, **From God our Father, and the Lord Jesus Christ,** formed, it is probable, no part of the original text, though forming a part of the salutation in Rom. 1: 7, and elsewhere. But the salutation itself turns the thought of its readers at once to him who is alike "the God of all grace" (1 Peter 5: 10) and "the God of peace." (Rom. 15: 33.) As in the beginning, so also at the close of the Epistle, the writer invokes grace upon the church. See note there.

2-10. *Grateful Recollection of the Steadfast Hope in Christ which has characterized this Church.*—We thank God for your faith, your love, and especially for your *hope*, assured as we are of your divine election to eternal life. Your joy amid affliction, and your faith toward God have already made your life eloquent for Christ throughout both the provinces of Greece and in other lands. You are known as men who are awaiting our Lord Jesus Christ's return from heaven.

2. We give thanks to God always for you all. 'We,' obviously the persons named in the salutation, Paul, and Silvanus, and Timotheus. Paul is the writer of the letter, but here and several times afterward speaks in the name of his two companions. Many expositors, Chrysostom, Conybeare, and others, understand the plural to refer only to Paul himself. But it is not his style to use the plural in designating himself; the use of the literary 'we' was rarer among ancient writers than modern. The only instances (at least, that seem clearly to be such) in which Paul uses this plural are in 2: 18, and 3: 1 of the present Epistle, and each of these is sufficiently explained from the context. Here it would be quite arbitrary to disconnect this verb from the authors of the immediately preceding joint salutation. **For you all.** Paul's thanksgiving, in the case of this church, embraces its whole membership. There is no indication in the letter that there were any known to him who would have to be excepted. The few months that had elapsed since the apostle's departure had witnessed no feuds in the church, no lapses from the faith on the part of its members. A church in the bright beauty of its first love! See Introduction, pages 15, 16. **Making mention of you in our prayers.** This clause is not a mere repetition, nor is it a needless addition. Their gratitude found articulate expression in their prayers. The words suggest a practical lesson. We ought not only to feel, but to give utterance to our gratitude toward God, and to our affectionate remembrance of our brethren. "Prayer without words" will have little substance or vitality. The only method of prayer recognized by some modern novelists is "silent aspiration," apparently little else than a vague emotional fervor. This will not meet the necessities of a Christian's experience, and does not answer to the Scriptural conception of prayer. Paul assures the Thessalonian Church that it is constantly and individually *mentioned* in his prayers.

3. Remembering without ceasing—or, *for we call to mind without ceasing.* Thus he explains how natural and spontaneous is his prayer. It springs of necessity, as it were, from his affectionate remembrance. The word 'remembering' is often taken as equivalent to "making mention," as if it were but another designation of the prayer itself. See Alford, Lünemann. But it means simply "remembering," or "calling to mind." See Grimm, Thayer's "Greek and English Lexicon, of the New Testament," Ellicott, and others. **Your work of faith,** etc. In each of these three phrases the second term is the leading one; it is their 'faith,' 'love,' 'hope' that are prominent in the apostle's thought. They designate the principles in which the work, labor,

and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;
4 Knowing, brethren beloved, your election of God.
5 For our gospel came not unto you in word only,

and [1]patience of hope in our Lord Jesus Christ,
4 before [2]our God and Father; knowing, brethren be-
5 loved of God, your election, [3]how that our gospel came not unto you in word only, but also in power,

1 Or, *stedfastness*.....2 Or, *God and our Father*.....3 Or, *because our gospel, etc.*

patience *originate.* 'Your work of faith' is the working, the activity of your faith—that moral conduct in which your faith finds expression. It is the work that faith does. Not then as Mason: "Almost equivalent to a very emphatic adjective—that is, faithful activity." Compare 1 Tim. 6 : 12. "The good fight of faith." See also Cremer, "Biblico-Theological Lexicon of New Testament Greek," third edition, page 258. **Labour of love**—"the labor which love undergoes, a love that avoids no sacrifices and shuns no toils for the good of others. Such as their own Jason had shown amid persecutions, in Acts 17." (Jowett.) **Patience of hope in our Lord Jesus Christ.** Better, "the stedfastness of your hope" (as recommended by the American Revisers), or "constancy." This noble word (ὑπομονή) is frequent with Paul. It is fortitude in suffering, endurance in toil or trial; "the queen of the virtues," Chrysostom calls it. "Patience is the last and highest," says Auberlen; "rightly to suffer is more and harder than rightly to work." The persecutions to which the Thessalonians had been and were still exposed gave large room for the exercise of steadfastness.

Faith, love, *hope;* this shining grace is here made last and prominent. Compare 1 Cor. 13 : 13. It is the keynote of these two epistles to the Thessalonians. In this verse it is specified as the hope "of our Lord Jesus Christ"—that is, as afterward explained in verse 10, the hope of Christ's return. Nowhere in Paul's letters is hope made so prominent a characteristic of the Christian life as in this. Naturally, for it was only a few months before that these Greeks had been "without hope." Having no hope is a distinguishing term applied by Paul to the heathen. See Eph. 2 : 12; 1 Thess. 4 : 13. God as manifest in Christ became to them pre-eminently a "God of hope." (Rom. 15 : 13.) On the other hand, we are told that to the Jews the gospel came bringing in "a better hope." (Heb. 7 : 19.) **In the sight of God and our Father.** Most expositors connect these words with the beginning of the verse, "remembering without ceasing." Those who understand "remembering" to mean "making mention" (see note above), would naturally adopt this interpretation; others, also, as Ellicott, prefer it. But from the position of the words it seems more natural to connect them with the immediately preceding phrases: 'Your work of faith,' etc. These manifestations of the Christian life of the Thessalonians are thus viewed in their immediate relation to God; God is made a witness of their conduct. Compare 3 : 13; Rom. 4 : 17; 14 : 22. The passage is thus understood by Chrysostom, Theodoret, Theophylact; among the moderns by Auberlen, Jowett, and others. If this be the correct explanation, the comma just preceding the words should be omitted.

4. Knowing, brethren beloved, your election of God. The apostle continues to amplify the main thought; his gratitude and unceasing remembrance spring from his assured confidence in their election, from his confidence that they have been chosen to eternal life by the electing grace of God. This is the chief ground and theme of his gratitude. So also in 2 Thess. 2 : 13. The word rendered "election" (ἐκλογή) occurs only seven times in the New Testament (Acts 9 : 15; Rom. 9 : 11; 11 : 5, 7, 28; 2 Peter 1 : 10); the adjective and verb are more frequent. It properly denotes a choosing or selecting of some from among others not thus selected. The noun here is transitive, the 'your' (Greek, *of you*) containing the object. The Scriptural significance and implications of the word are given more fully in Rom. 9 : 11–15; compare also Eph. 1 : 4 with 2 Peter 1 : 10. The present passage plainly *assumes* a doctrine of election, but says nothing of the extent or objects of electing grace in general, nor how it is conditioned. Paul himself is called by our Lord "a chosen vessel"—literally, "a vessel of election."

5. For our gospel came not unto you in word only. 'For,' the rendering of the Common Version, is retained as every way preferable. See the Revisers' margin, where it is "because." Paul states the reasons on which his conviction of their divine election chiefly rests; first, "because he and his com-

but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

and in the Holy Spirit, and *in* much [1] assurance; even as ye know what manner of men we shewed

1 Or, *fulness.*

panions were enabled to preach the gospel among them with such power, and secondly (as in verse 6), because they received it with such joy." (Ellicott.) Bengel, Hofmann, Vaughan, and others, with Luther's translation, and the text of the Revision, as above, make the clause *objective*, introduced by "how that" or "that"; it would thus explain the *nature* or the *result* of the "election." But in favor of the construction given above ('for' or "because") are the great majority of expositors and versions, including among the former De Wette, Olshausen, Ellicott, Alford, Pelt, Lünemann, Auberlen, Riggenbach, Eadie. 'Our gospel'—the gospel that we preach, our preaching of the gospel. **Not in word only, but also in power.** Compare 1 Cor. 4:20: "For the kingdom of God is not in word, but in power"; also, Rom. 1:16: "For I am not ashamed of the gospel; for it is the power of God unto salvation," etc. Here is particularly meant *the spiritual might and energy with which the gospel was preached*, namely, the power manifested in the preachers themselves; not the effect upon the Thessalonians, as Jowett. The following words explain the nature of this power more definitely. **In the Holy Ghost** (*Spirit*) **and in much assurance**—they preached with conscious *power*, and the *Holy Spirit* was with them, and they experienced an overwhelming *conviction of the truth* of their message. This conviction of its truth on their part added to the momentum with which it penetrated the hearts of their hearers. The word translated 'assurance' Cremer defines "perfect certitude," "full conviction." Compare Col. 2:2; Heb. 10:22. **As ye know**—appealing directly to their own recollection; it was only a few months before. **What manner of men we were among you**—literally, *how we became*, or, *we were, toward you.* "He says not: *how we preached;* but *how we were;* the whole man preached." (Auberlen.) The circumstances were such as to test their quality to the utmost, as Paul shows in the opening of the next chapter. How he and their companions bore themselves, we shall there see more fully. 'Among you.' The Revisers have "toward you," preferring with Westcott and Hort, and the uncials ℵ A C, as well as the early Latin f, to omit the preposition (*ἐν*) before the dative of the pronoun which is given in the Textus Receptus and most editions. But a glance at the Greek text shows how easily the omission of the preposition would take place from its being identical with the termination of the preceding word. In favor of the retention of the preposition (and the translation in Common Version) are Tischendorf, Tregelles, Alford, Ellicott, Lünemann, Eadie, and most others. **For your sake**—as set forth in the next chapter, that he might gain them for Christ.

The above verses (2-5) express Paul's thanksgiving. All of his letters to churches open with a similar expression, except that to the Galatians. It would be instructive to compare this first one with those which followed. These thanksgivings retain the same general form, but they are by no means mere rhetorical commonplaces. Each is genuine, fitted to the occasion, called forth by an actual state of things. In the letter to the Romans, for instance, he refers only to what he had heard from others; in the first to the Corinthians, to that church of brilliant gifts, there is no special mention of their mutual love. This letter to the Thessalonian Church opens most nearly like that to the Philippians, written about ten years later.

Bunyan's experience in preaching furnishes an interesting parallel to that of Paul above referred to: "For I have been in my preaching especially when I have been engaged in the doctrine of life by Christ without works, as if an angel of God had stood by at my back to encourage me. Oh, it hath been with such power and heavenly evidence upon my own soul, while I have been laboring to unfold it, to demonstrate it and to fasten it upon the consciences of others, that I could not be contented with saying, 'I believe and am sure'; methought I was more than sure, if it be lawful so to express myself, that those things which I then asserted were true." ("Grace Abounding to the Chief of Sinners.")

6-10. The apostle's thought passes insensibly from the expression of thanks to a fuller

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

6 ourselves toward you for your sake. And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy

statement of the power of the gospel as shown in the conversion of his readers:

You made us your model of life, even as we Christ; you were enabled by the Holy Spirit to rejoice while environed by persecution; thus your church has become an example throughout Greece, and wherever the gospel has gone; men carry the news far and wide that you have renounced idolatry, that you have become the obedient worshipers of a real and living God, and are now expecting the return from the skies of his son Jesus.

6. And ye became followers of us, and of the Lord. Logically, this verse stands in close connection with the preceding, and states the second of the reasons introduced by 'for.' Not only had the gospel been *preached* powerfully, but it had *wrought* powerfully. **Followers.** In the Revised Version—*imitators.* Paul taught his converts that they were to be imitators of him *as he was of Christ.* (1 Cor. 11:1.) To the Philippians he writes (4:9): "The things which ye both learned and received and heard and saw in me, these things do." In 2 Thess. 3:9, he declares that he adopted the course of action described *in order* "to make ourselves an ensample unto you that ye should imitate us." The Christian teacher is bound to lay down a similar precept, and to live so that he can. "God was imitated by Christ (John 5:19, seq.); Christ by Paul and the apostles (1 Cor. 11:1); Paul by the Thessalonians and all who so walked (Phil. 3:17), and then these *imitators* themselves became a *pattern* for others."

"As we commence the missionary work amongst a heathen people, not by translating the Bible into their language, but by sending messengers to them (it is not without reason that 'go,' πορευθέντες, occurs in the missionary charge, Matt. 28:19); so, in general, to the word of the Spirit, even the preached, audible word, must still be added the visible stamp of the Spirit in living personalities, who show by act the power and glory of the gospel, and in whom can be seen, if the expression is allowed, the holy arts of the spiritual walk—the spiritual dietetics. On this rests the high importance of good biographies, and yet more of the living observation of Christian characters. What Christian owes not his best thanks to such life-impressions? For, indeed, humanity is so organized, and this is its noble distinction, that what is deepest rests ever on the relation of person to person; the relation of father and child, of master and disciples penetrates everywhere." (Lange.) **Of the Lord.** The order of the sentence in the original shows that these words form a sort of appended explanation, as if to obviate any misunderstanding. In what respect, particularly, had the Thessalonians been imitators of the apostles and of Christ? The next clause answers: In their joyful endurance of affliction; in that they had received the gospel, though in the midst of fierce persecution, with the joy of the Holy Spirit. **In much affliction.** "The affliction of the Thessalonians dated back as early as their first reception of the gospel. (See Introduction, page 10; Acts 17:6.) And as this Epistle incidentally shows, continued both while the apostle was with them (ch. 2:14), and after he had left them. (Ch. 3:2, 3.)" (Ellicott.) This church, as well as that at Philippi, seems to have been plunged at once into the flames of persecution. To enter into the spirit of this letter (and the same is true of that to the Philippians), one must obtain for himself some glimpse of the life which a convert to Christianity would be compelled to lead. From Acts we learn of the sufferings of the first preachers of the gospel, and it is manifest that the disciple was as the master in this respect also. See Pressensé's "Early Years of Christianity"; the volume on "Martyrs and Apologists," pp. 69–76, for a description of the difficulties and dangers to which the hated and suspected disciples of Christ were exposed in a city of the Roman Empire. **With joy of the Holy Ghost**—that is, the joy produced in the soul by the Holy Spirit. It is called "joy in the Holy Ghost" in Rom. 14:17, and in Gal. 5:22, joy is reckoned as "the fruit of the Spirit." "As a counterpoise to the world's intimidation and vexation, the Holy Ghost works this inward joy at the prospect of an everlasting communion with God." (Auberlen.) Hence the constancy of their hope, of which verse 3 speaks. "Sad but strong," was the motto of the old Italian Colonna family.

7 So that ye were ensamples to all that believe in Macedonia and Achaia.
8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

7 Spirit; so that ye became an ensample to all that
8 believe in Macedonia and Achaia. For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need

"Joyful *and* strong" is the ideal temper for the Christian.

7. So that ye were (*became*) **ensamples.** According to the preferable reading the word is singular, and thus properly signifies the example set by the Church as one body, the natural and beautiful order of things in the development of the organic Christian life. Those who had imitated the apostles became at once examples for the imitation of others. **Macedonia and Achaia** were at this period the names of the two Roman provinces into which the major portion of ancient Greece was divided. "In the division of the provinces, made by Augustus, the whole of Greece was divided into the provinces of Achaia, Macedonia, and Epirus, the latter of which formed part of Illyris." [Equivalent to the "Illyricum" of Rom. 15: 19.] (Smith's "Dictionary of Greek and Roman Geography." Article, "Achaia.") Athens and Corinth were both in Achaia. The province of Achaia included the Peloponnesus together with a considerable portion of the adjacent territory and the neighboring islands —most, indeed, of ancient Hellas proper. The principal towns and districts of the rest of Greece were included under the name Macedonia. So far as known to us from Acts, the only churches at this time in Macedonia were those founded by the apostle at Philippi and Berea; the only ones in Achaia were those at Athens and Corinth. But when the next Epistle was written (see 2 Thess. 1: 4) it is not unlikely that churches had been established in the towns adjacent to Corinth; the church at Cenchrea is mentioned in the letter to the Romans. (16: 1.) Observe that this example was **to all that believe.** Christians need to set a good example to one another, as well as to unbelievers. It has been well said that "it requires higher grace and is a more important duty to be an example to believers than to the world." "Believers" is the name principally given to Christians in these two Epistles, and, indeed, in Paul's writings generally

8. For from you hath sounded out, etc. 'From you'—that is, from among you. The Greek word here (ἐξηχέω) occurs nowhere else in the New Testament. Its cognate noun is our word *echo.* It strikingly describes the report that spread far and wide from Thessalonica—a ringing blast as of a trumpet. And observe, the story of what had taken place among the Thessalonians, not only prepared the way for the gospel: it *was* the gospel; hath sounded out **the word of the Lord.** On this phrase, 'the word of the Lord,' see note on 2 Thess. 3: 1. The thought of the sentence is perfectly clear, notwithstanding a slight irregularity in its logical form, occasioning a difference of punctuation in editions. Two separate thoughts, as frequently in Paul's writings, are imperfectly blended into one. His thought is: "For the word of the Lord hath sounded forth from you into Macedonia and Achaia; and not only in these provinces, but abroad into every other region your faith toward God is gone forth." Lünemann has an elaborate discussion of the logical connection. **In every place your faith to God-ward is spread abroad.** In every place where there are Christians or Christian churches, as the context implies; thus, in fact, in every quarter of the Roman world. It is not implied that the apostle had been out of Greece to know whereof he affirms. "Ewald and others call attention to the fact that precisely in Corinth where Paul wrote our Epistle, with trade converging there from all quarters of the Roman world, was it possible for him to give such assurance. . . . The words also indicate an intercourse of the liveliest kind among the Christians." (Auberlen.) Your faith to God-ward—faith "toward." The preposition (πρός) indicates the *direction* of their faith, and accords with the description in the following verse of their turning away *from* idols toward God. In New Testament phraseology we also find faith *upon* (ἐπί) God spoken of in Heb. 6: 1; Rom. 4: 5, 24; more frequently faith *in* God or Christ (Greek, ἐν or εἰς). **So that we need not to speak anything.** How satisfactory the condition of that church of which the pastor need not say anything, either to defend or to praise it! Its own life is trumpet-tongued.

9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;
10 And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

9 not to speak anything. For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols,
10 to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, who delivereth us from the wrath to come.

9. For they themselves shew of (*report concerning*) **us.** 'They themselves'—that is, in Macedonia and Achaia and elsewhere, without its being necessary for us to speak of it; 'concerning us'—that is, Paul and Silvanus and Timothy. So Ellicott and Alford; the view of Lünemann and Auberlen is far less probable, that it includes the Thessalonians also, so as to embrace the topic of the whole remaining sentence. **What manner of entering in**—that is, how we lived and preached among you, as described in verse 5 above, and to be described more fully in the following chapter; with what energy and spiritual might we preached to you. **And how ye turned,** etc. Reporting not merely the fact, but 'how'; they describe what has been going on among you. Repentance and conversion are often described in Scripture as a *turning to God*, or, *to the Lord*. See Acts 15:19 and 11:21; compare also Acts 26:17, 18. "Delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light," etc. Their turning was 'from idols,' image-deities—deities only in form or representation. At Lystra, Paul exhorted his hearers "to turn from these vain things"—that is, false deities, such as Jupiter and Mercury, unto the living God. See Acts 14:15. To the Galatians he writes: "Not knowing God ye were in bondage to them which by nature are no gods." See Gal. 4:8. Paul is evidently addressing Gentile converts. The subsequent tenor of the Epistle confirms the view that the Thessalonian Church was mostly composed of converts from Paganism, and to the same effect is the account in Acts of the origin of the church. Compare Introduction, page 8. **To serve the** (*a*) **living and true God.** Their idol deities were as deities simply non-existent, without life, without reality. The God to whom they had now turned was *living*, was *real*. "And this is life eternal that they should know thee, the only true God," etc. (John 17:3.) The word rendered "true" (ἀληθινός) means *real*, *genuine*, as opposed to that which is pretended, which has no real objective existence. 'Living' and 'true' are especially frequent in the Old Testament, as applied to God; the Old Dispensation was chiefly a revelation of the one true God, as over against all the false deities of Paganism. 'True,' in the sense of *truthful*, is also applied to God in John 3:33, and elsewhere.

Paul specifies two characteristics of the new religious life which the Thessalonians have entered upon, and by which they are distinguished from their fellows: First, they have become servants of the one true God made known to them in the gospel; second, they are waiting for the return of Jesus Christ.

10. And to wait for his Son from heaven—the prediction of Christ's return was an integral part of the gospel message as delivered by the apostles. "I will come again and will receive you unto myself" (John 14:3); he "shall appear a second time, apart from sin, to them that wait for him, unto salvation." (Heb. 9:28.) This was the constant posture of the little band of believers—waiting for Christ, looking for the day of the Lord.

> "They each from each took courage, and with prayer
> Made ready for the coming of a king."

His personal, visible coming was a daily hope and expectation. "Till he come"—how often must this primitive echo of our Lord's own words have been upon their lips! "I wait for the Lord, and in his word do I hope." (Ps. 130:5.) Into these words of the Psalmist Christ's promise had put a new meaning, and fortified the hearts of his people with a fresh and living hope. Paul had evidently laid special stress upon this prophetic element in the gospel during his teaching in Thessalonica—the more, perhaps, because of persecution and other environing spiritual perils to the church. It is plain that they on their part interpreted too literally the promise of a speedy Advent; in the light of subsequent history we have the means of understanding the prediction somewhat better, and have less reason to subject ourselves to the bondage of literalism in the

interpretation of Biblical prophecy. Even the apostles evidently looked for the final consummation of the kingdom in their own time, though they did not announce or teach it. But however mistakenly these early believers in Thessalonica (as so many since) may have fixed the date of fulfillment, none the less was the promise a sure and valid hope, transfusing their souls through the agency of the Spirit with motives and energies that Pagan life never knew. **Jesus which delivered us**—rather, *who delivereth us;* the participle has its general, substantive force, and thus is not merely past in its reference, nor present "is delivering," but future also. The following words show that the deliverance here prominent in the mind of the writer was the future and final deliverance in "the day of wrath, and revelation of the righteous judgment of God." See the same participle in Rom. 11 : 26, cited from Isa. 59 : 20. Vaughan remarks: "The three phrases are equally Scriptural (1) Christ saved, (2) Christ saves, (3) Christ will save." In illustration of the first he cites Rom. 8 : 24; Eph. 2 : 5; 2 Tim. 1 : 9; of the second, 1 Cor. 1 : 18; 15 : 2; of the third, Matt. 24 : 13; Mark 13 : 13; Phil. 2 : 12; 2 Tim. 2 : 10; Heb. 9 : 28; 1 Peter 1 : 5. The word 'delivereth' (*ῥυόμενον*) as distinguished from other terms applied to Christ's work, *save*, *ransom*, or *redeem*, and others, describes it more graphically as an act of *rescue*, by an exertion of power. It is the same word in the Lord's Prayer (Matt. 6 : 13), "Deliver us from evil," or "the evil one." **From the wrath to come**—'to come,' like 'delivereth,' is a participle in the Greek, but the English rendering gives its proper force. The Speaker's Commentary errs when it says, that there is "no tinge of the future" in the Greek participle here—that it "answers to the permanent government of God by punishments." On the contrary, the future is its natural and most frequent use. There is a wrath future, as well as a wrath present, against sin, and the context here requires the former reference. In the first chapter of the next epistle Paul refers to this outbreak of wrath as the antithesis to the believer's reward. Over against the believer's hope the Scriptures set the unbeliever's foreboding—"a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries." (Heb. 10 : 27, Rev. Ver.)

Ch. 2 : 1-16. Review of his Ministry in Thessalonica.—Still speaking in the name of his two companions as well as himself:

You know the suffering and outrage we experienced at Philippi; yet we entered upon our work among you with boldness, though met by violent opposition. Our teaching was the truth of God, proclaimed with all honesty and purity of motive, and with a sense of personal responsibility to God only. In our relations with you we were frank and outspoken; we sought neither money nor recognition of our personal authority; it was a labor of love—a mother's love; for we were ready to give our own souls to you. Hence we labored for our own support so as not to burden you; and, not only by preaching but by example, we sought to lead you into the way of a holy Christian life. As a result, thanks to be God, you received our message as an authentic word of God—which indeed it is; it became a power in you, transforming you into heroic witnesses for the truth, amid persecutions no less severe than have fallen to the lot of your fellow churches in Judea.

The section expands the thought of ver. 5 and 6 in the preceding chapter. In ver. 1–12, which correspond to ver. 5, he shows how signally the advent of the gospel among them had been marked by manifestations of personal power and confidence on the part of the messengers, and the presence in them of the Holy Spirit; in ver. 13–16, which correspond to ver. 6, he repeats with strong feeling their grateful joy in view of the reception their word met with, and its effect upon those who believe. The apostle's design is not so much vindication (of himself or others), as commemoration. It is a reminiscence adapted to confirm faith, to kindle hope, to quicken and deepen the consciousness of the church. For as a church they have a history, brief (covering perhaps not more than six months) but glorious, and one in which there is manifest the hand of God. The retrospect fills his own soul with joy, and with fresh assurance that an enterprise that had had such a beginning is marked for success. With the same joy and assurance he will inspire his converts. Notable in this First Epistle is the frank setting forth of his aims and methods, which also characterizes the subsequent letters to churches that looked to him as their founder. This earnest, affectionate self-disclosure effectu-

CHAPTER II.

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain:
2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

1 For yourselves, brethren, know our entering in
2 unto you, that it hath not been found vain: but having suffered before, and been shamefully entreated as ye know, at Philippi, we waxed bold in our God to speak unto you the gospel of God in much

ally annihilates whatever distance there might be felt to exist between himself and his readers, binds their hearts to himself in closer fellowship, and animates them with his own spirit. Howson's admirable lectures on the *Character of St. Paul* find ample illustration in these verses; especially the two lectures on the apostle's "Tenderness and Sympathy," and his "Conscientiousness and Integrity."

1. For yourselves, brethren, know our entrance in unto you. "For" introduces an explanatory confirmation of the fact alluded to in ver. 9, and before in ver. 5. Well may they tell the story of our memorable appearance in Thessalonica, bringing the message of the gospel, and in this letter to you we may ourselves be allowed to dwell upon it; for *you yourselves* know it all, and the history is yours too. The frequent appeal to their personal knowledge—"*you know*" and "*you yourselves know*" (1:5; 2:11)—is natural in a letter written so soon after the events referred to, when all was fresh in the memory of his readers. **That it was not in vain**—or, "void of power"; 'vain,' applying both to their preaching and to its results; it was not feeble, void of earnestness and energy, nor was it fruitless, unattended with success. This latter is the usual meaning of the Greek word κενός (1 Cor. 15:10, 58), and is understood to be included in the use of the word here by DeWette, Pelt, Vaughan, and others. Many, however, understand it as referring only to the manner of their preaching and work, that it was not feeble, destitute of energy; so Ellicott, Alford, Lünemann, Auberlen. Of some weight against this interpretation is the fact that the verb is perfect (γέγονεν having only very rarely an aoristic sense).

2. But even after that we had suffered before. The clause is concessive: "Although we had experienced suffering and outrage." At Philippi Paul and Silas (the Silvanus of this Epistle) had been scourged with many blows from the rods of Roman lictors, and then thrown into the inner dungeon, chained in the stocks. In Paul's case his Roman citizenship had added illegality to the outrage. Straight from these scenes of danger, of physical pain and exhaustion, they seem to have entered upon the work in Thessalonica without any delay. A clear proof that Paul was not the physical weakling described by Farrar. A man constitutionally nervous and of feeble body could scarcely have taken the fatiguing land journey of a hundred miles immediately after an unusually severe Roman scourging, and then proceeded at once to raise the standard of the gospel in a strange city, exposed to new enemies and new persecutions. **We were** (*waxed*) **bold in our God.** The verb here rendered 'were bold' or '*waxed bold*' in every instance of its occurrence in the New Testament, except Acts 18:26, is used as descriptive of Paul's preaching. The noun from which it is derived denotes "outspoken freedom and boldness of speech"; Demosthenes, akin to Paul in energy, intensity, and moral earnestness, often applies it to his own speeches. 'In our God,' from our living union and fellowship with him; our courage and strength lay not in ourselves, but in God; so to the Philippians: "I can do all things in him that strengtheneth me." **The gospel of God**—that is, of God as the author and sender of the message. See Rom. 1:1, 2; "the gospel of God which he promised afore by his prophets," etc. The gospel is thus designated, ver. 8, 9 below, also Mark 1:14 (Revised Text), 1 Peter 4:17, and in several other passages. See Cremer, p. 32. The *gospel of Christ*, on the other hand (3:2) refers to the subject or theme of the message—that is, the good news of the salvation by Christ. **With much contention,** or, *conflict.* Here, as in Philippi, they were beset by difficulties and dangers and by fresh foes. His bitterest enemies were the Jews. They met the progress of the gospel with malignant, relentless opposition at every step. Of inward conflict, as in his ministry at Corinth, nothing seems to be said here; compare 2 Cor. 7:5; "without were fightings, *within were fears.*"

3. The following verses (3–12) are explained by Auberlen as designed to counteract misrepresentations of enemies. But of such a

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:
4 But as we were allowed of God to be put in trust

3 conflict. For our exhortation *is* not of error, nor of
4 uncleanness, nor in guile: but even as we have been approved of God to be intrusted with the gospel,

motive there is no trace. It was the presence of opposers *within* the church that called forth such self-vindications as we subsequently find in Galatians and Corinthians. In Thessalonica, fortunately for the young church, its enemies were outside of it. Paul's object, and so it is understood by Calvin and the majority of commentators, in these earnest, affectionate reminiscences addressed to these new, ignorant converts, is rather to interpret to them his own work, and the gospel method generally. **For our exhortation,** etc. "For" in its very common introductory use, when one begins a fuller statement or explanation of some thing that has been said. Many writers omit any such connecting link, but Paul (in this respect a true Greek in his style) usually inserts it. 'Exhortation'—that is, our preaching of the gospel. The original word, both verb and noun (παρακαλέω and παράκλησις) is one of rich and varied meaning. The noun, meaning a "summons" or "entreaty," is in Paul's vocabulary rather an "animating appeal" or "charge," as of a leader to his followers, a soldier to his comrades. The word itself throws a flood of light on the characteristic features of the apostolic preaching, and especially upon the preaching of the great apostle to the Gentiles, to which the word is oftenest applied in the New Testament. It was eminently discourse with power—power to penetrate the heart with its warning, consolation, and encouragement, to arouse out of indifference, and to overcome the resistance of the will. The word is used for one of the specific "spiritual gifts" mentioned in 1 Cor. 14 : 3. Barnabas was a "son of exhortation," as his name signified; see Acts 4 : 36, Revised Version. We should be wrong in supposing, nor is it suggested by this word, that Paul's preaching was deficient in the element of instruction. "Warning every man and teaching every man," he says in Col. 1 : 28; "by manifestation of the truth commending ourselves to every man's conscience." (2 Cor. 4 : 2.) It was far enough from being mere hortatory, persuasive appeal, such as depended mainly for its effect upon aroused feeling. Instruction was from first to last a prominent feature of his ministry. But in the word by which he here and often describes his preaching of the gospel we have pictured to us somewhat of the directness, personal force, and spiritually "living" quality (Heb. 4 : 12) by which in the power of the Holy Paraclete himself he gained men for Christ. **Was not of deceit** (*error*) **nor of uncleanness,** etc. Our preaching does not originate in a *delusion* of which we are the victims—it is "the gospel of God" —nor yet in *impure motives*, nor do we use 'deceit' in ensuring its success. We have not surrendered ourselves to delusion, nor are we seeking for selfish ends to ensnare others in delusion. It is a question whether 'uncleanness' here refers to unchaste aims or to impure, unworthy motives generally, especially ambition and covetousness. In that age of sensuality the priestly attachés of many of the Pagan temples not only led corrupt lives, but were well known as the panders to the foulest vice. Such also was the character of many of the wandering magi and sorcerers. "Of these are they that creep into houses and take captive silly women laden with sins, led away by divers lusts." (2 Tim. 3 : 6.) But it is probable that it is used in the general sense of moral impurity, as in Rom. 6 : 19, where it is opposed to "righteousness" and "sanctification." It then refers particularly to the ambitious and covetous motives which he so earnestly disclaims in ver. 5, 6, below. So most expositors; see also Cremer, "Biblico-Theological Lexicon," p. 320.

4. But as we were allowed of God. Better, as in Revised Version, *But even as we have been approved of God.* 'Allowed' and 'trieth' (in Revised Version, "approve" and "proveth") in this verse are the same word in the original. It has, however, two distinctly recognized senses: first "to prove," "test," "examine." So in the latter clause, "proveth our hearts," and 5 : 21, "prove all things." Second, "to approve," after a trial or examination, Phil. 1 : 10: "that ye may approve the things that are excellent." The word 'allowed,' of the Common Version, in its old English meaning, was synonymous with "approved." The apostle in this verse states two great facts which were ever present and controlling to his consciousness, and which alone almost give us the key to his ministry; first, he had *a divine*

with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.
5 For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God *is* witness:
6 Nor of men sought we glory, neither of you, nor

so we speak; not as pleasing men, but God who
5 proveth our hearts. For neither at any time were we found using words of flattery, as ye know, nor
6 a cloak of covetousness, God is witness; nor seeking glory of men, neither from you, nor from others,

commission; second, he was constantly subject to *divine scrutiny.* On the first point, it is as if the words of the Lord Jesus were ever ringing in his ears: "*he is a chosen vessel unto me to bear my name,*" etc. "We are ambassadors for Christ," he says. (2 Cor. 5 : 20.) As such it is a high and holy *trust* with which he has been charged. We bear the king's message, a royal word of grace to men. Hence, "Woe is unto me, if I preach not the gospel." In virtue of this trust, I am debtor to all men, but it is "for Jesus' sake"; it is not my business to be **pleasing men.** For—and this is the second great fact—it is **God, which trieth** (*proveth*) **our hearts.** I am subject to his scrutiny; his eye is upon my work; it is to him that the final account is to be rendered. "Let a man so account of us as of ministers of Christ, and stewards of the mysteries of God; . . . . he that judgeth me is the Lord." See 1 Cor. 4 : 1-4; compare Gal. 1 : 10; 1 Tim. 1 : 11, seq. Paul exemplifies the spirit of King Richard the Second's exhortation to his followers, in one of the noblest senses in which it can be applied:

> "Ourselves are high,
> High be our thoughts."

The facts on which he next proceeds to dwell (in the verses immediately following) admirably confirm and illustrate this verse.

5. For neither at any time used we flattering words. 'For,' used as in ver. 3. We had no ends that we sought to compass by flattery, no covetousness to cloak. 'Used' of the Common Version represents the Greek phrase rather better than the "were we found using" of the Revision; the verb is not passive in signification. On the former point he had appealed to his readers—**as ye know;** on this latter point the apostle solemnly calls God to witness. **Nor** (did we use) **a cloak of covetousness**—that is, *a cloak for covetousness.* 'Cloak' (Greek, πρόφασις, "pretext") is something put forward to conceal what is behind it. But for the context it might be uncertain whether a show of covetousness was thought of as hiding something worse, or covetousness itself was the thing to be concealed. Evidently the latter; "covetousness" stands in an objective relation to the preceding word. We used no cloak for covetousness; and that for the reason that we had no such aim to conceal. We did not use our preaching to enrich ourselves. In that age, as perhaps in our own age and country, there could be no stronger proof of pure, noble aims. Greed of gain was a besetting sin of the Greeks, an evil trait that had come into offensive prominence after they lost their freedom and came under the Roman dominion. Many of the Greek teachers who came to Rome became known as ambitious, greedy adventurers. The peripatetic Jewish magi, such as the Simon whom Philip met in Samaria, and Elymas whom Paul found with Sergius Paulus, were even more rapacious than the Greeks. In the later years of Paul's ministry some of the bitterest opposition he experienced came from those who were preaching the gospel with mercenary and selfish motives. Such are referred to in Phil. 1 : 16; 1 : 17, in Revised Version; "but the other proclaim Christ of faction (or more accurately 'self-seeking,' Greek ἐριθεία) not sincerely, thinking to add affliction to my bonds." That the apostle calls God himself to witness on this point is an indication of the stress he lays upon it—of the importance he attaches to his being clean from even a suspicion of gain-seeking in his ministry.

6. Nor of men sought we glory. See John 5 : 44, where Christ reminds the Jews that they "receive glory one of another, and the glory that cometh from the only God ye seek not." (Revised Version.) The honor, the approval that men bestow was not what we sought; even your approval, with all our love for you, was as nothing compared with that of God who proveth our hearts. (Ver. 4.) To the Corinthians Paul writes in a similar strain: "But with me it is a very small thing that I should be judged of you or of man's judgment; yea, I judge not mine own self; . . . . he that judgeth me is the Lord." (1 Cor. 4 : 3, 4.) **Nor yet of others**—other men, whether in Thessalonica or elsewhere. **When we might have**

yet of others, when we might have been burdensome, as the apostles of Christ.
7 But we were gentle among you, even as a nurse cherisheth her children:

when we might have [1]claimed authority, as apostles
7 of Christ. But we were [2]gentle in the midst of you,

1 Or, *been burdensome*.....2 Most of the ancient authorities read *babes*.

been burdensome—or, "though we might have been," the clause being properly concessive, as the context clearly shows. On the latter part of the clause expositors are by no means agreed—namely, whether the phrase in the original means (1) "to be burdensome," or (2) "to claim honor" or "authority." Compare the margin of the Common Version, "used authority," and of the Revised Version, "claimed honour." The question is one of Greek lexicography and the discussion of it is not here in place. The latter of the above two interpretations seems to me the true one. "Authority" is preferred by Ellicott, Auberlen, Grimm ("*Clavis Novi Testamenti*"); "honour" by Calvin, De Wette, Lünemann, Alford. "Claimed honour," given in the margin by the English Revisers, best expresses the manifest antithesis of the sentence, and is strikingly accordant with the writer's course of thought; I prefer therefore to render: *when we might have claimed honour;* observe particularly the following words, **as the apostles of Christ.** It is, moreover, amply justified by Greek usage. The thought then is: As Christ's official messengers we might have claimed deference to our position and dignity; but we did not seek the kind of personal influence that depends on men's recognition of place or power. Paul's forbearance to insist on a deference, or acknowledgment of superiority that was really due, illustrates partially his own precept in Phil. 4:5: "Let your moderation (*forbearance*) be known unto all men." In the word 'apostles' Paul includes his two co-laborers in Thessalonica. Silas and Timothy were apostles in the wider sense of the word; so both Paul and Barnabas are termed apostles in Acts 14:4, 14. The term is no proof that Paul in this whole passage, though using the plural, refers to himself only; that he is himself the author of the Epistle appears manifestly as he proceeds, but thus far he speaks for his companions also; see ver. 4, "our hearts," and ver. 8, "our own souls."

7, 8. After describing, verses 5 and 6, what they were not, the apostle goes on to set forth what they were, and sought to be, among the Thessalonians. **But we were gentle among you.**[1] Gentleness, forbearance to seek or assert

[1] ἤπιοι in the Received Text, also in that of the Revisers, with Alford, Tregelles, Tischendorf. Westcott and Hort, with Lachmann, read νήπιοι, *babes;* Vulgate, *parvuli.* Both readings are very old. The external testimony is strongly preponderant for νήπιοι: ℵ (first hand) B C (first hand) D (first hand) F G and several cursives; the Latin, Memphitic, Ethiopic versions; also the Fathers for the most part, though Clement and Origen render divided witness. For ἤπιοι: ℵ (third hand) A C (second hand) D (third hand) E K L P and most cursives; both Syriac versions, the Thebaic, followed by the Bashmuric and Armenian. There are thus first-class witnesses for the antiquity of the reading (ἤπιοι) "gentle," though it must be admitted that the weight of external authority is against it. On the other hand, transcriptional probability is perhaps slightly in its favor, since the repetition of a letter is a sufficiently frequent phenomenon when the word thus formed was more familiar to the scribe than the one rejected. The intrinsic evidence, however, comes in with great weight in favor of the latter, and seems practically decisive. "Gentle" is the appropriate antithesis to what has just been disclaimed in the preceding verse, the assertion of his apostolic dignity or authority, while in connection with the following clauses it is immeasurably preferable to "babes"; for the following words (to the end of verse 8) are so closely adjoined as evidently to be meant for illustration of the term just used. Dr. Hort argues that this "bold image" [babes] is preferable to "the tame and facile adjective" [gentle], and he furnishes an interpretation of the preceding context to answer to it: "It is not of harshness that St. Paul here declares himself innocent, but of flattery and the rhetorical arts by which gain or repute is procured, his adversaries having doubtless put this malicious interpretation upon his language among the Thessalonians." But this is to sever verse 7 from its immediate predecessor and carry the connection farther back. Besides, while it is quite true that Paul does not disclaim "harshness," he does disclaim the assertion of his apostolic rank in order to compel deference or obedience, which in other churches he sometimes found it necessary to do; compare 1 Cor. 4:21; 2 Cor. 13:10. Again the "bold image" [babes] is not only dissonant in form from that which follows, but expresses an alien thought. To be a babe would have been for the purpose of putting himself on their level in understanding; this gentleness was something else—the compulsion of a mature and powerful love brought to bear upon their wills; so that we cannot at all agree with A Lapide, that either reading comes to the same thing. "Further," Dr. Hort continues, "the phrase ἐν μέσῳ ὑμῶν exactly

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.
9 For ye remember, brethren, our labour and travail:

8 as when a nurse cherisheth her own children: even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were
9 become very dear to us. For ye remember, brethren,

authority, is put in contrast with the self-seeking and self-assertion just disclaimed. Compare 2 Tim. 2 : 24: "And the Lord's servant must not strive, but be gentle toward all." These are the only two instances of the use of this word (ἤπιος) in the New Testament. In the Rhemish translation of the Latin Vulgate: "But we became *children*" (instead of *gentle*) etc.; and so in many texts and versions. But this reading mars the beauty of the comparison, and can only be accepted on overwhelming evidence. One can hardly agree with A Lapide, that both readings really come to the same thing. See critical note. **Even as a nurse cherisheth her children.** It is not easy to decide whether this clause is to be joined immediately to the preceding or the following. By the Common and the Revised Versions, and by Lillie, it is punctuated as belonging to the preceding. But most commentators understand ver. 8 as the second member of the comparison begun in ver. 7. If so, whatever the punctuation, it is preferable to make the longer pause after "in the midst of you," the shorter after "children": *as when a nurse cherishes her own children, so*, etc. Thus the rest of the sentence furnishes an illustration and expansion of the first clause. Paul's converts were his children; he looks upon them with the unutterable tenderness of a mother gazing into the face of the child at her breast. In one other passage (Gal. 4 : 19) he uses the same figure to express his affection for the souls God had given him; elsewhere he compares himself to a father. See ver. 11 below; 1 Cor. 4 : 15; Philemon 10. **So being affectionately desirous.** The Greek does not require "even so." The clause should be separated by a comma only from the preceding, the 'so' corresponding to the foregoing "as." The word rendered 'being affectionately desirous' occurs only here in the New Testament. It means "to love tenderly," "to have a fond affection for." **We were willing** (*pleased*) **to have imparted unto you.** The rendering of the Revised Version is better, "We were well pleased," not merely 'we were willing,' but "we were glad," "were cheerfully ready." **Our own souls**—better, "our own lives," which is the rendering preferred by Davidson, Lünemann, Vaughan, and by the lexicons of Cremer and Thayer. It tends only to confusion of thought to attach, with Ellicott, a deeper meaning than "life" to the Greek word (ψυχή) in this and similar connection. It does not mean "our lives and souls, our very existences." Compare Matt. 20 : 28; John 10 : 11, 15, 17; and other similar passages in which the Revisers have properly (as they have not done in this case) rendered "life." Such labor as the apostle's in and for the church was really an impartation of his life. Health and energy and life were given out constantly in his preaching and his sufferings from persecution, along with exhausting manual labor day and night. To use his expression in Phil. 2 : 17, he was pouring out his life as a drink-offering upon the sacrifice and service of their faith. And why? **Because ye were** (*become*) **dear to us**—because of the love we bore you; the word 'dear' might be rendered *beloved;* in the original it is the adjective derived from the word rendered "love." In reading these verses belonging to the earliest of Paul's recorded words, we begin already to feel the sweep and swell of that Christlike love, whose tide rolls on with gathering force through to the end of his ministry. His thought is a tide freighted with divine truth, but impelled by an energy more resistless than logic, the fervent, passionate love of a great heart.

9. For ye remember. Confirmation of the general fact dwelt upon in the preceding

suits νήπιοι, and would be an unlikely periphrasis for εἰς ὑμᾶς with ἤπιοι." But there is no apparent reason for considering the phrase a periphrasis for εἰς ὑμᾶς. The force of Dr. Hort's suggestion lies wholly in the assumption that ἤπιοι is ordinarily transitive, requiring to be supplemented by an objective word or phrase. On the contrary, it is in most instances used absolutely. If any objective supplement were employed, it would rather be πρὸς ὑμᾶς, as in 2 Tim. 2 : 24, than εἰς ὑμᾶς. But ἤπιοι quite as suitably as νήπιοι may be followed by the prepositional adjunct. There are few passages in which the entire context so manifestly prefers one reading to another.

for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.
10 Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:
11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children.

our labour and travail: working night and day, that we might not burden any of you, we preached
10 unto you the gospel of God. Ye are witnesses, and God *also*, how holily and righteously and unblameably we behaved ourselves toward you who believe:
11 as ye know how we *dealt with* each one of you, as a father with his own children, exhorting you, and

verses, namely, the spirit of love and self-sacrifice in which they had preached the gospel among the Thessalonians. This is probably the connection indicated by 'for.' See note on ver. 1. **Our labour and travail.** While the apostolic company were in Thessalonica they were partly supported by gifts received from the recent converts at Philippi; for the rest they depended on their manual labor—*labor and toil*—night and day; Paul refers again to this fact in almost the same words. (2 Thess. 3 : 8.) From Acts 18 : 3, we learn that his handicraft was tent making. As some explain, tent cloth making; or, rather, as is probable, the working up of haircloth into such articles as were manufactured from it, especially tents. The word rendered 'working' is that commonly applied to manual labor. Five years later Paul speaks of this as still his habit: "Even unto this present hour . . . . we labour working with our own hands." (1 Cor. 4 : 11, 12.) **Because we would not be chargeable unto** (or, *be a charge upon*) **any of you.** In his letter to the Corinthians, among whom he pursued a similar course, he explains more fully his motive in this matter. It was "that we may cause no hindrance to the gospel of Christ." See 1 Cor. 9 : 7–12. To "cut off occasion from them which desire an occasion" (2 Cor. 11 : 7-12); that is, to silence misrepresentations of his own aims, as well as to prevent others from turning the apostolic office into a money-getting profession. Compare also 2 Cor. 12 : 13–18. He was determined above all things to be absolutely free from suspicion of mercenary motives. Later on in his ministry he showed the same care, after he began to give much attention to collecting money from the Gentile churches for the relief of their suffering brethren in Judea. **We preached unto you the gospel of God.** This three times repeated phrase, 'the gospel of God,' is not redundant. It emphasizes the significant element of their mission—that which most of all marked their advent in Thessalonica as eventful; they were the bearers of a proclamation from God. Compare ver. 2 above, and ver. 13 below. **We preached**—the word thus rendered means simply heralded, proclaimed; it has neither here nor elsewhere in the New Testament any formal, ecclesiastical sense, and denotes merely such proclamation of the way of salvation, as was incumbent on every believer according to his gifts or opportunities.

10. Ye are witnesses, etc.—earnest reiteration in summary of what he has just been setting forth in detail—namely, that their work in Thessalonica had been wrought in holiness, love, and fidelity. **Holily and justly** are terms that describe the same conduct in two aspects, the former as conformed to God's character in itself, the latter as conformed to his law; they are both positive; **unblameably** expresses the same idea negatively. **Among** (or, *toward*) **you that believe.** Alford, Lünemann, and others render "to you"—that is, in your view, but without sufficient reason. It is sometimes forgotten that the utmost fidelity in word and deed is due to Christians, as well as to unbelievers. Our example is potent for good or evil *in* the church as well as out of it.

11. As ye know how we [*dealt with*] **every** (*each*) **one of you.** The language of this verse is not grammatically regular; in this outpouring of the heart, the writer breaks free from the rules of colder speech; the omitted verb (supplied by "dealt with" in the Revised Version) is naturally suggested by the "behaved ourselves" of ver. 10. The turn of thought now naturally suggests a father's love (as in ver. 7, it was a mother's to which the apostle would compare his own), the inciting, encouraging, admonishing oversight of a father. **Exhorted and comforted and charged.** *Exhorting you and encouraging* [*you*] *and testifying.* 'Exhorting' is the corresponding verb to "exhortation" in ver. 3, on which see note above. *Encouraging.* "This denotes the *soothing*, as the former word the *animating* side of Christian encouragement." (Vaughan.) More than the former word it seems to imply an appeal to the feelings.

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

12 encouraging *you*, and testifying, to the end that ye should walk worthily of God, who [1] calleth you into his own kingdom and glory.

1 Some ancient authorities read *called*.

Testifying: "adjuring," "earnestly charging," as if in the presence of God as witness. This is the meaning according to Grimm, Ellicott, Lünemann, and others. The apostles urged home their message to the hearts and consciences of those who would hear, with all the force and momentum that an intense earnestness could impart, and that not only to audiences, but to individuals, man by man, *each one of you.* So Paul to the Ephesians: "By the space of three years I ceased not to admonish every one night and day with tears." (Acts 20 : 31.)

12. That ye would walk, etc. This clause contains the *substance* of their exhortation, not merely its *purpose*, as the Revised Version renders it. Better: "Exhorting you and encouraging and earnestly charging you to walk worthily," etc. In Eph. 4 : 1, "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called," the exhortation is followed (5 : 1), by its more definite explanation, "Be ye therefore followers (*imitators*) of God . . . . and walk in love, even as Christ also loved you." Compare also Col. 1 : 10; 1 John 2 : 6. "Walking" is a figure "used fifty times in the New Testament for the habitual conduct and daily life of man." The specific exhortations in the later part of each of the two epistles—to purity, chastity, industry, prayer, teachableness, reverence, Christian affection, against covetousness, idleness, etc.—show what topics were embraced in these earnest exhortations. To train these newly-won converts from Paganism in the duties of the new life enlisted the apostle's utmost zeal and energy. He was not content to gain great numbers of converts, or merely to found a church, but wished to plant it on the permanent foundation of an instructed faith, and to see it walking in the ordinances of the Lord blameless. The standard set is infinitely high: they are to live in a manner "worthy of God." "Ye therefore shall be perfect, as your heavenly Father is perfect." (Matt. 5 : 48.) **Who hath called you into his kingdom and glory.** This added clause forcibly brings to mind the great reward of which the believer has the promise —the motive fitted to stimulate him to the most earnest endeavor. "Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25 : 34.) **Hath called,** rather, *calleth*, as rightly in the Revised Version. It is understood by most commentators as a progressive present, *is calling;* "uninterruptedly continued" (Lünemann); "a reiterated sound, continued through the individual life." (Vaughan.) But is it not simply the general present? It ascribes the call which the believer has heard to God: he is the caller—"he who calls," as in Rom. 9 : 11; Gal. 5 : 8. So also he is the Giver of the Holy Spirit, as in 4 : 8 of this Epistle, where the present is used as here. The principal "ancient authorities" for "called" (καλέσαντος), to which the margin of the Revised Version refers, are the two uncials, Sinaiticus and Alexandrinus, and six or more cursives, to which are to be added a number of versions—at least their apparent testimony. *Call* (called, calling) is a somewhat frequent term in the writings of Paul. He never uses it, however, in the broader sense which it frequently has elsewhere in Scripture, as denoting that universal invitation of the gospel, which is accepted by some, refused by others. It is always the *heard* call of which he speaks. "Only those are spoken of as called by God who have listened to his voice addressed to them in the gospel, hence those who have enlisted in the service of Christ." (Thayer.) It is correct to define "calling" as the effectual working of divine grace upon the elect, by which they are made regenerate; or in Weiss' statement as "the divine act of grace through which God effectually calls the elect to faith, and thereby to participation in the fellowship of salvation" ("Bib. Theol. of the New Testament," I., p. 296). *Effectually*, however, is not in the word itself, and forms no prominent element in its meaning. As a matter of fact *to call* is *to call effectually.* This arises from the point of view of the

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.

13 And for this cause we also thank God without ceasing, that, when ye received from us the [1] word of the message, *even the word* of God, ye accepted *it* not *as* the word of men, but, as it is in truth, the word of God, which also worketh in you that be-

1 Gr. *the word of hearing.*

writer, who is addressing Christians, or those whom he assumes to be such. But the idea of efficaciousness is not contained in the term as such: it only follows from the character of the persons who are viewed as having become the subjects of the call. See remarks on this point in Philippi, "Commentary on Romans," 8:28. Due attention to Paul's language in Rom. 8:30, will suggest the limitation of the term as employed in his epistles: "whom he foreordained, them he also called; and whom he called, them he also justified." The divine *call* in the realization of the plan of redemption is conditioned by election, and is followed by justification. "In Paul's epistles," says Ellicott, "the gracious work of calling is always ascribed to the Father."

"'Tis God's all-animating voice
That calls thee from on high."

In 5:24, at the close of the letter, he refers again to this call, of which he and his companions had been bearers, and stamps it with the seal of an apostolic promise: "Faithful is he that calleth you, who will also do it." **His kingdom** is the kingdom of Christ to be established in its final glory at his appearing. In the gospels, and elsewhere in the New Testament, "Kingdom of God," "Kingdom of Heaven," "Kingdom of Christ," are synonymous terms. 'And glory'—"his own eternal glory of which all true members of the Messianic kingdom shall be partakers." Vaughan: "Glory is *the effulgence of light.* Applied to a person it is the manifestation of excellence." This disclosure of God in his holiness and excellence is the goal of the Christian's hope. "Let us rejoice *in hope of the glory of God.*" (Rom. 5:2.) The reader will lose the full significance of the apostle's words here, if with Olshausen he takes 'his kingdom and glory' to be merely equivalent to "his glorious kingdom." "Glory" leads our thoughts forward to the final consummation of the Messianic kingdom, when "every tongue shall confess that Jesus Christ is Lord *to the glory of God the Father.*" (Phil. 2:11.) The glory which believers are to inherit is the glory which Christ had with the Father "before the world was." See John 17:5; compare ver. 22 in the same chapter.

13-16. Thus far as to the manner in which the gospel was *delivered* to them; the apostle now reminds them once more how they *received* it. The reminiscence of the latter is equally significant and encouraging. It inspires him anew with grateful joy. The secret of the gospel's success among them, so far as *they* were concerned, was that they received it as the word of God, *not* as the word of men.

13. For this cause—in view of the loving desire and labor for your salvation (referring to the theme of the preceding paragraph)—**also . . . we.** You remember with gratitude our efforts in your behalf (compare "yourselves," "ye remember," "ye are witnesses," ver. 1, 9, 10); we on our part are grateful. **Thank God without ceasing**—an illustration of the precept he gives at the close of the Epistle, "Pray without ceasing." **Because** (*that*) **when ye received the word of God,** etc.; or *received* from us the word of the message, [even the word] of God—that is, "when ye received from us God's word spoken in your hearing." The position of the latter phrase in the original is such as to indicate a slight emphasis. See note on "gospel of God," ver. 9 above. *Word of message* is literally "the word of hearing," or "the word heard": it describes a spoken message. See the same phrase in Heb. 4:2, where the Common Version has "the preached word," rendered in the Revised Version "the word of hearing." Thus far in the history of the church the gospel was for the most part a spoken gospel. There is no mention in any of the apostolic epistles, of any written account of our Lord's ministry or teachings. During thirty years or more after Christ's ascension the teaching "of all nations" was done by the living preacher, not by the circulation of apostolic books among the heathen. **Ye received it not as the word of men, but, as it is in truth, the word of**

14 For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

14 lieve. For ye, brethren, became imitators of the churches of God which are in Judæa in Christ Jesus: for ye also suffered the same things of your

God. When ye received or heard the word, you did not close your souls against it, but you accepted it. 'Received,' properly "accepted," a different word from the previous 'received.' *Accepted* implies not only a hearing of the gospel, but its acceptance into mind and heart. The supplying of 'it' and 'as' in the Common Version is necessary, in order to show what is probably the true sense of the original. Ellicott interprets otherwise, considering 'the word of men' to be the first object "accepted." The apostle again lays stress upon the point already made prominent in this chapter. His message was no human word, but God's word. See 4: 15, "For this we say unto you by the word of the Lord," with which compare 4 : 2. His message is a communication from God to men through Christ and the Holy Spirit; "Belief cometh of hearing, and hearing by the word of Christ." (Rom. 10 : 17, Rev. Ver.) "Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth." (1 Cor. 2 : 13.) This must have been a vital question with these converts just won from Paganism, or in many instances from Jewish proselytism, now cut off from all share in the world about them and environed with hatred and persecution. They might well ask themselves: Are we relying on the mere word of an enthusiast, or can we trust his promises and predictions as the unerring certainties of a supernaturally attested revelation from the one living and true God, and the risen king Jesus Christ? Paul assures them that his message, not *contains*, but *is* in truth the word of God, and pours forth unceasing gratitude to the Revealer of the word that it was accepted as such by the Thessalonians. Them it profited, being "mixed with faith." **Which effectually worketh also in you that believe**—it has become in you an inworking force or energy; the Greek verb is cognate with our word "energy." The word of God *received as such* became a word living and active. (Heb. 4 : 12.) It was transmuted into right living, holy character, and in particular, as he goes on to state, into heroic endurance for Christ. It wrought thus in the hearts of those *who believed;* in such the Holy Spirit made it his instrument "for teaching, for reproof, for correction, for instruction which is in righteousness," the means of bringing about "the will of God" alluded to in 4: 3, namely, their sanctification. To go back to the apostles' starting point at the opening of the chapter, his gospel was *not found vain.* Preached in power, received in faith as the word of God, it became the power of God unto salvation. The word here rendered "worketh," expressive of the action of an inworking force quite different from "working," ver. 9 above, is used to denote the overcoming energy of believing prayer (James 5 : 16); but also on the other hand the *destructive* energy of sin in the soul. (Rom. 7 5.)

14. For ye . . . became followers (*imitators*), etc. No stronger proof could be adduced of the renewing transforming energy of the gospel in them than their endurance of persecutions such as the Judean Christians had been called upon to endure. The churches in Palestine were the earliest sufferers. We can scarcely take it for granted with Lünemann that the Thessalonians imitated their Judean brethren "not in *intention* or *design*," but merely "in actual fact or result." There was doubtless much inter-communication among the newly-formed Christian communities; and from Paul himself, if from no other, they would learn the martyr history of the Palestine churches — an example to kindle like courage and nerve them to like fortitude. **In Christ Jesus:** added to define these churches or assemblies as distinctively *Christian.* As the terms were then used, "a congregation of God in Judea" might be understood to mean a synagogue of Jews. **For ye also have suffered like things,** etc. The membership of this Church being mainly Gentile (see Introduction), it was their *own countrymen*,—namely, *Pagans* of Thessalonica,—not Jewish residents, from whom they most suffered, though, as we learn from Acts 17 : 5, the Jews were often the prime instigators of persecution. Similarly also at Iconium (Acts 14 : 2), and in Lystra (Acts 14 : 19). "The re-

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:
16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is to come upon them to the uttermost.

15 own countryman, even as they did of the Jews; who both killed the Lord Jesus and the prophets, and drave out us, and please not God, and are contrary
16 to all men; forbidding us to speak to the Gentiles that they may be saved; to fill up their sins alway: but the wrath is come upon them to the uttermost.

mark of Tertullian seems to have ever been very true in reference to the early church—'*synagogas Judæorum, fontes persecutionum*'; *The synagogues of the Jews, founts of persecutions.*" (Ellicott.) That by the fellow-countrymen here spoken of Jews are not intended is shown by the evidently intentional contrast between "you"—"your own" and "they"—"the Jews."

15, 16. The mention of the Jewish persecution diverts the apostle for a moment from his main thought. With fervid indignation he breaks away to rehearse the awful crimes of the Jews, culminating in the desperate attempt they were now making to shut the door of hope and of salvation to the Gentiles. His words recall—perhaps he himself had them in mind—our Lord's own utterances of denunciation and warning. In one brief phrase he refers to their treatment of himself and his companions, "and drave us out," but in no tone of revengeful anger for that. It was not that which kindled his indignation. He never forgot that he had himself been a persecutor; his own sufferings did not quench his passionate desire for the salvation of his own people. On this point the eloquent argument in Romans, chapters 9–11, speaks for itself. *The* capital count in the indictment against them, and that which most of all fires his soul with holy anger, is their opposition to the salvation of the heathen. **Who both killed.** "Both" does not correctly represent the force of the Greek connective; here, as elsewhere, it marks an explanatory correspondent clause. If rendered at all into English, *also* is the word; or we may omit it, and render the clause "they who killed," etc. **The Lord Jesus, and their own prophets.** "O Jerusalem, Jerusalem, thou that killest the prophets." (Matt. 23:37.) "I will send unto them prophets and apostles, and some of them they shall slay and persecute." (Luke 11:49.) **And have persecuted us** (*and drave us out*). "Some of them shall ye scourge in your synagogues and persecute them from city to city." (Matt. 23:34.) The word translated by the Revisers "drave out" is rendered 'persecute' in our text and in the passage from Luke cited above. The general sense is the same, but primarily, as the use of the same word in the Septuagint shows, the thought is of *driving forth* from city to city. This had been the experience of the apostles; thus it had been with Paul from the time of his first preaching in Damascus. By "us" he doubtless means particularly himself and his companions known to his readers. **And they please not God, and are contrary to all men.** *In what respect* this applies to the Jews he explains in the following verse; namely, in their opposition to the conversion of the Gentiles. Herein lay their impiety and their inhumanity. Observe also that Paul does not here characterize the Jewish nation and policy in their original and proper character; he refers particularly to their attitude at that period. The nation was becoming more intensely and malignantly Pharisaic. What this meant, what spirit and policy, may be seen from our Lord's great denunciatory discourse against the scribes and Pharisees, contained in the twenty-third of Matthew. The impiety and inhumanity for which Christ arraigned the Jewish leaders—"Ye shut up the kingdom of heaven against men; for ye enter not in yourselves, neither suffer ye them that are entering to enter" (Revised Version)—became more and more manifest during the forty years subsequent to the Crucifixion.

Forbidding us to speak to the Gentiles that they might be saved—a specification belonging to the two preceding clauses (according to Lünemann and Alford, only to the latter), and hence should be separated only by a comma. Thus the portion of the sentence beginning "and please not God" and ending "that they may be saved" is to be read in close connection, and to be slightly separated from what precedes and follows. See Vaughan, Auberlen, Lillie, Riggenbach. 'Forbidding'—more accurately, "hindering"; they are hindering us from proclaiming to the Gentiles the message necessary for their salvation. **To fill up their sins alway.** The clause

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

17 But we, brethren, being bereaved of you for [1]a short season, in presence, not in heart, endeavoured the more exceedingly to see your face with great de-

1 Gr. *a season of an hour.*

denotes purpose. To the apostle this deepening hostility to the gospel presented itself as one manifestation of that blind, mad determination with which they were rushing to their doom. That they were engaged in filling to the brim the cup of their crimes open-eyed—fully conscious of the nature and results of their course, is not affirmed; only that they were invincibly persisting in that course which was filling the still lacking measure of their sin. "The word means *to fill up, to fill again higher*, so that, as it were, the still empty space in the vessel becomes ever higher." (Auberlen.) "Theologically considered," says Ellicott, "it mainly refers to the eternal purpose of God which unfolded itself in this willful, and at last judicial blindness on the part of his chosen people." Still Paul's language finds a nearer explanation in the ordinary usages of speech, without referring it to the underlying Scriptural truth of which Ellicott speaks. **For** (*but*) **the wrath is come upon them to the uttermost**—*the* wrath of God that must inevitably pursue such sin. Long predicted, long on its way, it has now overtaken them, and is ready to break forth. 'To the uttermost'—literally, *to the end*, that is, so as to make an end, fully to accomplish itself. "It had reached its extreme bound, and would at once pass into inflictive judgments. As the cup of the sin had been gradually filling, so had the measure of the divine wrath. It can scarcely be doubted that in these words the apostle is pointing prophetically to the misery and destruction, which in less than fifteen years came upon the whole Jewish nation." (Ellicott.)

2 : 17-3 : 13. *Assurance of His Undiminished Affection.*—Since our departure we we have kept you in our hearts. We live in glory and in joy continually because of you. We sought to return to you and Satan prevented. Then I sent Timothy from my side to strengthen your faith and courage. And now the good news he has just brought revives our joy and renders our prayers in your behalf still more earnest.

This whole section is a free outpouring of the heart, its simple unstudied language teems, not with apostolic instruction, but with tender regret, solicitude, loving joy and exultation, with thanksgiving and prayer. Intent on keeping unbroken the bond between himself and his converts, he opens his heart to them, showing how it has been during the interval of enforced absence. He assures them of his constant love, and his desire for their welfare. The passage is one that will least bear to be taken to pieces phrase after phrase by a cold and unsympathetic logic. Its best and deepest lessons are to the heart. The reader who will learn them must make himself one of the little band of Christians who gathered to hear the message that had come from their apostolic father and leader—from him who had been as an angel of God to them, to whom they would doubtless have been as ready as their Galatian brethren even to pluck out and give their eyes.

17. But we—'we' slightly emphatic: but now to speak of *ourselves;* transition to the writer's own experience, including, of course, his companions, Silas and Timothy. Many, with Lünemann, consider 'we' to resume from ver. 13; but the following section seems to deal with a new topic, quite separate from the preceding. **Being taken from you.** (Revised Version, *being bereaved of you*). After we had been sundered from you, left desolate and solitary, for a short time, in person not in heart, we became the more exceedingly eager with great desire to look again upon your faces. *Bereaved* (ἀπορφανισθέντες) is from the word rendered "comfortless," John 14 : 18, in the Common Version, by the Revisers "desolate"; our word "orphan" is derived from it. It vividly describes the desolateness of soul in which the apostle left his heroic friends and followers at Thessalonica. **Endeavoured the more abundantly.** Why 'the more'? For the very reason of this bereaving separation. Our hearts were still with you, and absence sharpened desire to see your faces; so Calvin, Winer, Vaughan, Lillie. Ellicott makes it refer to the phrase **in presence, not in heart;** Lünemann and Auber-

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.
19 For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming?
20 For ye are our glory and joy.

18 sire: because we would fain have come unto you, I
19 Paul once and again; and Satan hindered us. For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his
20 [1] coming? For ye are our glory and our joy.

1 Gr. *presence.*

len, to the phrase **for a short time**—that the separation had occurred so recently made our desire to see you the greater.

18. Wherefore we would have come unto you. 'Wherefore' (Revised Version, "Because") might better be rendered 'for.' To confirm what he has just said of his desire to see them; *for*, or *the fact being*, we had the purpose to come, **once and again;** I, indeed, the writer, not only once but *twice*. For himself he can speak of *two* such occasions; but his plans of revisiting the church were each frustrated.—**But** (*and*) **Satan hindered us.** When the early translation and King James's revisers rendered '*but* Satan hindered us,' they expressed the connection which they thought Paul ought to have intended, but not that, which judging from the Greek conjunction used, he did intend. It connects the two clauses so that they are viewed as parts of the same fact: we purposed —Satan hindered; hardly to be separated by a semicolon, as in the Common and Revised Versions. That the obstacle to his plans was in some way referable to the evil one himself the apostle unmistakably asserts. In Rom. 1:13 and 15:22 he speaks of having been hindered from visiting that church, but the hindrance is not there ascribed to Satan. Conjecture cannot inform us what agencies Satan employed in this case, or how Paul discovered them to be from him; it was an agency so manifestly evil that he could confidently attribute it to "the god of this world," "the spirit that now worketh in the children of disobedience." Compare 2 Cor. 12:7, where he terms the "thorn in the flesh" "a messenger of Satan to buffet me," given, however, *by the Lord*, "that I should not be exalted overmuch."

19, 20. For what is our hope, or joy, or crown of rejoicing? As accounting for his desire and purpose to see them, this sentence, although put in the vivid form of a rhetorical appeal, is introduced by the apostle's constant 'for' argumentative. In the future of my hope, in the picture of my joy, I see you, even you, your very selves to whom I write. Only one other church does Paul thus address, "my joy and my crown," also a Macedonian church, that at Philippi. See Phil. 4:1. 'Crown of rejoicing,' *glorying*—that victorious wreath in which I shall glory, when the Lord comes. The winner in the great Grecian games bore away, as his prize, amid the assembled multitudes of the Hellenic world, a chaplet of leaves. Paul here and elsewhere makes it the emblem of the final reward given to the Christian for faithful service. "And when the chief shepherd shall be manifested ye shall receive the crown of glory that fadeth not away." (1 Peter 5:4, Rev. Ver.) "Now they do it to receive a corruptible crown, but we an incorruptible." (1 Cor. 9:25.) In the present instance, it is the converts he has gained for Christ who are to be his prize-crown upon the great day. The phrase is one caught from the Old Testament. The Greek words rendered here "crown of glory" occur in Ezek. 16:12; 23:42, and Prov. 16:31 of the Septuagint. Compare also 2 Cor. 1:14: "We are your glorying, even as ye also are ours, in the day of our Lord Jesus." **In the presence of our Lord Jesus Christ at his coming.** In the judgment of Ellicott, Lünemann, Westcott and Hort, and many others, this part of the sentence belongs to both the preceding questions.[1] They would read, "For what is our hope or joy or crown of glorying—or are not even ye?—in the presence of our Lord Jesus Christ at his coming?" 'At his coming'; namely, when he shall come. In the presence of (*before*) him—namely, at the last judgment which is then to take place. Concerning the word here rendered "coming" (παρουσία), more will be said in connection with 4:15.

20. For ye are our glory and joy. This justifies and sums up the preceding assurances in one comprehensive utterance of devoted

[1] For the proper punctuation, see Westcott and Hort's Greek Text.

CHAPTER III.

WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone:
2 And sent Timotheus, our brother, and minister of God, and our fellow labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

1 Wherefore when we could no longer forbear, we thought it good to be left behind at Athens alone;
2 and sent Timothy, our brother and [1] God's minister in the gospel of Christ, to establish you, and to

1 Some ancient authorities read *fellow-worker with God.*

love. 'Our glory'—that which will bring the highest honor—that wherein we shall exult and triumph at the last day. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. 12 : 3.)

Ch. 3. 1–10. *Timothy Sent to Confirm their Faith. Paul's Rejoicing over the Good News he has Just Brought Back.* These and the following verses to the end of the chapter stand in close connection with the preceding paragraph. The third chapter should properly have begun with ver. 17 above.

1–2. Wherefore when we could no longer forbear—literally, *no longer bearing it.* By 'we' here Paul probably means himself, falling back (from ver. 18 above) into the plural form that prevails throughout this letter. This is the opinion of most commentators. Bengel and others, however, consider it to include Silas; and Bishop Lightfoot considers it "at least doubtful whether St. Paul ever uses the plural of himself alone." **We thought it good to be left . . . and sent Timothy.** It will be seen from Acts 17 : 14, 15, that Silas and Timothy did not accompany Paul from Berea to Athens, but that they afterward rejoined him at Corinth. If Timothy was sent back to Thessalonica, *from Athens*, we are to suppose a visit of Timothy (and perhaps of Silas also) to Athens that Luke has passed over in silence. There are two arrangements of the recorded facts, either of which will bring Luke's narrative and the allusions here into full accordance. "(1) Timotheus was despatched to Thessalonica, not from Athens but from Berea, a supposition quite consistent with the apostle's expression of 'consenting to be left alone at Athens.' In this case Timotheus would take up Silas somewhere in Macedonia on his return, and the two would join St. Paul in company; not, however, at Athens, where he was expecting them, but later on at Corinth, some delay having arisen. This explanation, however, supposes that the plurals '*we* consented,' '*we* sent' (ηὐδοκήσαμεν, ἐπέμψαμεν), can refer to St. Paul alone. The alternative method of reconciling the accounts is as follows: (2) Timotheus and Silas did join the apostle at Athens, where we learn from the Acts that he was expecting them. From Athens he despatched Timotheus to Thessalonica, so that he and Silas (ἡμεῖς) had to forego the services of their fellow-laborer for a time. This mission is mentioned in the Epistle, but not in the Acts. Subsequently he sends Silas on some other mission, not recorded in either the history or the Epistle; probably to another Macedonian church, Philippi for instance, from which he is known to have received contributions about this time, and with which, therefore, he was in communication, 2 Cor. 11 : 19; compare Phil. 4 : 14–16. Silas and Timotheus returned together from Macedonia and joined the apostle at Corinth." (Smith's "Dictionary of the Bible," Vol. IV., p. 3225.) See also Conybeare and Howson's "Life and Epistles of St. Paul," ch. XI.

Our brother, and minister of God. The word "minister" (διάκονος) might appropriately be rendered "servant"; compare Matt. 20 : 26, Revised Version. "But whosoever would become great among you shall be your minister" (margin, "servant"). "The constant practice of the apostle when he had occasion specially to mention his faithful associates to designate them by some honorable appellative." (Lünemann.) Years later Paul writes from his Roman prison to the Philippians of Timothy, "For I have no man likeminded who will care truly for your state. For they all seek their own, not the things of Jesus Christ. But ye know the proof of him, that, as a child serveth a father, so he served with me in furtherance of the gospel." (2 : 20-22.) To 'minister' in the Re-

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.
4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.
5 For this cause, when I could no longer forbear, I

3 comfort *you* concerning your faith; that no man be moved by these afflictions; for yourselves know that
4 hereunto we are appointed. For verily, when we were with you, we told you [1] beforehand that we are to suffer affliction; even as it came to pass, and
5 ye know. For this cause I also, when I could no

1 Or, *plainly.*

vised Version, is added the phrase **in the gospel of Christ,** that is, *in preaching* or *promoting* the gospel. Compare the closing phrase of the sentence just quoted from Philippians.

To establish you and to comfort you. 'Comfort,' better rendered *encourage*, or *exhort;* the exhortation was one that especially concerned *their faith.* Here read Acts 14 : 21, 22: "And when they had preached the gospel to that city and had made many disciples they returned to Lystra and to Iconium and to Antioch, *confirming* the souls of the disciples, *exhorting them to continue in the faith*, and that *through many tribulations* we must enter into the kingdom of God." The words *confirm*, *establish*, *strengthen*, describe no small part of Paul's apostolic and ministerial labor; compare Acts 15 : 32, 41; 16 : 5: 18 : 23; Rom. 1 : 11; 16 : 25; 1 Thess. 3 : 13; 2 Thess. 2 : 17; 3 : 3. There was ever present to his mind the danger that the new converts might make shipwreck of faith, involving not only their own spiritual ruin, but irretrievable disaster to churches, and public shame and injury to the cause. Hence his repeated visitation of churches already established by him, postponing for years plans of wider missionary enterprise; hence the long periods of settled labor with such churches as those of Antioch, Corinth, and Ephesus — his ministry in the latter city covering a space at one time of more than three years. If a pastor in our day and country finds the growth of his church retarded, and its efforts enfeebled, by the ignorance, error, and perverted moral sense prevalent among his converts—converts reared amid a Christian civilization and many of them in Christian families—how much more an apostle who gathered his churches out from the communities of the Pagan world. They needed warning, incessant inculcation of the simplest precepts, systematic education in Christian doctrine. They were to be trained to an orderly life before the world, and to organized activity within the church, into habits of Christian thinking, morality, and benevolence. In all such labor he found Timothy one of his heartiest and most efficient co-workers.

3. That no man should be moved by these afflictions. The sense will appear more distinctly if we render: "and *to exhort you* concerning your faith *that no man be moved*," etc. The latter clause is the object of "exhort" (rendered 'comfort' in the text). So Buttmann, "Grammar," p. 264, and most commentators. The afflictions to which he especially refers are doubtless the persecutions which began with the establishment of the church, and which still continued. **We are appointed thereunto**—a truth well known to them and a strong ground of encouragement. This persecution and suffering is not something unexpected, no untoward accident involving possible disaster, but was expressly appointed. It was *a part of the plan*, of our Lord's plan for us, and we told you beforehand of it. 'Appointed' here is the same word that is used in Phil. 1 : 16: "*I am set* for the defence of the gospel." So the Christian is *set*, *stationed*, *appointed*, to endure affliction. This is included in the gracious purpose of Christ for each church and for each believer. "Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you." (1 Peter 4 : 12, Rev. Ver.) What infinite consolation! "Let us hear who have ears to hear," says Chrysostom on this verse; "hereunto is the Christian appointed. For concerning all the faithful is this said." On the general truth implied here, see Dr. Bushnell's sermon, "Every Man's Life a Plan of God."

4. We told you beforehand—forewarning and thus forearming them for the crisis. Paul in this followed the example of Christ, who graciously forewarned his disciples of the trouble that should follow his departure from them. See Matt. 24 : 25; John 13 : 19; 14 : 29. "I have told before it come to pass, *that when it is come to pass ye may believe.*"

sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.
6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us as we also *to see* you:
7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

longer forbear, sent that I might know your faith, lest by any means the tempter had tempted you, 6 and our labour should be in vain. But when Timothy came even now unto us from you, and brought us glad tidings of your faith and love, and that ye have good remembrance of us always, 7 longing to see us, even as we also *to see* you; for this cause, brethren, we were comforted over you in all our distress and affliction through your

5. For this cause I sent. The Revised Version reads "I also," which seems not to give precisely the meaning called for by the context; the Greek conjunction is not unfrequently used to affix an antithetic or resumptive emphasis, that an English writer would leave to be supplied by the voice. Here it adds a slight emphasis to the subject 'I' (already emphatic in the Greek) and perhaps marks it more distinctly as a repetition of the subject in ver. 1 above, by which repetition the leading thought is resumed. See a similar use of 'also' in 2:13; Eph. 1:15; Col. 1:9. **Lest by some** (*any*) **means the tempter,** etc.: 'the tempter' is, of course, Satan, so called also in Matthew's account of our Lord's temptation. **Should have tempted you and our labour be in vain**—the first clause implying a fear with reference to something past, the second with reference to the future. I feared that Satan might have succeeded in weakening your faith, and that, in that case, my labor in your behalf might therefore finally come to naught. This recognition of the dependence of his final success upon the steadfastness of his converts appears also in other letters. See Gal. 4:11, and particularly Phil. 2:16, where after exhorting the Philippians to go on working out their salvation with fear and trembling, and to do all things without murmurings and disputings, he adds: "that I may have whereof to glory in the day of Christ that I did not run in vain, neither labor in vain." (Revised Version.)

6-10. *Paul's Joy over the News Brought by Timothy.*—In one view we may regard these verses as forming the pivot-point of the Epistle: they must have been listened to, when read for the first time to the assembled church, with beating heart and breathless interest. We learn here the immediate occasion of the letter, and obtain the key to its successive glad refrains of thanksgiving, joy, and prayer. This return of Timothy is supposed to be that mentioned in Acts 18:5, when with Silas he rejoined Paul at Corinth. The news brought from Thessalonica was good news, and a source of unspeakable comfort to his heart; namely, that their faith and mutual love were bearing the terrible strain of affliction and persecution, and also that their love to him, their confidence in him as their teacher and leader, were unweakened by this continued absence. What the other items of intelligence brought by Timothy were we can only conjecture from the precepts and exhortations contained in the fourth and fifth chapters. Similar is the passage in 2 Cor. 7:5-7, a letter of some five years later date, and thought to have been written from Macedonia or some part of Northern Greece, *to* Corinth, the city from which the present letter goes to Thessalonica. In the following verses, as in the closing verses of the preceding chapter, the style pulsates with joy. The black night of suspense and anxiety "lest the tempter had tempted" them was over: with the morning joy had come. The general tenor of the sentence, sufficiently plain in the Common Version, shows that Paul wrote immediately after Timothy's arrival. In the original the form of the verb ('were comforted,' ver. 7), taken in connection with the modifying adverbial phrase at the beginning of ver. 6, makes this still more clear. See Introduction, p. 15, 2.

6, 7. But now when Timotheus, etc.—more literally, "but Timothy having just now come"; the word rendered **brought us good tidings** usually in the New Testament means to bring the glad tidings of Christ's salvation; here used as in Luke 1:19 of other glad news. **Good remembrance.** "As the following words more fully specify, a faithful and affectionate remembrance" (Ellicott.) **In all our affliction and distress.** These terms cannot be distinguished, as is done by Riggenbach,—that the former (ἀνάγκη) refers to the distress from without, the latter (θλῖψις) its inward operation. The word here rendered 'affliction' (ἀνάγκη) occurs six times in 1 and 2 Corinthians and is there rendered five times "necessity" or "necessities" both in the Com-

8 For now we live, if ye stand fast in the Lord.
9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;
10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

8 faith: for now we live, if ye stand fast in the
9 Lord. For what thanksgiving can we render again unto God for you, for all the joy wherewith
10 we joy for your sakes, before our God; night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?

mon and the Revised Versions. What special afflictions were the lot of Paul during the first part of the sojourn in Corinth, we are not informed beyond what is stated in Acts 18:6, seq. He tells the elders of Ephesus: "The Holy Ghost testifieth unto me *in every city*, saying that bonds and afflictions abide me." (Acts 20:22.) See also the passage cited above (2 Cor. 7:5): "We were afflicted on every side; without were fightings, within were fears. Nevertheless, he that comforteth the lowly, even God, comforted us by the coming of Titus," etc.

8. For now we live if ye stand fast in the Lord. "Our God be thanked that Satan has *not* prevailed against you. You *do* still believe and love. Our fears have fled—again we live. Ah, could you but know it, our very life, all the hopes and rewards that make life of any worth to us, hang on your fidelity."

Observe that the 'if' does not imply doubt of their continued steadfastness; rather that the former fact, 'now we live,' is conditioned in thought (hence 'if' is almost equivalent here to "since") upon the latter, namely, 'that ye stand fast in the Lord.' We have here a typical utterance of the great apostle. But who can fully apprehend it except he who has had like experience? These are words of one who not only seeks the eternal salvation of men, but loves them as men, and covets their love. "The man whose picture this is," says Bunyan's Interpreter, "is one of a thousand; he can beget children, travail in birth with children, and nurse them himself, when they are born." These words are significant as a self-revelation. Similar are 1 Cor. 4: 14, 15; 2 Cor. 7: 2, 3; Phil. 1: 7; 3: 17, and the closing verses of chapter 3 above, wherein all purely personal consciousness and motives seem utterly extinguished by his absorbing solicitude and affection for his converts. It is only the superficial reader who finds in these verses but the lightly uttered sentiments of a transient hour, and fails to discern the meaning of this transcript of spiritual history. They do indeed make heart-music to doctrine and precept; they warm and enliven didactic discourse. But more. As the gospels set before us, not a body of doctrine, but a living Christ, the Jesus of history, so the epistles of Paul bring before us a living apostle, in whom Christ was revealed as a personal, visible example to the church. It may be questioned whether the apostolic writings convey any facts or truths of profounder interest and importance, than are wrapt up in these and other similar heart-utterances of the great apostle. A careful study will show that they are not the ordinary commonplaces of emotional rhetoric. They are the singularly exact and truthful expressions of an inward life, made more impressive from known details of external history, such as in the present instance are furnished us in the seventeenth of Acts, and in the letter itself.

9. For what thanks can we render again to God for you. 'For'—to justify the bold figure he had just employed by calling to mind the greatness of the blessing. This is the third outburst of thanksgiving we find in the letter; especially called forth by the intelligence just now received of their steadfastness. "As he still thinks of it his emotions deepen and swell into a flood of joy which can only utter itself in praise." Prayer and thanksgiving are inseparable in the apostle's practice, as they are in his precept; See Phil. 4: 6. **We joy for your sakes before our God**—a pure, holy joy, which is not hindered, but heightened, because it is in his presence; standing in full view of God, his exultation only swells in a higher, stronger tide.

10. Night and day praying exceedingly. The participle 'praying' follows the verb 'joy,' and has a descriptive force; his rejoicing issues in prayer all the more constant and earnest (compare 2: 17), that he may again be with them, not in heart only, but in person. 'Exceedingly' is an emphatic compound, rendered by two words in Eph. 3: 20: "that is able to do *exceeding abundantly* above all that we ask or think." **Might perfect that which**

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.
12 And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you:
13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

11 Now may [1] our God and Father himself, and our
12 Lord Jesus, direct our way unto you: and the Lord make you to increase and abound in love one toward another, and toward all men, even as we also *do* to-
13 ward you; to the end he may stablish your hearts unbleamable in holiness before [1] our God and Father, at the [2] coming of our Lord Jesus with all his saints.[3]

[1] Or, *God and our Father*.....2 Gr. *presence*.....3 Many ancient authorities add *Amen*.

is lacking in your faith. What these deficiencies of faith were, appears, in part at least, farther on in the letter. Their faith was deficient in knowledge in many points. On one of these Paul proceeds to give instruction in the latter part of the next chapter. On its practical side, too, their faith needed perfecting. To supply what was lacking, to make those who abounded abound still more—this object urged his return. See note on 'establish you,' ver. 2 above. "Very frequent indeed in Paul's writings are the intimations of a strong desire and purpose to lead the churches onward to ever higher and clearer and more enlarged regions of faith." (Lillie.)

11-13. His wish (not strictly a prayer, but expressing the substance of a prayer) for his speedy return to them and for their abounding growth in Christian love.

11. Now (may) **God himself and our Father.** In the Greek 'himself' is strongly emphatic, and seems designed "to place in contrast the human agent with his earnest but foiled efforts (ch. 2 : 18) and God who, if he willed, could instantly and surely accomplish all." (Ellicott.) It turns the reader's thought to God as the Supreme Disposer of events. **And our Lord Jesus.** In 2 Thess. 2 : 16 the benediction invokes both the Father and Christ, but in the reverse order, the emphatic pronoun being prefixed to our Lord's name. "Now our Lord Jesus Christ and himself and God our Father," etc. In both places the double subject is followed (in the original) by a singular verb, a fact, however, on which the latitude of Greek usage forbids us to lay special stress. **Direct our way**—'direct' in its original sense—*open, make straight and clear* a way by which we may come. Compare with this and the preceding two verses, Rom. 1 : 9, 10: "Always in my prayers making request, if by any means now at length I may be prospered by the will of God to come unto you."

12. And the Lord make you to increase and abound. 'You' (at the beginning of the sentence in Greek) has a slight emphasis. 'The Lord,' meaning Christ. For Christ is named "the Lord" in the context immediately before and after (ver. 11, 13); moreover, this is the prevailing usage in Paul's writings. The first person of the Trinity is expressly distinguished in the verse just named as "our God and Father." Blunt, "Annotated Bible," following Basil and Theophylact, understands 'Lord' as referring to the Holy Spirit, "the gift of love," he says, "being always regarded as a gift bestowed especially by him." But there is no intimation in the New Testament that the Holy Spirit is the giver of love in distinction from joy, peace, and other gifts, which are ascribed both to Christ and the Spirit as their source. On 'abound,' see note on ver. 1 of the next chapter. **In love to one another and toward all.** Below (4 : 9.) they are directly *exhorted* to abound in brotherly love. Here the apostle's desire views it as the result of the divine agency in the soul: May *the Lord* "give the increase." Love not only *to believers* but *to all.* Christian love widens so as to take in all men, even one's enemies. A universal Christian experience. **Even as we**—that is, even as we increase and abound in love toward you.

13. To the end he may establish, etc. Holiness is viewed as the goal of their spiritual career. Toward the goal of being finally **unblamable in holiness** their faith is to make constant progress "working *through love.*" This consummation is to be a matter of revelation and attestation *before God* even (*and*) our *Father.* See this same phrase in 1 : 3; and with its use in this connection compare 2 : 19: "before our Lord Jesus at his coming." **At the coming of our Lord Jesus with all his saints.** See note on 4 : 15. The first occurrence of the word *coming* (παρουσία) in the epistles is above in 2 :19. His saints, namely, angels and glorified men together. The word 'saints' is here used probably in its

CHAPTER IV.

FURTHERMORE then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more.

1 Finally then, brethren, we beseech and exhort you in the Lord Jesus, that as ye received of us how ye ought to walk and to please God, even as ye do walk,

wider scriptural sense, including the former. Compare Deut. 33 : 22; Jude 14. Christ is to come attended *by angels:* Matt. 25 : 31; "But when the Son of Man shall come in his glory, and all the angels with him;" also 2 Thess. 1 : 7. Also *by redeemed men.* See 4 : 14, below, with the present passage. The latter is the prevailing New Testament meaning of the word.

CHAPTERS IV., V.—*Second Portion of the Epistle.*

Ch. 4 : 1-12. *Exhortations to Sexual Purity* (1-8)*; to Brotherly Love and other Duties* (9-12).—The general scope of the first eight verses is unmistakable, though on several details of definition interpreters are far from being agreed. The following paraphrase will sketch the course of thought as explained in the subsequent notes:

"We have opened our hearts to you, brethren, we have told you our desires and prayers; hear our closing words of exhortation. When in Thessalonica we taught you what your daily life should be in order to please God. Ye *do* thus live. But we beseech and exhort you, as those who abide together with you in living fellowship with the Lord Jesus, that ye more and more excel therein. You know the commands which, coming through Jesus to us, we gave to you. Do you ask what will be pleasing to God—what his will regarding each one of you is? It is this, your sanctification, that ye may be, as I said above, 'unblameable in holiness'; in particular, that you keep yourselves from sexual impurity; this implies, for one thing, that each of you make himself master of his own body, regarding it as a thing holy and honorable, not employing it in lustful passion, as do the Gentiles, men who know not God; and secondly, that there be no gratifying of licentious desire at the expense of a Christian brother's honor or happiness. For, remember, God will take vengeance for all these things. We earnestly forewarned you on that point. As we said above, God's will contemplates your sanctification, not a life of impurity. Remember, therefore, that any breach of these commands is to defy not our authority, but God's—the authority of him who hath made these very bodies of yours the temples of his Holy Spirit."

1. Furthermore then, we beseech you, brethren, and exhort you. 'Furthermore' (Revised Version, *finally*), a word used here "to mark the transition to the close of the epistle," as in 2 Thess. 3 : 1; Phil. 3 : 1. 'Then' hardly indicates an immediate connection with, or inference from the preceding verse, as maintained by Riggenbach and others; it serves rather to introduce thoughts in accord with the tone or thought of the letter thus far; thus used, it has a *continuative* or *collective* force. On 'exhort,' see note on 2 : 3 and on 2 : 11. **By (*in*) the Lord Jesus.** "The whole appeal is made *in Christ;* as by one who is united to him, and in virtue of that union." (Vaughan.) Both the entreaty and the exhortation will be void and forceless, except as appealing to Christian motives, as operating within the sphere of the regenerate life. Such, for the most part, was the apostolic *Paraclesis*—that is, *exhortation.* See Phil. 2 : 1. **As ye have received of us.** The explicit apostolic teaching and example were to be authoritative rule to their converts. What they received from the apostles was what the apostles received from Christ. So it is distinctly taught in 1 Cor. 11 : 1, 2, 23; Gal. 1 : 12, and elsewhere. **To walk and to please God**—that is, 'and (thus) to please God,' indicating the end and aim of the 'walk,' the Christian's first desire. This delightful and inspiring conception of Christian endeavor, namely, to please God, to please Christ, is one not infrequent with Paul. See Col. 1 : 10, "to walk worthily of the Lord unto all pleasing"; compare 1 Cor. 7 : 32; 2 Tim. 2 : 4. "They who are in the flesh cannot please God," he asserts. (Rom. 8 : 8.) The phrase well embodies the spirit of that service of freedom and gladness into which the believer has entered under the perfect law of liberty. He desires no longer to please himself (Rom. 15 : 1), or to please man (Gal. 1 : 10), but God, who proveth the heart. (2 : 4), "him who enrolled him as a soldier."

2 For ye know what commandments we gave you by the Lord Jesus.
3 For this is the will of God, *even* your sanctification, that ye should abstain from fornication:

2 —that ye abound more and more. For ye know what [1] charge we gave you through the Lord Jesus.
3 For this is the will of God, *even* your sanctification,

1 Gr. *charges*.

(2 Tim. 2 : 4, Rev. Ver.) Rescued from the stern and hopeless bondage of the law, Paul naturally viewed his new life as a service of love and gratitude, its obedience as the spontaneous product of a new life force. **Ye would abound more and more.** 'Abound,' another frequent term with the apostle. He was himself ever "pressing toward the mark." From whatever height he had reached came back a constant "Excelsior" to his followers.

2. For ye know what commandments—or, it should probably be *charges*, as in the margin of Revision. **By** (or, *through*) **the Lord Jesus**—using the authority vested in us by him. The commandments given to you were his, not ours only. A similar use of the preposition is found in 1 Cor. 1 : 10, also Acts 1 : 2.

3-5. For this is the will of God. To these readers desiring 'to please God,' the mention of commands 'through the Lord Jesus' would naturally suggest the inquiry, "What *is* God's will? What is it that God desires of us, to which you now refer?" From this starting point in matters of Christian obligation, the apostle begins an emphatic exhortation to chastity. Vaughan and others err in advocating the unidiomatic translation, "a will of God." The Greek is equivalent to "God's will," of which 'the will of God' is merely a synonymous form. It is '*this*,' says the apostle; namely, **your sanctification**—that you be sanctified, become holy. (Lev. 19 : 2.) "Ye shall be holy, for I, the Lord your God, am holy." Compare "unblameable in holiness" in 3 : 13. The believer is here exhorted to do for himself that which in 3 : 13 is viewed as the work or the gift of God; but the agency of the Spirit is also assumed in the present passage, ver. 8.

That ye should abstain from fornication. With this clause begins a threefold specification of one particular and important duty involved in the purpose and the obligation of the believer's sanctification. There are three clauses, each being a specifying appositive to "sanctification":

1. That ye abstain from fornication.

2. That each of you . . . possess himself of his own vessel.

3. That no man transgress and wrong his brother in the matter.

This analysis assumes that the whole paragraph, to the end of the eighth verse, treats of the duty of chastity. The correctness of the analysis depends chiefly on the proper reference of the phrase, "in the matter" (ver. 7), a point which will be considered in its place.

'Fornication' (see Acts 15 : 20, 29) includes, as generally in the Acts and the Epistles, all illicit commerce of the sexes. This was the one conspicuous form of immorality in the ancient world, whether Oriental, Greek, or Roman. As Dr. Hackett remarks, "The heathen mind had become so corrupt as almost to have lost the idea of chastity as a virtue." Unchastity was glorified in poetry, all the arts had combined to make it pleasing as well as seductive, and in the worship of not a few Pagan deities, it had secured for itself the sanctions of religion. "The Jews, as a nation, were probably the purest among all the races of mankind, yet even they did not regard this sin as being the moral crime which Christianity teaches us to consider it; and they lived in the midst of a world which regarded it as so completely a matter of indifference that Socrates has no censure for it, and Cicero declares that no Pagan moralist even dreamt of meeting it with an absolute prohibition." (Farrar, "Life and Work of St. Paul," ch. xxii.) Hence the unceasing admonitions of Paul, especially in his letters to the Greek churches—notably, to the Corinthians.

That every one of you should know how to possess his vessel—a most important precept, and fundamental to the whole exhortation. Chastity is more than mere abstinence from illicit intercourse. It implies the proper care and government of the body, which is to be got possession of and controlled for holy and honorable service, not in the passion of lust. "The body is not for fornication, but for the Lord." See 1 Cor.

4 That every one of you should know how to possess his vessel in sanctification and honour;
5 Not in the lust of concupiscence, even as the Gentiles which know not God:

4 that ye abstain from fornication; that each one of you know how to possess himself of his own
5 vessel in sanctification and honour, not in the passion of lust, even as the Gentiles who know not

6 : 13, and the whole passage. 'Vessel' (σκεῦος), in the sense of *body*. So in 2 Cor. 4 : 7, "But we have this treasure in earthen vessels"; in 1 Peter 3 : 7, "Giving honour unto the woman as unto the weaker vessel," in which latter passage, the reference to the physical frame is at least predominant. "To possess his vessel," or, as in Revised Version, "To possess himself of his own vessel," is to bring it under his control, obtain the mastery over it, and that for God's service, as is implied by the additional phrase. The duty of sanctifying the body, of bringing it into holy subjection, is much insisted on by Paul. (Rom. 6 : 12.) "Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof." Compare ver. 19 of the same chapter; also Rom. 7 : 5; 1 Cor. 9 : 27. "I buffet my body and bring it into bondage." Especially see 1 Cor. 6 : 13–20. "But the body is not for fornication, but for the Lord . . . Glorify God therefore in your body." 'Possess himself' is the same word rendered "win" in Luke 21 : 19—"In your patience ye shall *win* your souls"—that is, ye shall *gain possession of* your souls, save them for the everlasting life of the Redeemer's kingdom. **In sanctification and honour**—denoting the mode and spirit in which the requirement is to be fulfilled. The believer will hold his body sacred and honorable—not only as the good handiwork of God, but because of its new purpose and destiny as a habitation of the Holy Spirit, and an heir of the resurrection. (1 Cor. 6 : 19.) "Know ye not that your body is a temple of the Holy Ghost which is in you?" (Phil. 3 : 21.) The Lord Jesus Christ "shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory." Compare also Rom. 8 : 11, 23. **Not in the lust of concupiscence**—or, *Not in the passion of lust.* In strongest contrast to the holy and honorable use of the body, is set the abuse of it under the influence of evil desire, 'lust,' which, in effect, becomes 'passion,' a power enslaving the man. In illustration of his meaning, Paul had only to point to **the Gentiles which know not God**—*their* vice and degradation is not so much to be wondered at, for they know not God. See elsewhere this same generic classification of the Gentiles. (Gal. 4 : 8; 2 Thess. 1 : 8.) Of reprobate Jews, he says (Titus 1 : 16), "They profess that they know God; but by their works they deny him."

The above interpretation of these two verses—namely, that they enjoin upon each believer the sanctified use of his own body—is substantially that of the following authorities: Chrysostom, Theodoret, and Theophylact among the Greek Fathers; of Calvin, Bengel, Pelt, Olshausen, Meyer, Vaughan, and many others among the moderns. But the majority of recent commentators adopt a different interpretation; that 'vessel' is figurative for "wife," and that the precept enjoins upon each man to free himself from the temptation to fornication by holy and honorable wedlock. For this view are cited Theodore of Mopsuestia and Augustine; among many later authorities are Schoettgen, De Wette, Riggenbach, Alford, Ellicott, Dods, Boise, Grimm. In its favor are urged the following considerations:

(1) The equivalent of the word (σκεῦος) here rendered 'vessel' is sometimes found in the Rabbinic writings in the sense named. (Alford, it should be stated, extends the exhortation to female as well as male, "the female being included by implication, and bound to interpret on her side that which is said of the other.")

To this first argument it may be replied that the assigned meaning is not elsewhere found in the New Testament. Appropriate enough to the coarse phraseology of the Talmud, it seems wholly unsuitable to the manner of Paul.

(2) The expression (κτᾶσθαι γυναῖκα), "to acquire, or possess one's self of, a wife," is frequent both with Jewish and Greek writers.

True, but in order to justify the meaning assigned to the passage, we need an instance of the phrase "acquire *one's own wife*" in the sense of "acquire a wife for one's self." Those who advocate the above interpretation must, it is evident, take the pronoun not only in its *emphatic*, but in its *proleptic* sense; to acquire a wife *to be his own*—that is, *for himself*. The latter is the phraseology in the Septuagint rendering of Ruth 4 : 10, one of the instances cited by Lünemann to sustain his interpretation.

6 That no *man* go beyond and defraud his brother in *any* matter: because that the Lord *is* the avenger of all such, as we also have forewarned you and testified.

6 God; that no man [1] transgress, and wrong his brother in the matter: because the Lord is an avenger in all these things, as also we [2] forewarned you and testi-

1 Or, *overreach*..... 2 Or, *told you plainly.*

(3) The analogy of 1 Cor. 7:2: "But because of fornications, let each man have his own wife, and let each woman have her own husband."

To this we reply that the proper parallel to the verses we are considering (4, 5) is rather to be found in the close of the *sixth* of 1 Corinthians. There, as here, Paul begins by emphasizing fornication as a sin against a man's own body; he then proceeds in the seventh chapter to develop the mutual duties of husband and wife as connected with this subject. Here, if we take the language in its obvious force, each one is exhorted to get possession of something that is already his own; that is, to subject it to his own will in the practice of that which is holy and honorable, as contrasted with the degrading immorality of the Gentiles. As pointed out above, this inculcation of sexual purity on the ground of the sacredness of the body is eminently characteristic of the apostle's method.

(4) The Greek pronoun (ἑαυτοῦ), "his own," occupies an emphatic position, whereas "a reference to the body of an individual cannot be emphatic." (Lünemann, Alford, Dods.)

On the contrary, the pronoun, though it may be considered emphatic here, is not so *by virtue of its position.* Its regular position is between the article and the noun, as in the present instance; an examination of classical Greek writers, as well as the critical texts of the New Testament, will abundantly confirm this statement. Further, that "a reference to the *body* of an individual cannot be emphatic," as Lünemann asserts, is contradicted by such passages as 1 Cor. 6:18: "He that committeth fornication sinneth against his own body"; so also 1 Cor. 7:4.

The above embrace the principal arguments urged by Lünemann, Alford, and others; that they are insufficient to sustain their interpretation is evident. On the other hand, we are led to adopt the rendering *body* by the following positive and distinct considerations:

First, it retains a recognized New Testament meaning of (σκεῦος), vessel, as has been shown above.

Second, this rendering of the sentence preserves the precise force of the verb (εἰδέναι), 'know how to,' which plainly exhorts not to any one action (for example, the obtaining of a wife), but to a habitual or permanent *state* of the subject (for example, the control of the bodily appetites and passions); it implies that a power is to be acquired, not merely an act performed. See, in illustration of this point, examples of this verb "to know how," in Phil. 4:12; 1 Tim. 3:5; James 4:17; 2 Peter 2:9.

Third, it is the only natural and obvious sense of the expression 'possess himself of his own,' as found in the original; indeed, it is the sense *required* by the position of the Greek pronoun (ἑαυτοῦ), "his own."

Fourth, the clause contained in ver. 4, 5, enjoins, if the sentence is thus understood, a fundamental and universal duty. It contains the leading precept of the passage, as indeed the adjuncts 'in sanctification and honour, not in the passion of lust,' etc., seem designed to make it. The whole exhortation takes on that comprehensive character which the opening words in ver. 3 lead us to expect. It is an outline of the fuller instruction on this vital theme to the churches of that day, which the apostle afterward communicates in First Corinthians.

It may also be added that if one carefully considers the relation of the phrase 'in sanctification and honour' to the preceding, a phrase evidently intended to describe the manner and spirit of the procedure enjoined, its appropriateness at once appears, as applied to the Christian's consecration of his body; on the other interpretation, the phrase seems rather designed by the context to denote purpose. I take, therefore, the following as expressing the true sense of the passage: this is the will of God . . . that each one of you be able to obtain control of his own body, using it in holy and honorable service, not abusing it in lustful passion, as do the Gentiles.

6. That no man go beyond (or, *transgress*) **and defraud** (or, *wrong*) **his brother in any** (*the*) **matter**—the third of the specifications included in that personal 'sanctification' which 'the will of God' requires. But the clause itself is obscure. Either from our insufficient knowledge of the current phraseology of the time, or because Paul intention-

ally used vague language, preferring to hint his meaning rather than express it too clearly, the reader of to-day is unable to tell certainly what '*the* matter' referred to is, or precisely what kind of defrauding or wrong to a brother is forbidden. Let us notice first the preceding terms of the verse. *Transgress* is literally "overpass," the Greek word not being elsewhere found in the New Testament. Compare the Septuagint, Jer. 5 : 22, "which have placed the sand for the bound of the sea, . . . that it cannot *pass* (literally, *overpass*) it." The word (πλεονεκτεῖν), rendered in the Common Version 'defraud,' in the Revision, *wrong*, properly means "to get or seek more" (than one's share), "to enrich one's self at the expense of another." This is its signification in 2 Cor. 12 : 17, 18, where it is translated "take advantage of"; similarly, 2 Cor. 2 : 11: "that no advantage may be gained over us by Satan." Its corresponding noun is usually rendered "covetousness" in the New Testament, but may denote selfish grasping, insatiate desire of any sort. 'His brother' denotes, as below in ver. 10, a fellow-believer. No emphasis, however, belongs on this part of the sentence, as if the Thessalonians were only forbidden to wrong Christians in the manner referred to. As to the phrase 'In the matter' (see Revised Version), the observations just made on the verbs "transgress" and "wrong" go to show that it is susceptible of two explanations:

(1) *The matter just referred to*, of sexual purity. So the phrase was understood by Chrysostom, Theodoret, Theophylact; among the moderns by Bengel, Ellicott, Alford, Vaughan, Lillie, and others; the Revision also evidently favors this explanation. It is thus viewed as specifically forbidding adultery. Chrysostom says: "For to each man God has assigned a wife, and has set bounds to nature, allowing intercourse with but one only; therefore intercourse with another is transgression and robbery, and the taking of more than belongs to one; or, rather, it is more cruel than any robbery; for we grieve not so much when our riches are carried off, as when marriage is invaded."

(2) The second class of interpreters take it to mean: *in your business dealings with brethren.* Lünemann: "in the business (now or at any time in hand)"; Winer ("Grammar," page 143): "in business (in business affairs)." Similarly (either to Lünemann or to Winer), De Wette, Riggenbach, and others. Thus taken, the words contain a precept against covetousness and selfish dealing. But "in business" is nowhere else the meaning of the phrase found in the original, and hence, in the face of the context, it is difficult to accept this definition. Lünemann, it may be added, takes the words as co-ordinate, instead of appositive, with "your sanctification"; he takes Paul as declaring this to be God's will: 1. Your sanctification. 2. That you be not covetous toward your brethren.

According to (2) of the above interpretations, "all these things," in the next clause, would refer to the two classes of sins, covetousness and unchastity; while in ver. 7 "uncleanness" would be used in the broad sense of moral impurity generally.

In favor of (2) are the following considerations:

1. The meaning of the verb (πλεονεκτεῖν) translated in Revised Version to "wrong." It describes the grasping spirit, taking advantage of another, in order to get gain. Its noun (πλεονεξία) is usually rendered "covetousness" in the Revision; in 2 Cor. 9 : 5, "extortion"; in Eph. 4 : 19, "greediness"; in Mark 7 : 22 (plural), "covetings."

2. The article prefixed to the infinitive seems slightly to mark off this clause as a separate topic.

3. Fornication and covetousness are in other New Testament passages found in similar juxtaposition. See Eph. 5 : 3, 5; Col. 3 : 5; Heb. 13 : 4, 5.

4. Negatively—that on the other explanation the apostle forbids adultery on grounds that are ethically almost the lowest; namely, that it is taking to one's self what belongs to the husband, seeking one's own pleasure at the expense of a brother. The prohibition, thus understood, emphasizes the selfishness of the sin, and that not as against the partner in the crime herself or society at large, but against the husband.

The contextual evidence, it will be seen, is somewhat evenly balanced. But the absence of positive linguistic evidence in favor of interpretation (2) decides against it, and compels us to adopt (1), making the matter refer to sexual purity. It must, however, be borne in mind

7 For God hath not called us unto uncleanness, but unto holiness.
8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

7 fied. For God called us not for uncleanness, but
8 in sanctification. Therefore he that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you.

that the force of the argument in its favor may be due to our ignorance of Greek linguistic usage in that period, or in that region; 'wrong in the matter' (πλεονεκτεῖν ἐν τῷ πράγματι) may conceivably have been a phrase of the time, denoting sharp practice in a business transaction—getting the upper hand in one's dealings. A single instance of such usage once discovered would at once turn the scale in favor of the rendering adopted by Winer, Buttmann, and Lünemann, which is also substantially that of the Common Version.

Because that the Lord is the avenger of such. The Revised Version gives, *is an avenger in all these things.* See the same warning in Eph. 5 : 6: "Because of these things cometh the wrath of God upon the sons of disobedience." Bitter as is the fruit of this class of sins, blasting human hope and happiness as do no other—

> "I waive the quantum o' the sin,
> The hazard o' concealing;
> But och! it hardens a' within,
> An' petrifies the feeling!"
> —Burns' "Epistle to a Young Friend."

—it is nevertheless not to their immediate retributive effects that Paul refers, but to a coming vengeance. A just God, and a judgment day—these are the eternal facts with which we are to rouse and reinforce our consciences amid temptation. "All these things," if the interpretation we have adopted above be the true one, refers particularly to the different forms of carnal impurity. **As we also have forewarned you and testified**—told you *beforehand*, that is, in advance of God's day of vengeance; this seems to be the true sense of the first part of the compound (προείπαμεν) as also in 3 : 4, above, where the same word is used. The marginal rendering of the Revisers "told you *plainly*" has little to recommend it. 'Testified': "bore my earnest testimony"; the original is a strong word denoting earnest assertion, solemn protest. See Acts 20 : 26; 1 Tim. 5 : 21; 2 Tim. 4 : 1.

Here, as elsewhere, Paul's letters are the echo of his previous faithful preaching. See 3 : 4 and 2 : 1–12. Some six years after this letter was written he utters the same earnest protest in the ear of Felix, reasoning "of righteousness, of *temperance* (self-control), and the *judgment to come.*"

7. For God hath not called us unto uncleanness, etc. Returning to the starting point of ver. 3—the purpose of God. **Unto uncleanness.** The noun, probably for the reasons given above, is to be taken in its specific sense of carnal impurity rather than of moral impurity in general. **Unto** (or, *in*) **holiness** (*sanctification*). The broad contrast between the two being chiefly intended, no especial stress is to be laid on the change of preposition—"in" as distinguished from "for." Paul's use of the phrase here is doubtless partly determined by his preference for it in other connections. See ver. 4 above; 3 : 13; 2 Thess. 2 : 13; 1 Tim. 2 : 15. Compare Rom. 6 : 19, 22.

8. He, therefore, that despiseth is to be closely connected with the preceding verse, and through that with ver. 3; it is a practical *ad hominem* application of the solemn declaration of the will of God. The verb 'despiseth,' or rejecteth, has reference to the commands just given; "rejecteth our commands," set them aside, disregards them. **Not man, but God.** Do not think how you can justify yourselves to us; it is no human authority that you will impugn and challenge by disobedience, but that of God himself. A reminder of what is much insisted on in these epistles, that the apostles were not the bearers of their own or any human message, but of a direct revelation from God—**Who hath also given unto us** (*you*) **his Holy Spirit.** A climax to his exhortation similar to that in 2 : 12. How inexcusable, how aggravated would be any disregard of his commands, considering that you have received the Holy Spirit, who enlightens your minds, is purifying your hearts through his truth, and is bestowing an inner energy by which you may do the divine will.

On the subject of this section Jowett says, in his detached note on the "Evils in the Church in the Apostolic Age": "Licentiousness was the besetting sin of the Roman world. Except by a miracle it was impossible that the new converts could be at once and wholly

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

9 But concerning love of the brethren ye have no need that one write unto you; for ye yourselves are

freed from it. It lingered in the flesh when the spirit had cast it off. It had interwoven itself in the Pagan religions, and, if we may believe the writings of adversaries, was ever reappearing on the confines of the church in the earliest heresies. It was possible for men 'to resist unto death, striving against sin,' yet to fall beneath its power. Even within the pale of the church, it might assume the form of a mystic Christianity. The very ecstacy of conversion would often lead to a reaction. Nothing is more natural than that in a licentious city, like Corinth or Ephesus, those who were impressed by St. Paul's teaching should have gone their way, and returned to their former life. In this case it would seldom happen that they apostatized into the ranks of the heathen: the same impulse that led them to the gospel, would lead them also to bridge the gulf which separated them from its purer morality. Many may have sinned and repented again and again, unable to stand themselves in the general corruption, yet unable to cast aside utterly the image of innocence and goodness which the apostle had set before them. There were those, again, who consciously sought to lead the double life, and imagined themselves to have found in licentiousness the true freedom of the gospel."

"It is a new, and hitherto unheard of language, in which the apostle denounces sins of impurity. They are not moral evils, but spiritual. They corrupt the soul; they defile the temple of the Holy Ghost; they cut men off from the body of Christ."

"All sin is spoken of in the epistles of St. Paul as rooted in human nature and quickened by the consciousness of law; but especially is this the case with the sin which is more than any other the type of sin in general —fornication. It is, in a peculiar sense, the sin of the flesh, with which the very idea of the corruption of the flesh is closely connected, just as, in 1 Thess. 4: 3, the idea of holiness is regarded as almost equivalent to abstinence from the commission of it. It is a sin against a man's own body, distinguished from all other sins by its personal and individual nature. No other is at the same time so gross and so insidious; no other partakes so much of the slavery of sin. As marriage is the type of the communion of Christ and his church, as the body is the member of Christ, so the sin of fornication is a strange and mysterious union with evil."

Concerning Brotherly Love and Other Duties. (9–12.)

9. But as touching brotherly love—a topic much dwelt on by Paul, though the word for 'brotherly love' (φιλαδελφία) is elsewhere found in his epistles only in Rom. 12 : 10; it also occurs in Heb. 13 : 1; 1 Peter 1 : 22; 2 Peter 1 : 7. **Ye have no need that I** (*one*) **write unto you**—the language of courtesy and true Christian tact, quick to recognize the basis of good in those whom it exhorts. Compare 5 : 1; 2 Cor. 9 : 1. It was no empty compliment. The testimony of history is ample as to the extraordinary mutual affection that characterized the early churches. "Behold how these Christians love one another!" was the wondering exclamation of unbelievers and enemies. It was thus in Jerusalem: "The multitude of them that believed were of one heart and soul." (Acts 4 : 32.) The testimony of Lucian, the Voltaire of the second century, who lived for many years in Antioch, is emphatic on this point. Though an undisguised enemy of Christianity, he bears witness to the generous beneficence of the Christians toward one another. "They give lavishly all that they have . . . For their first lawgiver has persuaded them that they are all brothers." ("Concerning the Death of Peregrinus," chap. 13.) The new life in Christ began at once to bear fruit in works of love and charity. Uhlhorn has freshly illustrated this subject in his "Christian Charity in the Ancient World" (English translation, New York, 1883), and has brought together much valuable historical material. Compare particularly the chapter "A World Without Love," and the contrast there drawn between Pagan *liberality* and Christian *charity*. **For ye yourselves are taught of God to love one another**—you know the paramount obligation of this duty without instruction from us; the Holy Spirit himself teaches you this. Compare 1 John 2: 27, "And as for you, the anointing which ye received of him abideth in you, and ye need not that any

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;
11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

10 taught of God to love one another; for indeed ye do it toward all the brethren who are in all Macedonia. But we exhort you, brethren, that ye abound more
11 and more; and that ye [1]study to be quiet, and to do your own business, and to work with your hands,

1 Gr. *be ambitious.*

one teach you." The whole of this Epistle indeed is a commentary on Christ's new commandment, to love one another.

10. And indeed ye do it toward all the brethren which are in all Macedonia. This implies, as remarked by Riggenbach, "a lively intercourse with the Christians in Philippi, Berea, and perhaps at small scattered stations, offshoots from the central churches." Their poverty, and the environment of persecution, had operated, in a very short time, to develop their sympathy and active beneficence. **But we exhort you, brethren, that ye increase** (or, *abound*) **more and more.** On 'abound,' see note on ver. 1 above. Paul's letters everywhere reveal the intensest solicitude that this grace of love one to another might flourish; it was vital to the welfare of the church. Chrysostom remarks on another passage: "If we confine to one or two the love which ought to be extended to the whole church of God, we injure both ourselves and them and the whole." The following extract, part of the religious experience of Adoniram Judson during the last years of his life, is itself a commentary on this passage; it is taken from one of Mrs. Judson's letters (Wayland, "Life of Judson," Vol. II., p. 338): "Another subject which occupied a large share of his attention, was that of brotherly love. You are perhaps aware that, like all persons of his ardent temperament, he was subject to strong attachments and aversions, which he sometimes had difficulty in bringing under the controlling influence of divine grace. He remarked that he had always felt more or less of an affectionate interest in his brethren, as brethren, and some of them he had loved very dearly for their personal qualities; but he was now aware that he had never placed his standard of love high enough. He spoke of them as children of God redeemed by the Saviour's blood, watched over and guarded by his love, dear to his heart, honored by him in the election, and to be honored hereafter before the assembled universe; and he said it was not sufficient to be kind and obliging to such, to abstain from evil speaking, and make a general mention of them in our prayers; but our attachment to them should be of the most ardent and exalted character: it would be so in heaven, and we lost immeasurably by not beginning now. 'As I have loved you, so ought ye also to love one another,' was a precept continually in his mind; and he would often murmur, as though unconsciously, 'As I have loved you, as I have loved you'; then burst out with the exclamation, 'Oh, the love of Christ! the love of Christ!'"

11, 12. In the same breath Paul sends admonition on several points, regarding which there evidently *was* 'need that one write' unto them. He enjoins to lead a quiet, orderly life,—to mind their own business,—to be industrious in their daily labor. These admonitions, though so briefly thrown off (forming, apparently, a mere *addendum* to a more important exhortation) were especially required by the existing circumstances of the Thessalonian Church. This is manifest from their emphatic repetition in the next epistle. See 2 Thess. 3 : 6–15. **And that ye study.** For 'study' the margin has "be ambitious." They were zealously to aspire and strive—after what? First, **to be quiet.** It is evident from this and from what immediately follows, that the Thessalonian Christians were in danger of being diverted from the ordinary duties of life. Expecting the speedy end of the world, that the hour of their deliverance was drawing nigh, they were becoming restless and impatient. Perhaps, already influenced by false prophets and teachers (see 2 Thess. 2 : 2), they were neglecting to watch in the spirit enjoined by Christ. They were ceasing to "rest in the Lord and wait patiently for him," and to work out their salvation "with fear and trembling." This excitement would foster idleness, spiritual dissipation, and also incline them to meddle with matters beyond their proper sphere, whether those of the church at large or the private concerns of their brethren. Hence, first of all, the apostle admonishes to *quietness*, not to *sleep*,—that is,

12 That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

12 even as we charged you; that ye may walk becomingly toward them that are without, and may have need of nothing.

spiritual indifference, or torpor,—but to a quiet, orderly (compare the "honestly" in ver. 12) Christian life.

Secondly, **to do your own business.** See 2 Thess. 3 : 11, "For we hear of some that walk among you disorderly, that work not at all, *but are busybodies;* also 1 Peter 4 : 15, "For let none of you suffer . . . as a meddler in other men's matters." "Mind your own business" is a precept or rebuke of Scriptural authority, and of large legitimate application. It may be misapplied, however, and especially to excuse indifference to the spiritual welfare of our neighbors. Lünemann's comment on this verse perhaps opens the way for such misapplication. He infers that Paul had in mind the "unauthorized zeal" of some who "had used the advent as a means of terror, in order to draw before their tribunal what was a matter of individual conscience," and in this zeal had assumed a care for the salvation of their neighbors "with an objectionable curiosity." This view of the case is hardly to be derived from the passage itself.

Thirdly, **to work with your own hands.** The daily labor of most of the members, that by which they earned their livelihood, was doubtless manual labor. In orderly industry from day to day—thus they would best obey the precept, "Watch!"; thus employed, they would rightly be waiting their Lord's coming. Paul could point to his own example: "We toil, working with our own hands." (1 Cor. 4 : 12.) Compare Rom. 12 : 11, Revised Version, "In diligence not slothful; fervent in Spirit, serving the Lord." Christ himself had set this example, and, as the carpenter of Nazareth, had sanctified hand labor, which, among the Greeks and Romans, was held in great contempt. Apart from the special reasons mentioned in the next verse, which apply to us as well as to Paul's readers, it is not to be forgotten how great a safeguard against manifold temptations habits of daily industry have always been found. See further notes on 2 Thess. 3 : 10.

12. That ye may walk honestly toward them that are without. 'Honestly' (rendered "decently" in 1 Cor. 14 : 40), in a becoming, honorable manner; the opposite of "disorderly" in 2 Thess. 3 : 6. 'Them that are without,' including all unbelievers, whether Jew or Gentile. The honor of Christ and his cause was at stake in this matter. Compare Col. 4 : 5, "Walk in wisdom toward them that are without." In Eph. 4 : 28, another motive for one to work with his hands is mentioned—namely, "that he may have whereof to give to him that hath need." **And that ye may have lack of nothing**—that your proper wants may be supplied. In this need are, of course, included the wants of those who are providentially dependent upon us, "But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever." (1 Tim. 5 : 8.) We have in the present passage a correlate to the precepts of the sermon on the mount, "Be not anxious for your life, what ye shall eat or what ye shall drink." See Matt. 6 : 25, and others. The Christian is not to dissociate faith and forethought.

The exhortations of the eleventh verse are in close accordance with the Saviour's teaching concerning the spirit in which his disciples, after his departure, were to await his second coming. He warned them against undue alarm and excitement; there would be need of patient endurance. The parable of the Ten *Minae*, or Pounds (Luke 19), was spoken in circumstances analogous to those which occasioned these two epistles—"because they supposed," says Luke, "that the kingdom of God was immediately to appear." In that, as in the parable of the Talents, he warns against indolence and neglect of one's outward vocation and work. He enjoins activity, productive labor. The *minae* were delivered to the servants with the command to "occupy" them—that is (see Revised Version), employ them in trade or business "till I come."

4 : 13–5 : 11. *The Parousia, or Christ's Second Coming.*—Two particulars of the subject are treated of in this section. The first concerns the resurrection of deceased believers. The Thessalonians were anxious on behalf of their brethren who were passing away, lest their death should deprive them of participation in the glorious events of the Second Ad-

vent—lest they should thereby be prevented from beholding the inaugural glories of the Messianic kingdom. The question thus arose: When in the new order of things will their resurrection occur? To this the apostle makes specific reply, communicating facts made known to him by special revelation. The next question concerned *the time* of the advent: When shall the Parousia take place? In reply to this, the apostle merely repeats the teaching of Christ, and enforces it with appropriate exhortations. In the Second Epistle he adds further instruction upon this point, and communicates facts not found elsewhere in the Scriptures.

The section is one of importance in its eschatological bearings, and requires for its thorough elucidation the closest grammatical analysis of the original, as well as an extended comparison with parallel Scriptures. It is distinctly prophetic and predictive; as has been pointed out in the *Introduction*, Paul's thought in these epistles, more than in any other, dwells upon the future of the church and the world. The principal eschatological passages in the other epistles are the following: Rom. 2 : 5–16; 8 : 1–39; 1 Cor. 13 : 9–12; ch. 15; 2 Cor. 5 : 1–10; Col. 3 : 3, 4. Before proceeding to the detailed exposition of this section, it may be well to state several general principles and assumptions on which the exposition is based:

(1) *Scripture prophecy, in so far as it predicts the future of the kingdom of God, is organically one.* It constitutes a progressive, germinant unfolding of the divine plan of salvation. Its predictions have been revealed by the Holy Spirit to prophets, from first to last, under substantially the same conditions; the revelation has been through the medium of vision and dream, or by direct word communication. Scripture prophecy is therefore subject throughout to the same general laws of interpretation.

(2) *The language of prophecy is of necessity symbolic.* Typical events, such as the deliverance out of Egypt, contributed largely to the symbolic diction of the prophets. Familiar outward objects and events became representations of spiritual ideas, and of events transcending human experience. Thus "the trumpet of God" denoted some signal, divine, audible call or warning. As remarked by Wemyss ("Clavis Symbolica," Preface), "the symbolic language of the prophets is almost a science in itself." The interpretation of particular prophecies must therefore recognize and take careful account of the poetic and symbolic imagery common to all prophecy.

(3) *New Testament prophecy also has an organic unity of its own.* Its main theme is the destinies of the people and kingdom of Christ subsequent to the incarnation. Its groundwork is laid in our Lord's teachings, especially the great prophetic discourse on the Mount of Olives. (Matt. 24, 25.) That discourse, though itself needing the key afforded by apostolic exposition and by later revelations to the New Testament prophets, constitutes the proper point of departure, as well as the most certain basis, for the interpretation of the epistles and the Apocalypse.

(4) *Prophetic prediction is not designed to enable the reader to anticipate the external and secular phases of history.* Its geography cannot be traced in advance upon the map; its chronology cannot be adjusted in advance to the standards of human measurement. *Near* and *far* are relative and ethical terms in prophecy. It is addressed not so much to the rational understanding as to the ear of hope and faith. We are not considering here its value as evidence *after* fulfillment. Previous to fulfillment, its mission is for the warning and encouragement of believers, especially in the more trying periods of the church's history; it is then indeed "a lamp shining in a dark place."

(5) *We are to distinguish between the positive teaching of the apostles and their personal hopes and impressions.* From them, as from the Old Testament prophets who predicted the first advent, it was hidden "what *time* or what manner of time the Spirit of Christ which was in them did point unto." (1 Peter 1 : 11, Rev. Ver.) How carefully, and with what providential skill, they were restrained from erroneous teaching is strikingly illustrated in ver. 15 of the present chapter. Their language could not but be colored by their human expectations, but the *auctor primarius* of their writings preadjusted their language to broader truths and a larger future than they themselves knew.

The postulates briefly laid down in the foregoing paragraphs are assumed once for all as

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.
14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

13 But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow
14 not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep [1] in Jesus will God bring

1 Gr. *through*. Or, *will God through Jesus*.

the basis of the present exposition. It would be aside from the purpose of the commentary to illustrate them at length, or to vindicate them. One other consideration is also to be emphasized; namely, that *the section contains only fragmentary instructions on the subject in hand; it is but supplementary to a much fuller body of oral instruction which he had given them months before.* This appears from 2 Thess. 2 : 5 and 1 Thess. 5 : 1. Paul simply deals in the briefest terms with the two points noticed above: (1) the resurrection of deceased believers prior to the Lord's descent upon the earth, and (2) the time when he should thus come. The information given claims to be a revelation from the Lord; when received, does not appear from the letter, but probably long before.

13–18. *The Christian dead—are they to miss the glories of the Lord's coming?*

13. But I would not have you to be ignorant. So Paul frequently introduces an important topic or earnest statement; sometimes it is, "I would have you know"; see Rom. 1 : 13; Phil. 1 : 12. Here it brings forward with emphasis a subject of immediate interest to his correspondents—of importance to all: the prospect of the Christian dead. The words "that ye sorrow not" show that the Thessalonians were distressed on this matter. "The Thessalonians perhaps had asked a question, or Timothy may have given information respecting their uneasiness about some of their number who had died." (Riggenbach.) **Concerning them which are** (or, *that fall*) **asleep**—present tense, denoting what is now or from time to time taking place; those who are from time to time dying. The immediate reference was evidently to members of the Thessalonian Church, but the truth enunciated to meet this case was such as applied to all deceased believers. Ellicott calls attention to the fact that to *fall asleep* is a frequent Scriptural term for *die*, but not peculiar to Scripture. **That ye sorrow not.** Let the message from the Lord which I sent you banish your sorrow: not the natural sorrow over the loss of loved ones, but the sorrow that is distressed about their future. Such sorrow belongs not to you, but to **others** (*the rest*) **which have no hope.** A broad characteristic of all who are not Christ's; they have no hope, no positive, definite hope embracing the future life. Especially true of the Gentiles; see Eph. 2 : 12: "having no hope, and without God in the world." "The true hopelessness of the old heathen world," says Ellicott, "finds its saddest expression in the *Eumenides* of Æschylus":

"Once dead there is no resurrection."

14. For if we believe that Jesus died and rose again. This clause states the premise on which the following conclusion and assurance is based—the great major premise of faith. One is as sure as the other; "as Christ the head died and rose again, even so shall all the members of his body." In the words of Gambold's hymn, which Rowland Hill used often to quote:

"We two are so joined,
He'll not live in glory, and leave me behind."

See 2 Cor. 4 : 14. "Knowing that he which raised up the Lord Jesus shall raise up us also with Jesus." (1 Cor. 15 : 20.) "But now hath Christ been raised from the dead, the first fruits of them that are asleep." **Even so** certain is it that **them also which sleep in Jesus,** or, *that are fallen asleep.* The words 'them that are fallen asleep' are in Greek an aorist participle with the prefixed article; so also the same expression at the end of ver. 15. Being joined to a future verb, it would be, if rendered with strict grammatical accuracy: "them that *shall have fallen asleep*"; that is, previous to the time implied in the predicate, when God "shall bring" Jesus and his saints to glory. The proper understanding of this participle will aid in dispelling the confusion and misconception that has gathered about the apostle's words in ver. 15.

"It is noticeable," says Ellicott, "that the apostle here, as always, uses the direct term (ἀπεθανεν) [*died*] in reference to our Lord, to

15 For this we say unto you by the word of the Lord, that we which are alive, *and* remain unto the coming of the Lord shall not prevent them which are asleep.

15 with him. For this we say unto you by the word of the Lord, that we who are alive, who are left unto the [1] coming of the Lord, shall in no wise pre-

1 Gr. *presence.*

obviate all possible misconception; in reference to the faithful he appropriately uses the consolatory term (κοιμᾶσθαι)" [*fall asleep*]. 'In Jesus'—literally, *through Jesus.* The phraseology here, it will be seen, is not precisely the same as in 1 Cor. 15 : 18; "they also which are fallen asleep *in Christ*"; "in Christ" in this latter passage, as also in ver. 16 below, "the dead in Christ," has the preposition 'in' (ἐν); here it is "through" (διά). But what is it to have 'fallen asleep through Jesus'? They have died *trusting in Jesus—in the faith of Jesus;* "sustained and soothed by an unfaltering trust" in him, they have lain down to the sleep of death. This is the sense suggested by Chrysostom and Theophylact among the Greek Fathers; it is preferred by Riggenbach, and by Webster and Wilkinson in their Greek Testament. It must be admitted that there is no precisely analogous case of the preposition being used in this large meaning—a meaning nearly equivalent to the Greek for 'in' (ἐν), and therefore Ellicott and many others interpret: "those who, through his mediation, are now rightly accounted as sleeping." Still others, and perhaps the majority, reject the above construction and read with the Revisers' margin: "will God through Jesus bring with him," thus attaching the phrase to the principal verb of the sentence. But the order of the words in the original seems rather to favor the former construction; moreover, the context requires some such qualifying phrase, either in thought or expressed, to the words 'them that are fallen asleep.' Compare ver. 16 below and the passage from 1 Corinthians previously cited. With our present knowledge of Greek usage a clear decision can hardly be reached, but in my judgment the construction and interpretation first given are to be preferred. **Will God bring with him**—'bring,' literally *lead,* will not only raise them from the dead, but add them to the triumphal procession of the advancing King. The same word is appropriately used in Heb. 2 : 10: "For it became him . . . in *bringing many sons unto glory,* to make the author [*captain*] of their salvation perfect through sufferings."

15. By (literally *in*) **the word of the Lord**—the precise phrase employed in the Septuagint (1 Kings 20 : 35) to denote a prophetic communication. The following statements (contained in 15–18) are manifestly presented as authorized by, and proceeding directly from, our Lord. But was it a communication made to his disciples previous to the ascension, or to Paul himself subsequently? If the former, it must be from some unrecorded discourse, since no passage in the gospels furnishes the facts here stated. One of Jesus' sayings is preserved in the New Testament outside of the gospel history—in Acts 20 : 35; others that rest only on the authority of later tradition are given in Appendix C to Westcott's "Introduction to the Study of the Gospels." To some such discourse of Christ, of which no record has been made by the gospel writers, Calvin supposes the apostle to refer. But the present passage contains a definite, positive prediction concerning future events, adapted to meet an inquiry peculiar to this church and this juncture; in the absence of any intimation that our Lord had communicated special teaching on this point, we are certainly warranted in understanding it to have been *an express revelation made to Paul himself,* or to his companions; Silas, it will be remembered, was a prophet. (Acts 15 : 32.) That Paul did from the beginning of his ministry receive special communications from Christ, one can scarcely doubt who accepts the historical trustworthiness of the book of Acts (see Acts 9 : 5, seq.; 22 : 17–21) or of the epistles (see Gal. 1 : 12; 2 : 2; also 1 Cor. 11 : 23). 'In the word of the Lord' is thus understood by Chrysostom, De Wette, Riggenbach, Lünemann, Alford, Ellicott, and others.

The difficulty which the apostle now proceeds to remove from the minds of his readers was not a doubt concerning the certainty or reality of the resurrection, or concerning the blissful future of those believers who should be dead before the Lord's coming, but concerning their participation in the glories of that coming. "The idea that perplexed and distressed the Thessalonians seems to have been

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with

16 cede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout

something of this sort; that when the Lord came, their deceased friends would be found to have suffered serious loss, in that, while they would ultimately, no doubt, be raised again, they would yet have no part in the joy of welcoming him back to his inheritance of the redeemed earth, and in the triumphant inauguration of his reign. The songs of the living saints would mingle with the acclamations of angels, as, clad in 'the visible robes of his imperial majesty,' the Saviour-King took his seat on his blood-bought throne. But what if in the rapture of that hour, and for ages after, the lowly tenants of the tombs should be forgotten alike by all, and no beam from the crown of Jesus—no thrill of ecstacy of the new creation should reach death's dark domain? Would not this be for the time, and so long as it lasted, all one as if 'they also which had fallen asleep in Christ were perished'? Certainly by a church so full of the bright prospect of Christ's coming kingdom, as was this of Thessalonica, it could not be regarded as any common calamity. It was just as if, on the very eve of the day of the expected return of some long-absent father, a cruel fate should single out one fond, expectant child, and hurry him to a far distant and inhospitable shore." (Lillie, pp. 247, 248.)

We which are alive, and remain (or, *are left*) **unto the coming of the Lord.** To reproduce the original more nearly: '*We, the living, the survivors at the coming of the Lord.*' The first inquiry is, who are included in the apostle's 'we'? Plainly, all other believers than the class named at the end of the verse; namely, those who have already or shall have fallen asleep before the Advent. This is clear from the context; compare the note on the phrase as it first occurs in ver. 14. But any possible misunderstanding of the apostle's language is obviated by the limiting phrases appended to the 'we.' In the Greek they are present participles having the force of relative clauses (οἱ ζῶντες, οἱ περιλειπόμενοι εἰς τὴν παρουσίαν), and, according to well-known Greek usage, refer to future time, as does the predicate to which they are joined; the sense of the original, therefore, is: '*we who shall be alive—who shall be left unto the coming of the Lord.*' Thus the scope of the 'we' (so far as the apostle's thought is concerned) is precisely determined. It includes 'the living,' but lest this phrase should occasion misunderstanding, a restrictive qualification is immediately added: those 'who shall be left,' etc. But the question arises, Does not Paul necessarily include *himself* (as well as some of his readers) in this first personal pronoun? Yes, *if he or they prove to be* of the number expressly named 'who shall be left' at the Lord's Coming. A careful analysis of the original will show the error of those who assert with Jowett that the apostle "says that men living in his own day will be caught up to meet the Lord in the air"; or with Lünemann, that "Paul here includes himself along with the Thessalonians among those who will be alive at the advent of Christ." 'The coming of the Lord' means here, as elsewhere in these two epistles, his *Second Coming;* namely, (in its highest and final sense) his visible return from heaven to raise the dead, hold the last judgment, and to establish in its eternal glory the kingdom of God.

Shall not prevent (*precede*) **them which are asleep**—shall not be before them in meeting the coming King; he explains more definitely in the next two verses. "Precede" in the Revision properly translates the archaic "prevent" of the Common Version, the latter having the same meaning in Jeremy Taylor, for example: "Your messenger prevented mine but an hour."

16. For the Lord himself shall descend from heaven. 'Himself'—that is, in his own person. "This Jesus," said the angels to the disciples on the Mount of Ascension, "shall so come in like manner as ye beheld him going into heaven." Or, the emphatic pronoun may be designed to turn our thoughts to Christ as the central figure of the scene. **Shall descend from heaven with a shout.** His approach will thus be signaled with 'a shout,' a loud word of command. No silent unobserved coming, but heard far before. In Luke 17 : 20, "the kingdom of God cometh not with observation," the reference is not as here to the "great day." The *signal shout* will not necessarily be the voice of the Lord himself, as the English rendering might seem to imply (literally, "in a shout," or "in shout-

the trump of God: and the dead in Christ shall rise first: | with the voice of the archangel, and with the trump

ing"), but will be one of the attendant circumstances of his coming. The term properly denotes a word of command, as to a ship's crew, for example, or a band of soldiers. In the following words we have not additional circumstances (the omission of a conjunction shows the next two phrases to be not co-ordinate with the first, but rather in apposition with it), but a description of this signal shout. It shall be **with the voice of the archangel, and with the trump of God**—or, better, adhering more nearly to the original, "*with voice of archangel and with trumpet of God.*" Who this archangel is—whether, indeed, in the heavenly host there is more than one so styled—belongs to the unrevealed lore of heaven; in Jude 9 we are told of "Michael the archangel," and some suppose Michael to be designated here; Olshausen considers the archangel to be Christ himself. The 'trumpet of God' is the trumpet belonging to God, or "used in his service." Such a trumpet was heard from the heights of Sinai. Exod. 19 : 16: "And it came to pass on the third day in the morning that there were thunders and lightnings and a thick cloud upon the mount, and *the voice of the trumpet* exceeding loud"; ver. 19: "And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." In 1 Cor. 15 : 51, 52, Paul reaffirms the present statement: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, *at the last trump; for the trumpet shall sound*, and the dead shall be raised incorruptible, and we shall be changed."

This signal shout will not only announce to the living their Lord's approach, but will be a resurrection call; it will summon the dead from their tombs. See John 5 : 28, 29. So the third stanza of the *Dies Iræ:*

> "The last loud trumpet's wondrous sound
> Shall through the rending tombs rebound,
> And wake the nations underground."
> —*Roscommon's Translation.*

The actual, audible phenomena here predicted in the terms "shout," "trumpet," a discreet exegesis will not attempt to define. "The sound of a trumpet," says Fairbairn, "is employed in the Scriptures as a symbol of the majestic, omnipotent voice or word of God" ("Typology," II., p. 452); see Isa. 27 : 13. Olshausen needlessly restricts it: "The term is chosen to designate *the mighty influence which will penetrate the universe*, and which will be connected with Christ's appearance," etc. The language is undoubtedly symbolic; Paul is not giving details in the literal style of a chronicler; yet by a single stroke he lifts the whole transaction out of and above the plane of human events and natural causes, at the same time assisting the imagination, and elevating our conceptions of the transcendently sublime event. The signal shout to announce the coming King of the Redeemed is from no human voice, no earthly trumpet; an archangel's voice shall sound it, a "trumpet of God" shall blazon it abroad. As it is declared elsewhere that "every eye shall see him" (Rev. 1 : 7), so likewise every ear shall hear him; there shall be an audible call, that shall be heard by the living and shall awaken the dead. Compare John 5 : 28, 29: "Marvel not at this: for the hour cometh in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment."

The dead in Christ—same as "those who have fallen asleep through Jesus," in ver. 14. The *dead* in Christ are those who *when alive* were in Christ. These **shall rise first**—that is, previously to the ascension into the air of the living saints. 'First' and 'then' (in the next verse) belong together as *first in order*, and *next in order*. There is apparently no reference to a first as distinguished from a second *resurrection*—a distinction which is entirely foreign to the apostle's present purpose, and to which as little regard is paid in the passage cited above from 1 Cor. 15. The latter is properly a parallel passage to the one before us, only that in this he is concerned not so much to assert the resurrection hope of the believer, as to assure him that in case of death before the Advent he will not fail to participate in its inaugural triumph. The passage in Rev. 20 : 1–10 is not, in my judgment, a proper parallel to this.

17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
18 Wherefore comfort one another with these words.

17 of God: and the dead in Christ shall rise first: then we who are alive, who are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with
18 the Lord. Wherefore [1]comfort one another with these words.

CHAPTER V.

BUT of the times and the seasons, brethren, ye have no need that I write unto you.

1 But concerning the times and the seasons, brethren, ye have no need that aught be written unto you.

1 Or, *exhort.*

17. Then—that is, next afterward. Whether *immediately* after is not said; it is, however, the second scene in the drama here described. **Shall be caught up together with them in the clouds.** 'Together with them' is the important point; the risen dead and the living shall meet and join company. 'Caught up'; compare 2 Cor. 12:2. "I knew a man in Christ fourteen years ago . . . *caught up* to the third heaven." 'In clouds' (the Greek omits the article); so wrapt in clouds, Christ ascended. (Acts 1:9.) **To meet the Lord in the air**—that is, rising *into the air* to meet the Lord. Most commentators explain the words 'in the air' or 'into the air' as belonging properly to 'caught up.' But Greek usage will equally allow the phrase where our translators (also the Revisers) have placed it, after the verbal noun rendered 'to meet.' The saints then living, with glorified bodies ("changed," 1 Cor. 15:52), shall be gathered together by the angels (Matt. 24:31); with them shall also be the risen saints; all together shall ascend from the earth's surface to join the celestial host—our Lord accompanied by his angels. Here Paul's apocalypse to the Thessalonians (so far as concerns the events of the Parousia) breaks off, adding only the glorious assurance, **and so**—that is, these things being so—**shall we ever be with the Lord.** John 14:3: "And if I go and prepare a place for you, I will come again and receive you unto myself; *that where I am there ye may be also.*" See also John 17:24. Forever with the Lord—the Christian's immortality—the eternal life of his hope and his inheritance.

> "The Life that hath no ending,
> But lasteth evermore."
> —"The Celestial Country."

18. Wherefore comfort one another with these words. As you stand by the bed of death, and for the last time on earth look into a dear face; as you clasp hands for the last farewell, let these assurances comfort your hearts; speak them to one another. And when you stand over the graves of your dead, do not sorrow as those who have no hope, but encourage each other with what I have written. When the Lord comes we shall meet one another again, and we shall meet *him*, and we shall be with him in glory forever.

Of other facts concerning the Second Advent, elsewhere revealed in the Scriptures, we have here no word: the transformation of the living, the resurrection of the wicked, the holding of the last judgment, the destroying of the Man of Sin, and the punishment of the enemies of God, the purification of the earth and the final consummation of all things. Nor are we told concerning the state of the dead immediately after death. In the next epistle some additional facts are given, but Paul here and elsewhere states only enough to meet the necessities of the actual experience of his readers at the time.

Ch. 5: 1-11. The apostle now anticipates another question, and in answering it turns quickly and with graceful courtesy to urge the claims and duties of the hour. "When shall these things be," do you ask? This question was certain to be asked—the very question put by the disciples to Christ as he sat on the sunset slope of the Mount of Olives, after he had gone out from the temple for the last time before his crucifixion. The same inquiry in substance recurs after the resurrection: Acts 1:6: "Wilt thou *at this time* restore again the kingdom to Israel?" Paul's answer here is an echo of our Lord's replies on the occasions above named, and of his teachings elsewhere. First glancing at the fact that the eras and epochs of the great consummation are not revealed, he then enforces the practical precept springing from the fact: namely, Watch and be sober.

1. The times and the seasons—that is, of

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.
3 For when they shall say Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

2 For yourselves know perfectly that the day of the
3 Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman

the events belonging to the Parousia—the Lord's Coming. The word rendered 'seasons' ordinarily denotes a definite limited period of time. Christ uses the same words in his reply to the question above mentioned, Acts 1 : 7: "It is not for you to know the times or the seasons which the Father hath put in his own power"—that is, as Vaughan paraphrases: "It is not for you to know the *time* that will elapse before my kingdom will be established, nor the season in which it will be established." **Ye have no need.** Why? The next verse answers, and the answer should still suffice for us. Biblical interpretation transcends its function when it sets about forecasting the calendar of the future. More than that which you already know, says the apostle, you do not need to know. The Saviour's admonition and the apostle's hint have been alike lost upon some of the wisest and best among Christians and Biblical scholars; witness, for instance, Bengel, who predicted that Christ's millennial reign would begin in the year 1836.

2. For yourselves know perfectly. You know just how the case stands; you are already perfectly well informed as to this matter. **The day of the Lord**—the day when the Lord Jesus Christ shall come as above described. The term can have no other meaning in the present connection; see 2 Thess. 2 : 1, 2, where "the coming of the Lord" and "the day of the Lord" are plainly interchangeable. The term itself belongs to the language of Old Testament prophecy, and there has a wider signification. See Cremer, "Biblico-Theological Lexicon," pp. 275, 276. In the New Testament it refers specifically to *Messianic* manifestations. **Cometh as a thief in the night**—'cometh,' shall come, a prophetic present, the future sense similar to "send" in Mark 1 : 2. 'As a thief' is a familiar Old Testament comparison. Christ says (Matt. 24 : 42, 43): "Watch therefore: for ye know not on what day your Lord cometh. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through." So 2 Peter 3 : 10: "But the day of the Lord will come as a thief." The point of comparison is its *unexpectedness*. That it will be *terrible* also is suggested afterward, but does not lie in the comparison itself, either here or in Rev. 16 : 15: "Behold I come as a thief. Blessed is he that watcheth," etc. Chrysostom adds: "On this account he so cometh as a thief in the night, that we may not abandon ourselves to wickedness, nor to sloth, that he may not take from us our reward." Lillie: "You will notice the stealthiness of that approach. It is always thus spoken of in Scripture, as a surprise and sudden catastrophe. It is compared to the breaking forth of the deluge; to the rain of fire on Sodom and Gomorrah; to the unannounced return of a householder to his servants; to a cry at midnight; to the falling of a snare on an unwary bird; to the lightning's flash. But the image most frequenfly employed is the one before us—the coming of a thief in the night, unheralded, unlooked for, unthought of, at the time when deep sleep falleth on men."

3. When they shall say (or, *are saying*)—when the language of men's hearts is: We are secure and prosperous. The language, not of all, but of the careless and unbelieving; so the rest of the verse implies. And compare Matt. 24 : 38, 39. **Then sudden destruction.** The original is more vivid and emphatic, something like this: *Then, suddenly is destruction upon them.* See 2 Thess. 1 : 9. **As travail upon a woman with child**—an image of sudden, inevitable, dreaded anguish. Frequent in the writings of Isaiah and the other Old Testament prophets (Isa. 13 : 6, 8), predicting the destruction of Babylon: "Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the Almighty. . . . And they shall be afraid; pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth." **And they shall not** (or, *in no wise*) **escape.** Compare 2 Thess. 1 : 6–9; Heb. 2 : 3. "How shall we escape if we neglect so great salvation?"

4 But ye, brethren, are not in darkness, that that day
should overtake you as a thief.
5 Ye are all the children of light, and the children
of the day: we are not of the night, nor of darkness.
6 Therefore let us not sleep, as *do* others; but let us
watch and be sober.

4 with child; and they shall in no wise escape. But
ye, brethren, are not in darkness, that that day
5 should overtake you [1]as a thief: for ye are all sons
of light, and sons of the day: we are not of the night,
6 nor of darkness; so then let us not sleep, as do the

1 Some ancient authorities read *as thieves*.

4. But ye—distinguished from the general subject of the preceding verse—**are not in darkness,**—that is, the season for thieves to come,—**that that day should overtake you as a thief.** You are not in such a moral condition (of ignorance, unbelief, and hardness of heart) as that the sudden dawning of the great day should find you unprepared, off your guard. The clause introduced by 'that' (*ἵνα*) is one of result, denoting not an *actual*, but a *conceived* result or consequence. Commentators who make the conjunction mean *in order that*, and explain the design as referring to God (Lünemann, for instance) simply do violence to the Greek and encumber the simple sense of the apostle's words. 'That day,' literally '*the* day' the day of the Lord just spoken of.

5. For ye are all the children (*sons*) **of light, and children** (*sons*) **of the day.** The mention of the thief, who comes *by night*, suggests to the apostle, as suitable for the following exhortations, this text; namely, the significant fact: "You are sons of light—day." Why the second form of the figure, we shall see in considering its practical application. "Son of," in the Hebrew way of speaking, describes one's nature; thus "son of peace" (Luke 10:6); "son of wisdom"; "of destruction"; this latter pointing to one's destiny. Barnabas is called (Acts 4:36) "son of consolation" (or *exhortation*). The phrase sets forth some typical feature of the person, ordinarily his character or actions. 'Light' and 'day' are employed in one of the rich ethical senses that belong to their symbolical use in Scripture, especially in the writings of John. The conception in the present passage is the same as in 2 Cor. 6:14: "For what fellowship have righteousness and iniquity? or what communion hath light with darkness?" Eph. 5:8, Rev. Ver.: "For ye were once darkness, but are now light in the Lord; walk as children of light." **We are not of the night, nor of darkness**—the precise obverse of the previous statement, only that the apostle changes from 'you' to 'we,' and drops the Hebraism. Just as 'light' stands for God's moral character, particularly as exhibited in his truth and righteousness, so 'darkness' for iniquity, that moral condition whose "unfruitful works" Paul denounces farther on in the passage just cited from Ephesians.

6. Therefore let us not sleep. If sons of *light*, all our time is *day*-time, and we have no business to be sleeping, *as do others*, unbelievers, as in 4:13, above. In such points as this, what *they* do, *we* are not to do. **Let us watch and be sober**—the chief ethical corollary—always so in the Scriptures—of the doctrine of the Parousia. A broad maxim of Christian duty, summing up in itself the temper and attitude appropriate to the life of faith. The maxim rests fundamentally on the facts of the Parousia; it has in view the responsibilities connected with the Monarch's approach, an approach at any time possible; "Watch therefore, for you know not on what day your Lord cometh." (Matt. 24:42; similarly Mark 13:35.) Other considerations also enforce it, such as the danger from unseen and wily spiritual foes, the tendencies of our carnal nature, the constant liability to death; but the one consideration made most prominent in the Scriptures is that first referred to, our Lord's desire to find ready at his coming a prepared people.

The precept is twofold: 1. 'Watch' (literally, *be wakeful*) is the figure that enjoins unremitting Christian readiness. We are to be spiritually open-eyed, keeping an unslumbering sense for things divine. Faith will sing: "I sleep, but my heart waketh" (Sol. Song 5:2), or with a modern poet:

"Great King, we await thee! From watch-towers of prayer
Expectant we gaze through the sin-troubled air."

2. 'Be sober,' that is, "free from the stupefying effects of self-indulgence and sin." So our Lord, Luke 21:34: "But take heed to yourselves, lest haply your hearts be overcharged *with surfeiting and drunkenness* and cares of this life, and that day come on you suddenly, as a snare."

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.
8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.
9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.
10 Who died for us, that, whether we wake or sleep, we should live together with him.

7 rest, but let us watch and be sober. For they that sleep sleep in the night; and they that are drunken
8 are drunken in the night. But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salva-
9 tion. For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord
10 Jesus Christ, who died for us, that, whether we [1]wake or sleep, we should live together with him.

1 Or, *watch*.

7. For they that sleep sleep in the night, and they that be drunken, etc. If you do not mean to be wakeful, but to sleep, or if, on the other hand, you do not mean to be sober, but to give yourselves to drinking and revelry, then *night* is the time for it, as all men know. But your time is not night; you belong to a different time—you are of a wholly different nature. The words 'sleep' and 'drunken' are in this verse evidently to be taken in their literal sense, the reference being to existing customs.

8. This verse repeats the argument and exhortation of ver. 6, then adds: **putting on the breastplate of faith and love,** etc. It is now a soldierly watchfulness that is enjoined; so also Rom. 13 : 12: "The night is far spent and the day is at hand; . . . let us put on the armour of light." The Christian is to be constantly in readiness to defend himself against the foes of his soul and of the gospel. Paul's piety was in a marked degree of the agonistic type. It is to be remembered, also, that in ancient times all male citizens capable of bearing weapons were trained to arms. He could scarcely fail to think of the Christian graces under the figure of soldierly equipments, even had Isa. 59 : 17 not suggested it to him. In this earliest passage he names only two pieces of spiritual armor; for the fullest description, see Eph. 6 : 13–17. Compare Howson's "Metaphors of St. Paul," Chap. I., "Roman Soldiers." The main piece, the 'breastplate,' is made 'of faith and love.' Is thine a believing and loving heart, O Christian? it is clad in mail of sure proof. The **helmet** is of hope, **the hope of salvation.** In the list of pieces mentioned in Ephesians the breastplate is of "righteousness" and the helmet of "salvation." Our present passage serves to define the terms there used. Observe that the helmet of the ancient soldier was the brightest and most conspicuous part of his armor.

9, 10. For God hath not appointed us to wrath, but, etc. This hope of which I speak is "both sure and steadfast," *for* God *appointed* us to be saved; this seems to be the course of the apostle's thought as shown in the Revised Version: "For God appointed us not unto wrath, but unto the obtaining of salvation." The emphasis in reading should be not on 'us,' but on the antithesis of wrath and salvation; we are not to suffer his wrath as "by nature" (Eph. 2 : 2) we should have done, but to obtain salvation—deliverance from wrath; this salvation is already potentially an accomplished fact, it being obtained **by** (*through*) **our Lord Jesus Christ.** In closing, the apostle reverts to the same conclusion as was reached in the preceding paragraph, repeating the animating assurance that, whether living or dying, we are the Lord's, and shall at last meet in his presence to go out no more forever.

10. Who died for us—'for,' that is, for our advantage, on our behalf. The same preposition is found in Matt. 26 : 28: "My blood of the covenant which is shed *for* many unto the remission of sins." When the sense is died "in our stead," another preposition is used (ἀντί), as in Matt. 20 : 28. **That whether we wake or sleep**—whether at his coming we be among the living or the dead. 'Wake' is the word rendered 'watch' in ver. 6 above, and in the margin of this verse the Revisers have given it as an alternative rendering. But it can scarcely be questioned that the figurative sense of the words 'wake' and 'sleep,' signifying *live* and *die* (certainly not the ethical sense of *spiritual* waking and sleeping), is that which here belongs to them. If Paul had used the ordinary words, the sentence would have read: "That whether we be living or dead, **we should live together with him**"—an awkward repetition of the same word in a different sense, and liable to suggest an antithesis foreign to his purpose. It thus happens that the word 'sleep' is used in this paragraph in three senses: in ver. 7 of literal

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

11 Wherefore [1]exhort one another, and build each other up, even as also ye do.

1 Or, *comfort.*

sleep; in ver. 6 of moral or spiritual sleep; and in the present clause figuratively for death. Rom. 14 : 8 in its general meaning is a parallel passage: "For whether we live, we live unto the Lord; or whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's." On the double preposition 'together with,' which according to many interpreters means "at the same time with," the same remarks apply as in 4 : 17, above.

11. Wherefore comfort yourselves together (or, *one another*). The word 'comfort' seems preferable here to 'exhort,' of the Revised Version, as the verse stands in the closest parallelism with ver. 18 above. The strain of admonitory exhortation has glided over into one of encouraging exhortation—a closing refrain of comfort and bracing hope. **And edify one another** (or, *build each other up*). "Paul considers the Christian church, as also the individual Christian, as a holy building, a holy temple of God which is in the course of construction." (Lünemann.) So Peter also (1 Peter 2 : 4, 5), "unto whom coming as unto a living stone, . . . ye also as living stones are built up a spiritual house," etc. The word here rendered 'build up' (οἰκοδομεῖν) usually appears in the Common Version as 'edify,' a translation to which the Revisers have in most cases adhered, the instance in the present verse being an inconsistent exception. The verb and its corresponding noun (in English, *edification*) occur in their figurative sense more than twenty-five times in the New Testament, and usually in Paul's writings. "With him it is always," says Howson, "a social word, having regard to the mutual improvement of members of the church and the growth of the whole body in faith and love." "We give it an individual application. We say that this or that, a book read in private, a sentence from a sermon, a providential occurrence, is edifying to the individual Christian, without reference to his social position in the church." ("Metaphors of St. Paul," Chapter on "Classical Architecture.") It may be added that our word 'edify' has taken on a too exclusively sentimental sense; it has been diluted into a term descriptive of devout and fervent discourse, with the idea of substance left out. To edify one another, as Paul here uses the word, is evidently to assist one another in the upbuilding of character upon the foundation laid by Christ, upon which there groweth "a holy temple in the Lord." (Eph. 2 : 21.) Our word "brace" has acquired a similar figurative sense from the Latin *brachia*, "arm," then derivatively, something which supports or binds together the parts of a structure; "brace one another up" would well express one phase of the apostle's thought here.

GENERAL NOTE.—THE PAROUSIA, AS SET FORTH IN THIS SECTION.

Christ's Second Advent is the chief theme of doctrinal instruction in the two epistles. The details of the foregoing section are expounded in the notes already given. The following points bear upon its theoretical and practical import as a whole:

The word Parousia.—The Greek word has several significations. In Biblical Greek the prevailing signification is *arrival, advent.* The verb from which it is derived denotes, primarily, *to be by*, or, *be present;* secondarily, and more frequently, *to arrive*, or, *to have arrived* at a place. The noun Parousia likewise, in its earlier and etymological sense, meant *presence*, but afterward became the usual equivalent for our *arrival.* It was also sometimes used to denote *substance*, and *abundance.* See Liddell and Scott's "Lexicon." The word occurs seven times in these two epistles, twenty-four times in the entire New Testament. In seventeen out of these twenty-four instances, it refers to the Advent of Christ. It is the usual New Testament word to denote Christ's Second Coming—his return to earth, when he shall call the dead to life, hold the last judgment, and establish the kingdom of God in the fullness of its glory.

The seven passages where it is otherwise used are the following, as rendered in the Revision: 1 Cor. 16 : 17, "And I rejoice at the *coming* of Stephanas," etc.; 2 Cor. 7 : 6, 7, "comforted us by the *coming* of Titus, and not by his *coming* only, but also by the comfort wherewith he was comforted in you";

2 Cor. 10:10, "but his bodily *presence* is weak, and his speech of no account"; Phil. 1:26, "that your glorying may abound in Christ Jesus through my *presence* with you again"; Phil. 2:12, "not as in my *presence* only, but now much more in my absence"; 2 Thess. 2, 9, "even he whose *coming* is according to the working of Satan." Even in these seven instances it is evident, either from the context or from the prepositions employed, that it is not so much the presence that is thought of—a *being with* the person referred to—as the *arrival*, the *coming to be with* them.

Other Scriptural terms to designate the epoch of the Advent are: "Appearing" (ἐπιφάνεια), as in 1 Tim. 6:14; "revelation" (ἀποκάλυψις), as in 2 Thess. 1:7; "coming" (ἔλευσις), as in Acts 7:52 (referring, however, to the First Advent); "the day of the Lord," "the day of God," "the great day," "the end," etc.—these latter frequently.

It is of prime importance for the student of this subject to understand—so often is the case stated otherwise—that Parousia in the New Testament answers to two distinct words, *arrival* and *presence*, usually the former; that in most instances these meanings are not interchangeable, but that one or the other is required, according to the context; for example, the former in 1 Cor. 16:17, and the latter in Phil. 2:12. The Revisers have, unfortunately, contributed to a misunderstanding on this point, by adding, where they have translated "coming," the marginal explanation, "Greek, *presence*"; the latter is by no means *the* signification of the word, but only another and distinct signification. Many writers have maintained the contrary,—that the word "really," or "literally," means *presence*,—and some have drawn altogether unscriptural inferences from this supposed "literal" meaning. Canon Row says: "*Parousia* really means presence." ("Future Retribution," p. 209.) Dr. James Morison: "Literally, the Greek term means presence; the word 'coming,' though a good translation of the original term, is not literal." ("Commentary on Matthew," p. 455.) Dr. Israel P. Warren denies that "coming," or "advent," is a proper translation, asserting that it "denotes relations of *permanence*." ("Parousia of Christ," pp. 14, 15.) This is not the place to present the philological argument. The reader is referred to Thayer's "Lexicon of the New Testament"; and for fuller proof, to a comparison of the passages in the New Testament and the Septuagint, where the noun and its cognate verb are used.

Doctrinal import.—The particular object of the section, and the instruction it particularly aimed to convey, have been pointed out in the notes at the beginning. Its teaching concerning *the Advent*, either directly or by implication, may be summarized as follows: It will be sudden and unexpected; it will be a personal coming of Christ, in visible form; it will be with angelic, and other supernatural and glorious manifestations; it will be accompanied by the resurrection of the dead; it will be for the final recompense and unending bliss of his people. Furthermore, although *the time* is unrevealed, and the privilege or capacity of ascertaining it is not granted to men, nevertheless it is in some sense near at hand.

It should be added, in this connection, that while the present section teaches nothing explicitly concerning *the overthrow of the Jewish commonwealth*, yet that fact is necessarily involved in the scope of its predictions, and, indeed, forms an essential element in the New Testament doctrine of the Advent. The teaching of the apostles concerning the Parousia is based on that of our Lord. The Coming of the Kingdom, and his own Return, were themes on which he gave frequent instruction in aphorism, parable, and explicit prediction: particularly in the great prophetic discourse which Matthew has recorded in chapters 24, 25. Parousia, and other terms applied to our Lord's Return, have in his teaching a broad and comprehensive signification. They refer to no one single and isolated event. That he was to depart and come again, the disciples were constantly trained to expect. At times his language suggested a spiritual return, an inward manifestation of himself through the Holy Spirit; this especially in the farewell discourses recorded in John. On other occasions, it is the final Coming to establish his everlasting kingdom, the last great epoch of human history. But another epoch is also plainly predicted, the destruction of the Jewish Commonwealth. A portion, at least, of our Lord's great eschatological discourse refers to this, as is now admitted by almost all commentators. We refer the reader to the excellent exposition of this discourse in

the "Commentary on Matthew," belonging to the present series, by Dr. Broadus; also to Schmid, "Biblical Theology of the New Testament," where the substance of our Lord's teaching on the subject is given in brief, but well-proportioned outline. See, especially, pp. 221, 222, 262–269. It is, therefore, to be borne in mind in the reading of this section, that the Apostle Paul's expectation of a speedy Parousia was, in one sense, justified by the event. The threatened judgment on the Jewish Theocracy, the awful outpouring of divine wrath upon an apostate nation (compare 1 Thess. 2 : 16) was indeed nigh at hand.

Practical Import.—Important lessons derivable from the doctrine are enforced by the apostle himself. Note the exhortations: 'Watch and be sober'; 'Put on the breastplate of faith and love, and for a helmet the hope of salvation.' Other practical truths will come to view in every age as corollaries from the doctrine. A few words will suggest several which are particularly applicable to our own time.

1. *The doctrine of the Parousia aligns the true course of human progress.*—According to the Stoic philosophy, man was to attain his highest moral destiny by enthroning his own reason, and by bringing himself into conformity with nature. The Epicurean taught him to appropriate the world, and make the most of its present enjoyments. Other schools of thought have looked to the progress of the sciences and the development of earth's material resources; others, still, insist on the inherent improvableness of man. "From what has already gone on during the historic period of man's existence, we can safely predict a change that will by-and-by distinguish him from all other creatures even more widely and more fundamentally than he is distinguished to-day." (Prof. John Fiske, "Destiny of Man," p. 73.) Alas! on either of these lines man's course will only be downward, and his philosophy end in pessimism. The Christian doctrine of the future is far different. A Deliverer has descended into the world for its redemption from the bondage of moral evil; humanity is to co-operate in the furtherance of the enterprise, but its full realization awaits the return of the same Deliverer. It is by loyal service to the crucified and risen Jesus, by preparing the soul and the world for the Return of their absent King, that the race will move onward to a better day.

2. *The doctrine of the Parousia marks the present order of things as the Church's probation.*—"A state of probation," says Bishop Butler, "implies particularly trial, difficulties, and danger, and has for its end moral discipline." The kingdom of God has not yet fully come. The present world is still a world of death and of sin; it "lieth in the Evil One." The Christian life must for the present continue to be an unremitting conflict with the powers of evil:

> "Thou must watch and combat
> Till the day of the new earth and heaven."

It is clearly revealed in the doctrine of the Advent that this is not an accidental, or even a remediable, condition of things during the existing historical Dispensation. No progress of truth, no industrial reform, no scheme of national co-operation, no social or moral development of humanity, will eradicate this disorder of human life. Not even the diffusion of the gospel and the universal sway of Christianity will suffice. Each new generation must renew the contest, and repel fresh assaults from the powers of evil. Only the Coming of the world's King unto salvation will banish them forever. Hence:

3. *Christ's return is the goal of the Church's hope.*—"Till I come" (Luke 19 : 13), "until the Lord come" (1 Cor. 4 : 5), are words that from age to age sound in the ear of the church. The crown of righteousness is to be finally bestowed upon "all them *that have loved* his appearing." The heart of a true and loyal church is ever with her absent Lord. To Christian thought the vista of human history closes with the person of the returning Redeemer as the satisfaction of the world's hope, the realization of every ideal, the solution of all human problems. "Set your hope perfectly," the Apostle Peter writes, "on the grace that is to be brought unto you at the revelation of Jesus Christ." (1 Peter 1 : 13, Rev. Ver.) It is by no means imperative that the subject of the Advent should occupy the same relative prominence in the thought of our own day that it did in the early part of the apostolic age. But prominent it must be in the thought of every one who has truly learned to pray "Thy kingdom come." The wider the spiritual vision of the

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;
13 And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

12 But we beseech you, brethren, to know them that labour among you, and are over you in the Lord,
13 and admonish you; and to esteem them exceeding high in love for their work's sake. Be at peace

believer the more thoroughly his personal life is identified with the life of the church, the more eagerly will he look forward to the dawn of the millennial morning. "My soul looketh for the Lord, more than watchmen look for the morning." (Ps. 130 : 6, Rev. Ver.)

"Great King, we await thee! From watchtowers of prayer
Expectant we gaze through the sin-troubled air,
And with far-reaching vision we see
That thy throne standeth firmly, eternal, sublime,
While still through the mists and confusions of time
The earth climbeth upward to thee."

12-28. *Closing Exhortations and Benediction.* Having given instruction on the principal point which he had in view in the writing of the Epistle, Paul now closes with a few practical precepts appropriate to the condition of the young church. Beginning with duties to superiors in the church, he speaks next of duties toward all Christian brethren, then toward other persons, finally of matters that pertain to their own inner life.

12. And (*but*) **we beseech you.** The transition is a sudden, but necessary, one. With lifted finger he has pointed to glories beyond. *But* there are duties here. Until he come there is a settled order and constitution of things, with corresponding obligations. **Know them which labour among you.** 'Know,' recognize and regard them as such; as their labors, their official position, and their monitory responsibilities entitle them to be recognized. When writing to the Philippians of Timothy, Paul reminds them: "Ye know his worth"—that is, his tried character. Of Epaphroditus he says: "Receive him therefore in the Lord with all joy; and *hold such in honour.*" The persons designated are evidently the office-bearers of the church, in particular the elders (πρεσβύτεροι and ἐπίσκοποι), who had been "placed over them in the Lord" by the apostle. **And are over you in the Lord**—"are over" (προϊσταμένους) is the word usually rendered "rule," and accordingly designates here, not their superiority in rank, but their function as leaders, presiding officers, and rulers. They were charged with official and governmental authority. See 1 Tim. 5 : 17, "Let the elders that *rule* well be counted worthy of double honour, especially those who labour in the word and in teaching." Rom. 12 : 8, "He that ruleth (let him do it) with diligence." This duty of presiding or ruling especially entitled the elders of the church to the attentive consideration of their brethren. They ruled 'in the Lord'—that is, in spiritual things, in matters pertaining to the Christ-life and -service. **And admonish you.** Admonition includes not only rebuke of wrongdoers, but warning and advice to such as needed to be on their guard against wrongdoing. See Cremer, "Biblico-Theological Lexicon." That this duty devolved not upon the officers alone of the church appears from ver. 14, Rom. 5 : 14, 2 Thess. 3 : 15.

13. And to esteem them very (or, *exceeding*) **highly in love.** Having been exhorted to *think* rightly of their pastors, they are next exhorted to *feel* rightly toward them, to hold them in high esteem *lovingly*. On this point especial stress is laid, a strong superlative being used, the same adverb (with changed ending) as in 3 : 10 above, and in Eph. 3 : 20, "Now unto him that is able to do *exceeding abundantly* above all that we ask or think," etc. A most important duty, this affectionate esteem for our spiritual guides and leaders. Without it the work of "building one another up" is hindered, and indeed the overthrow of the spiritual temple threatened. **For their works' sake**—that is, the work just described. Your esteem and love are not to be determined by mere personal partialities or prejudices. "Without respect of persons" is the rule in this matter. The *work* that devolves upon them and which they are performing *in the Lord* entitles them of itself to your loving regard. The whole admonition is one of the highest importance, its observance vital to the spiritual efficiency of a church. Clearly connected with it is the following: **Be at peace among yourselves.** So Mark 9 : 50, "Be at peace one with another"; 2 Cor. 13 : 11, "Be of the same mind; live in peace"; also Rom. 12 : 18. These are the four passages in the

14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all *men*.
15 See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourselves, and to all *men*.

14 among yourselves. And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all.
15 See that none render unto any one evil for evil;

New Testament where the word here rendered "be at peace" is found. This state of peace or harmony has its source and basis in love, "which is the bond of perfectness."

14. Warn them that are unruly—an exhortation to the *members* of the church, one and all; not to its *officers* alone. A duty to be discharged in accordance with the principle laid down in Phil. 2 : 4, where we are reminded to be intent upon the interests of others. Warning or admonition, however, is not merely *rebuke*. See ver. 12 above. The 'unruly' or *the disorderly*—not persons guilty of gross immorality, but those who were neglecting the regular industrious life suitable to the Christian name and profession. That this is the meaning may fairly be inferred from 4 : 11, 12 and from the passages in the Second Epistle (3 : 6, 7, 11), where the word occurs; a word originally applied to a soldier guilty of leaving his post or place in the ranks. It is not found in the New Testament except in the passages just named, namely, 2 Thess. 3 : 6, 7, 11, and the present verse. Ellicott adds, by way of showing the connection with the preceding: "The Christian brethren at Thessalonica were not only to be at peace with one another themselves, but also to do their best to cause it to be maintained by others." **Comfort the feeble-minded**—those who are desponding, whose courage is small, whether "by reason of persecution (2 : 14), or the death of friends (4 : 13), or from any other cause." Such are the "poor in spirit" spoken of in the opening sentence of the Sermon on the Mount. The word itself (ὀλιγόψυχος) does not occur elsewhere in the New Testament. How eminently did Paul set the example! God, he says, "comforteth us in all our affliction that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God." **Support the weak.** Here it is not so much despondency as lack of moral courage and stamina that needs help. It may spring from ignorance, or from the specific defects of religious character. It is the word rendered "sick" in many passages and in Rom, 5 : 6, "without strength." The weak in this sense often think themselves strong, and thus fall the more easily into temptation. We must support — *hold on to* them, as the word implies, not expect or leave them to stand alone. Rom. 15 : 1, "Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves." **Be patient toward all.** The preceding injunctions of the verse apply to *special* cases; the duty of Christian patience, long-suffering, forbearance, is of universal application; it is called for in our relations with all our brethren. 'All' refers especially to Christians; so that least the preceding part of the verse seems to imply. 1 Cor. 13 : 4, "Love suffereth long and is kind"; Eph. 4 : 2, "with all holiness and meekness, with *long-suffering*, forbearing one another in love." God is represented throughout the Scriptures as long-suffering — that is, patient, slow to be angry or to punish; Exod. 34 : 6, "The Lord God; merciful and gracious, long-suffering and abundant in goodness and truth."

15. See that none render evil for evil unto any man, etc. Take heed that no one *of you*. No special oversight of others is enjoined, as the word 'see' might perhaps imply. In Rom. 12 : 17, Paul repeats the precept: "Render to no man evil for evil," and then (ver. 18-21) expands and enforces it in words worthy to be written in letters of gold. The maxim is distinctly Christian, one of the loftiest in the Christian ethical code, and constitutes one of the sternest tests of Christian character. In its full Scriptural import it has no organic place in any heathen system. It is true that individual instances of similar precepts occur in Pagan writers, but they are meteors from an outlying space, and fall into the soil of heathen thought only to be quenched. They do not represent the general spirit and purport of their teachings; even Seneca, the great Stoic moralist, forms no exception. See Lightfoot "On Philippians," p. 283. The precept prohibits revenge unconditionally, in spirit and in act. Christ, once for all, abolished the law of retaliation, as

16 Rejoice evermore.
17 Pray without ceasing.
18 In everything give thanks: for this is the will of God in Christ Jesus concerning you.

16 but alway follow after that which is good, one toward
17 another, and toward all. Rejoice alway; pray without
18 ceasing; in every thing give thanks: for this is the

utterly hostile to the spirit of the gospel. See Matt. 5 : 39, "But I say unto you: Resist not evil" (Revised Version "him that is evil"), and the following verses. See, further, excellent remarks on this verse in Lillie "On Thessalonians." **But ever follow that which is good.** This clause is the counterpart of the preceding. The emphasis belongs rather on the latter phrase: 'that which is good,' that which is beneficial, which doeth good. So Vaughan, Ellicott, Olshausen, and others. See Rom. 12 : 21, "Be not overcome of evil, but overcome evil with good." Others understand 'good' here to be simply the right, the morally good. The spirit and practice here required, it is to be observed, will not come of itself; it is to be followed after, pursued; it is one of the last and highest Christian attainments. It has well been said by Julius Müller, "True morality in its realization and accomplishment includes an abundance of energetic effort." **Both among yourselves and to all men.** "The former of these actings of good is what St. Peter calls *brotherly kindness* (2 Peter 1 : 17); the latter is that which he denominates *charity* (Revised Version *love*). The latter is the higher grace. . . . . The mutual love of Christians should be an easier attainment than the universal love of Christians to an unbelieving and persecuting world." (Vaughan.)

16-18. Here follow precepts that bear upon the inner life; and first a trio of mottoes, reminding us that joy, prayer, praise belong to all duties—are to pervade all life.

16. Rejoice evermore—or, *alway*. Phil. 3 : 1, "Finally, my brethen, rejoice in the Lord"; 4 : 4, "Rejoice in the Lord alway: again I will say, Rejoice." The Epistle to the Philippians has been fitly termed "an inspired comment on this precept." The joy here spoken of is a joy *in the Lord;* it is also a joy "*of the Holy Spirit*" (ch. 1 : 16), produced by him in the soul, even amid affliction; thus it was in the apostle's own experience, 2 Cor. 6 : 10, "as sorrowful yet always rejoicing." Not that the pilgrim can make his journey all the way in the land of Beulah, where "the sun shineth night and day," and where he can always have sight of the city to which he is going. But this joy may irradiate his soul when his path lies in darkness and clouds hide the heavenly city from view. If with these Thessalonians he is awaiting the near Coming of the Lord, he will be steadfast in hope and joy. Compare King Richard's encouragement to his followers:

> "Look not to the ground,
> Ye favorites of a King. Are we not high?
> High be our thoughts."
> "Richard II.," Act III., Scene II.

The precept of the verse is in striking contrast with the ethical maxims of the Stoic philosophy, which aimed rather at self-conquest by the repression of feeling.

17. Pray without ceasing. "He shows how to be always rejoicing," says Chrysostom. The apostle does not say, "Be praying *at all times*," but "Never be done praying." Says Vaughan: "The *act* of prayer must be intermittent; the *spirit* of prayer should be incessant." Our Lord's life was evidently one of unceasing prayer, though often in the literal sense "he ceased praying"; for example Luke 11 : 1. Parallel with the present passage are Col. 4 : 2, "Continue steadfastly in prayer, watching therein with thanksgiving"; Eph. 6 : 18, "With all prayer and supplication praying at all seasons in the Spirit."

18. In everything give thanks. Every event, every circumstance of life, will furnish an occasion and a theme for thanksgiving. This duty is made very prominent in Paul's writings, as indeed elsewhere in the Scriptures. He uses the verb and noun denoting thanksgiving nearly forty times. A concordance (see "thanks," "thanksgiving," "praise," the latter two being often used interchangeably in translation) will show the prominence of the topic in the Old Testament. Compare Ps. 50 : 14: "Offer unto God thanksgiving," and 23 : "Whoso offereth praise [literally, *sacrificeth thanksgiving*] glorifieth me."

The three precepts of ver. 16-18 are beautifully blended in Phil. 4 : 6.

For this is the will of God in Christ Jesus—'this' referring, in the opinion of most expositors, to the latter of the just men-

19 Quench not the Spirit.
20 Despise not prophesyings.
21 Prove all things; hold fast that which is good.

19 will of God in Christ Jesus to you-ward. Quench
20 not the Spirit; despise not prophesyings; [1] prove all
21 things; hold fast that which is good; abstain from
22 every form of evil.

1 Many ancient authorities insert *but*.

tioned duties—thanksgiving. See Ps. 50 : 23, quoted above. The perpetual offering up of grateful praise is contemplated in God's purpose of grace *toward us*. See Eph. 1 : 11, 12: "having been foreordained according to the purpose of him who worketh all things after the counsel of his will; *to the end that we should be unto the praise of his glory*," etc. 'In Christ Jesus'—"in whom alone God wills everything and does everything concerning his church." (Vaughan.)

19. Quench not the Spirit. The Holy Spirit is often figuratively conceived as a flame. To "quench" the Spirit is to "grieve" him (Eph. 4 : 30), to disregard his presence, refuse his guidance, repress his manifestations. The admonition in this instance would seem from what follows to be aimed against disregard of the Spirit's voice as made known in the Thessalonian Church through prophecy. A similar exhortation, in a positive form, Paul sends to Timothy in his second letter (1 : 6): "that thou stir up (literally, *stir into flame*) the gift of God, which is in thee through the laying on of my hands." To the Thessalonians he says: Do not stifle, but cherish, honor, every impulse or voice of the Spirit. In particular:

20. Despise not prophesyings—that is, communications from the Holy Spirit to his prophets in the Thessalonian Church. In this, as in the other early Christian congregations, there appear to have been prophets, "the second of the four great ministries ordained by Christ for the perfecting of the saints." Eph. 4 : 11, "And he gave some to be apostles; and some *prophets;* and some evangelists; and some pastors and teachers;" 1 Cor. 12, 28, "And God hath set some in the church, first apostles, secondly *prophets*," etc. They were inspired men, selected to attest in a special manner the presence of the Holy Spirit in the midst of his people, and to make known his will in special exigencies. Through them the church at Antioch was commanded to set apart Paul and Barnabas for their foreign missionary work. It was through 'prophesyings' (the same word as in the present verse) that Timothy had been pointed out as approved by the Holy Spirit for the mission entrusted to him by Paul. See 1 Tim. 1 : 18.

But important as was this gift to the life and growth of the apostolic churches, it was peculiarly liable to fall into contempt. This would happen in some cases from lack of due self-restraint on the part of its possessor. See 1 Cor. 14 : 30–33. Intellectual and order-loving persons might easily go to an extreme in opposing unusual manifestations of prophetic fervor. Another reason for despising prophesying would be the presence of false prophets. As did false apostles, these would sow discord and error in the churches. The apostles found it necessary to warn converts and churches against such; 1 John 4 : 1, "Beloved, believe not every spirit, but prove the spirits whether they are of God; because many false prophets are gone out into the world." Compare 1 Cor. 12 : 3. But notwithstanding there were pretenders to prophetic gifts, and the gifts themselves were liable to abuse, these and all such spiritual endowments were to be valued, honored, and coveted. To do less than this was to "quench the Spirit."

21. Prove all things—or, following the text of Tischendorf, and Westcott and Hort —"But prove all things," that is, all the prophetic utterances to which reference has been made. Distinguish between real and pretended gifts; "prove the spirits whether they are of God." The criterion would be the Scriptures, and the apostolic teaching which they had already received. From 1 Cor. 12 : 10 it appears that there was also a special endowment bestowed by the Holy Spirit upon some; namely, "the discerning of spirits." This was, as Riggenbach remarks, "a kind of receptive prophesying, incapable therefore of producing, but of inestimable value as a sound counterpoise to possible irregularities." The exhortation here, however, is to the church as a body; by the use of all means afforded them they were to distinguish the false from the true. A special occasion for this exercise of Christian discernment soon appeared—a pretended inspired communication, to the effect that "the day of the Lord" had already

22 Abstain from all appearance of evil.
23 And the very God of peace sanctify you wholly; and I *pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

23 And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the [1]coming of our Lord

1 Gr. *presence.*

come. See 2 Thess. 2 : 2. In the church today how valuable is the gift of sound judgment! More brilliant talents, more showy qualities, may be far less helpful to the churches' progress. Well-instructed judgment will enable them to obey the next injunction: **Hold fast that which is good.** Not only accept, but lay hold of, and still more, *hold fast.* Compare Luke 8 : 15. "Such as in an honest and good heart, having heard the word, *hold it fast*, and bring forth fruit with patience." The connection is the same as in Phil. 1 : 9, 10: "that your love may abound more and more in knowledge and all discernment, so that ye may approve the things that are excellent."

22. Abstain from every appearance of evil. The translation of the Common Version gives a sense alien to the original and to the requirements of the context. It should be *From every form of evil.* This precept is to be closely joined with the preceding, to which it stands in fitting antithesis. See Rom. 12 : 9, "Abhor that which is evil; cleave to that which is good." Through this twofold process the growth of the Christian character goes on, assimilating the good, rejecting the evil. The energy of the second process will be directly proportioned to that of the first.

23. And the very God of peace sanctify you wholly. Better, *the God of peace himself.* See the similar comprehensive invocation at the end of chapter 3. Paul turns their thoughts, as he closes this series of exhortations, toward the one Author of all moral and holy life. Your salvation is not of us, not of yourselves; it is the gift of God. God alone can accomplish that to which we exhort you, that toward which you are striving; may he himself work within you the willing and the working, and thus bring your salvation to its final accomplishment. 'The God of peace'—peace in the sense denoted in the opening sentence of the Epistle—that inward well-being wrought by grace in the believer. **Sanctify you wholly**—"through and through." (Luther.) May his sanctifying grace do its all perfect work within each one of you. This word (ὁλοτελής) is not found elsewhere in the New Testament. The idea of a *complete* work of grace is reiterated in "entire" (ὁλόκληρος) of the next clause, which particularly denotes its *extent.* "What Paul prays for is the sanctification of his brethren—their absolute and entire sanctification—a sanctification perfect in its degree, and in that degree extending to every part of their nature. For the sake of giving prominence to these ideas of completeness and universality he selects words of rare occurrence and studied emphasis." (Lillie.) **Your whole spirit and soul and body be preserved.** 'Spirit and soul' are both employed in Scripture as names of the immaterial part of man; 'spirit' designates its higher, particularly its rational and moral, activities; 'soul' designates it as a vital force, possessed of organic mental activities, especially faculties of perception and feeling. The former, however, is often used, both in the New Testament and the Old Testament (Septuagint) as a synonym of 'soul'; in other words, to denote the principle of life. Compare James 2 : 26, "As the body apart from the spirit is dead"; Luke 8 : 55, "And her spirit returned." Many commentators hold that the present passage teaches the trichotomy of human nature; in other words, that there are two elements which unite to compose man's immaterial nature. So Ellicott: "Distinct enunciation of the three component parts of the nature of man: the *pneuma* [spirit], the higher of the two united immaterial parts; . . . the *psyche* [soul], . . . the sphere of the will and the affections and the true centre of the personality." Lünemann: "The totality of man is here divided into three parts." But this is to require the apostle to teach psychology, or at least to be technically accurate in his language. The philosophic language of his time, it is generally admitted, recognized the *pneuma* and the *psyche* as distinct essences. Such also has been the prevailing opinion of non-materialistic philosophers, both ancient and modern; namely, "that the subject of

24 Faithful *is* he that calleth you, who also will do *it*.
25 Brethren, pray for us.
26 Greet all the brethren with a holy kiss.

24 Jesus Christ. Faithful is he who calleth you, who will also do it.
25 Brethren, pray for us.[1]
26 Salute all the brethren with a holy kiss. I adjure

1 Some ancient authorities add *also*.

conscious activity is an agent or essence distinct from the principle of life." (See Porter, "Human Intellect," pp. 36–40.) The question of its correctness is purely a scientific one. The use by Scripture writers of the terms current in their time does not vouch for the correctness of the psychology upon which they are based, even granting that they adopted that psychology. But it is far from clear that they either adopted or taught it. It certainly remains yet to be shown that the Scripture use of *pneuma* requires us to think of it as an entity distinct from *soul*, or as bestowed upon the regenerate alone. As to the present attitude of psychological science upon the question, see President Porter, as cited above. He maintains that the phenomena of vital force and of spiritual activity are to be referred to one and the same immaterial substance. 'Whole spirit and soul and body be preserved.' See note above on 'wholly.' The noun (ὁλοκληρία) corresponding to the adjective 'entire' is found in Acts 3 : 16: "Faith . . . has given him this *perfect soundness* in the presence of you all." It will illustrate the sense here if we render: "May your spirit and soul and body be preserved in perfect soundness." 'Be preserved'; this is the word rendered "keep" in our Saviour's prayer recorded John 17: "Keep them in thy name"; "keep them from the evil." **Blameless unto** (or, *without blame at*) **the coming of our Lord Jesus Christ.** See notes on 3 : 13.

24. Faithful is he that calleth you. God will keep his word.

"Firm as his throne his promise stands."

1 Cor. 1 : 9, "God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord." Phil. 1 : 6, "He which began a good work in you will perfect it until the day of Jesus Christ." Ps. 138 : 8, "The Lord will perfect that which concerneth me." The faithfulness of God is the chief theme of the eighty-ninth Psalm. **Who also will do it**—or, as we might render, "and he will perform it, too," the added particle lending a certain emphasis. The verb in the original is without an object, which is, however, easily supplied from the context ('it'); namely, that which has been invoked in the preceding sentence.

25. Brethren, pray for us—'us'—himself and his companions in apostolic labor, particularly those named in the opening salutation. *What* they should ask in his behalf is more fully stated in 3 : 1, 2 of the Second Epistle: "That the word of the Lord may run and be glorified, . . . and that we may be delivered from unreasonable and evil men." Compare Eph. 6 : 19; and in 2 Cor. 1 : 8–11, his statement of his need with a reference to help afforded him through the intercessory prayer of his brethren: "Ye also helping together on our behalf by your supplication."

26. Greet all the brethren with a holy kiss. "Because," says Chrysostom, "being absent, he could not greet them with this kiss, he greets them through others, as when we say, 'Kiss him for me.'" It need scarcely be explained that there is here no introduction of a distinctively *Christian* custom. The kiss upon the cheek was the customary polite salutation, a token of friendly welcome among the Orientals, particularly among the Jews. Christ rebuked the Pharisee in whose house he dined (Luke 7 : 45) for having withheld it: "Thou gavest me no kiss." See further upon the custom, Article, "Kiss" in Smith's "Dictionary of the Bible." Christians, however, were not to greet one another thus as a mere form; it was to be among them a real token of Christian love. Thus the ordinary kiss of salutation would no longer be one of those "greetings where no kindness is," but a 'holy kiss'—hallowed to the noblest use. 'Greet *all*' is perhaps best taken as equivalent to 'greet *one another*' in Paul's messages elsewhere. See Rom. 6 : 16. "Greet ye one another with a holy kiss." (1 Cor. 16 : 20; 2 Cor. 13 : 12). It is thus addressed to all members of the church. Many expositors, as Lünemann, Alford, Ellicott, understand this request and that in the next verse to be addressed to *the elders*. But this seems an unnecessary refinement. Of the messages in

27 I charge you by the Lord, that this epistle be read unto all the holy brethren.
28 The grace of our Lord Jesus Christ *be* with you. Amen.

27 you by the Lord that this epistle be read unto all the [1] brethren.
28 The grace of our Lord Jesus Christ be with you.

1 Many ancient authorities insert *holy*.

such a letter each member will appropriate his own part, and "each his own order." The elders would naturally be expected to receive the letter first, and upon them first would devolve the duty of carrying its requirements into effect, particularly that named in the following verse.

27. I charge you by the Lord, etc. Why this solemn injunction, which the apostle does not repeat in any subsequent epistle? "Because of his love" (Chrysostom) is too general a reason. That he had some "distrust of the rulers of the church," there is nothing whatever to prove. With Ellicott we may "perhaps fall back on the reason hinted by Theodoret and expanded by recent expositors—that a deep sense of the great spiritual importance of this Epistle, not merely to those who were anxious about [them that were fallen asleep], but to *all without exception*, suggested the unusual adjuration." Lillie also suggests pertinently: "It was well, moreover, that the common right of *all the holy brethren* to the possession of the apostolic writings should be thus explicitly endorsed on the very first of the canonical [Pauline] epistles."

28. The grace of our Lord Jesus Christ be with you. Paul's farewell benediction in every epistle—the form, however, varying. To Timothy it is simply, "Grace be with you." In 2 Corinthians we have the apostolic benediction in its full form. In one instance, the Epistle to the Romans, he appends additional salutations and a doxology. It seems to have been his custom to write it with his own hand. See 2 Thess. 3 : 17.

A discriminating exegesis cannot dismiss this apostolic formula as a mere formula—as the mere rhetorical and official *finis* to Paul's communications. That upon the earliest occasion of its public utterance to some company of believers, as also here in his first extant letter, it sprang from his heart's full abounding love, we cannot doubt. It expresses the utmost of his heart's desire for "all them that love our Lord Jesus" (Eph. 6 : 24), and accordingly he begins and ends his letters with "Grace!"

> "Grace all the work shall crown
> Through everlasting days."

Exulting in "the dispensation of the grace of God that had been given" him, in "the riches", "the glory" of that "grace of the one man Jesus Christ" which was now abounding exceedingly to the church—that grace which had already begun to "reign through righteousness unto eternal life through Jesus Christ our Lord"—all his heart goes forth in this largess of benediction, which sums up in itself all that is best and highest in human hope and aspiration.

INTRODUCTION TO THE SECOND EPISTLE TO THE THESSALONIANS.

Much that has been said in the Introduction to the First Epistle applies also to this. The latter, indeed, is for the most part a sequel and supplement to the First, dealing with the same general topics, and suggested by the same circumstances. The church was still exposed to persecution, its heart throbbing with high hope, but restless under delay, and still requiring admonition to order, industry, and patient faith.

It is generally believed to have been written within a few months after the First, probably in the year fifty-three. It is evidently from Corinth, for both Silas and Timothy were still with Paul; after the residence in Corinth, which terminated in the spring of fifty-four, Silas appears to have been no longer a companion of the apostle. Moreover, the letter follows so closely the lines of thought marked out in the earlier one as obviously to suggest the hypothesis of the shortest possible interval between the two. One is conscious of a slightly heightened tone of authority pervading this Epistle: the duty of the church to maintain its own discipline in a given case is strongly enforced.

The main object is evidently to communicate further instruction concerning the Advent, and especially to correct misapprehension or perversion of what the writer had previously stated, at the same time to counteract the influence of misleading teachers concerning the doctrine. The church was now making unwarrantable calculations as to the date of the Parousia, and some were claiming that "the Day" had already come. The present letter declares that to be an error. Two events still in the future were to precede it; namely, *the Apostasy, and the Revelation of the Man of Sin;* to remind them anew of this fact is the main object of the letter.

The second chapter contains the Pauline apocalypse. It is the only description found in all the writings of Paul of that impersonated form of evil elsewhere called the Antichrist. It is a parallel picture, though written many years earlier and from a strikingly different environment, to that of the "False Prophet," and to that of "the Beast coming up out of the earth," depicted by John in Revelation. Gazing down the vista of human history, the apostle beholds, as it were, "the Last Man" in the long line of earth's incarnations of sin, and in a few broken, vivid sentences that rise into prophetic rapture declares his coming doom. Obscure in its immediate historical reference, an enigma to interpreters in every age, it is nevertheless replete with moral suggestion, and is a fragment of priceless importance for the complete exposition of the Pauline doctrine of sin.

A few modern critics, beginning with C. Schmidt in 1801, have doubted or attacked the genuineness of the letter. The reader may find the leading objections stated and answered in Lunemann, more fully in Pelt. Kern (1839) has woven what is perhaps the most acute and elaborate argument to prove the Epistle spurious; he holds that it was written between A. D. 68 and 70 (that is, after the apostle's death) by a disciple of Paul.

More recently it is the integrity, rather than the genuineness of the Epistle as a whole, that has been questioned. The second chapter is held to be of later date than the rest, and not to have been written in the lifetime of Paul. One argument against the genuineness of this chapter, or of the whole Epistle, is founded on the assumption that Nero is the person denoted by the Man of Sin—it being also assumed that neither Paul nor any other New Testament writer was inspired to predict future events. Schürer (in the "Encyclopædia Britannica") considers the question still an open one. Its discussion involves fundamental principles of apologetics and interpretation, and does not fall within the scope of the present Introduction. To the present writer the arguments of recent criticism against the genuineness of the Second Epistle seem quite as futile as those brought against the First.

It falls naturally into three divisions, corresponding to the three chapters:

Chapter 1, Introductory topics.

" 2, Christ's Coming, and the Man of Sin.

" 3, Closing Exhortations, and Benediction.

THE SECOND EPISTLE TO THE THESSALONIANS.

CHAPTER I.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ.
2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.
3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

1 Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God our Father and the
2 Lord Jesus Christ; Grace to you and peace from God the Father and the Lord Jesus Christ.
3 We are bound to give thanks to God alway for you, brethren, even as it is meet, for that your faith groweth exceedingly, and the love of each one of

Ch. 1 : 1, 2. *Address and Salutation.*—See the opening of the First Epistle. The address and salutation are here, word for word the the same, with the addition, which is found also in most of the subsequent epistles—**from God our Father and the Lord Jesus Christ.** 'Our Father.' In Revised Version, *the Father.* See the preceding verse; also the salutation in First and in Second Corinthians. 'Father,' denoting his relation to his people, not specifically the Father as distinguished from the Son. Here, as throughout the New Testament, all the blessings of salvation are referred to this one common personal source—God and Christ. There is need in our age, more than ever, of giving articulate expression to this truth; an age that with materialism denies God, or else with agnosticism denies the possibility of knowing him as Father and Lord.

3–12. *Course of Thought.*—We behold the remarkable growth of your faith and love with unceasing gratitude. Especially your constancy and faith amid persecution—this we exultantly proclaim among the churches. In the midst of this adversity, remember, that the present suffering is a pledge of future glory. The day of our Lord's appearing will be a day of requital. *Then* to you shall be release; but to your enemies the very flashing forth of his glory will be the beginning of an eternal destruction. With eyes fixed upon this consummation, we pray continually that God will complete his work in your souls, that they may at last be seen transfigured into the divine excellence of our Lord Jesus—monuments to the universe of his saving grace.

We are bound to thank God—'are bound'—the word rendered elsewhere, "ought." Paul recognizes fresh and deepening obligation to be grateful. The extraordinary work of divine grace in the hearts of these converts calls for a corresponding acknowledgment. It is certain that the Christian who attentively regards God's gifts and ways, will find himself increasingly impelled to thanksgiving; it is equally certain, on the other hand, that the more this impulse is felt and obeyed, the more it will lead the heart to discern occasions for it. The spirit and the expression of gratitude should be *constant.* Notice the 'always' and compare note on 1 Thess. 5 : 18. **As it is meet.** This clause of correspondence is not wholly pleonastic, repeating the idea of obligation already conveyed. It generalizes and enforces the fact that there is a binding obligation to such gratitude; as if to say: Surely that of which I have to speak is a fitting occasion for constant thanksgiving. The clause qualifies what precedes; the next clause introduced by 'because that' (better rendered simply "that") belongs to the phrase 'thank God,' and states the *occasion* or *contents* of the thanksgiving. **That your faith groweth exceedingly**—indicating great spiritual prosperity. Their faith had increased above measure. Vital appropriation of Christian truth—nay, of Christ himself—had gone on at a rapid rate during the few months that had elapsed since the last letter. They had recently had need to urge anew the request of the disciples to our Lord, "increase our faith" (Luke 17 : 5), for persecution had broken out afresh. The prayer had been answered. Their Christian life was truly one "from faith to faith," constantly budding and branching forth into fresh beauty and vigor. No wonder that the sight fills the apostle's

4 So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure;
5 *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

4 you all toward one another aboundeth; so that we ourselves glory in you in the churches of God for your [1]patience and faith in all your persecutions
5 and in the afflictions which ye endure: *which is* a manifest token of the righteous judgment of God; to the end that ye may be counted worthy of the

1 Or, *stedfastness.*

soul with exultant joy! By what tests he measured their progress, or what were the specific indications of it, we may gather from what follows: he mentions particularly their bearing amid affliction and persecution. **And the charity (*love*) of every one of you all . . . aboundeth.** See note on 1 Thess. 3 : 12 and 4 : 9, 10. Adversity and persecution were strengthening love as well as faith in the young church. Notwithstanding the ignorance inevitable among converts just gathered out of Paganism, and their necessarily low moral standard, there had been an extraordinary spiritual growth. The testimony is emphatic; every individual member was a radiating centre for a love that extended itself to each and all throughout the church. On the Greek words employed by Paul to describe the growth of the two graces respectively ('faith, *groweth*,' ὑπεραυξάνει 'love *aboundeth*, πλεονάζει), Ellicott suggestively remarks that the former conveys more distinctly the idea of organic evolution and growth (compare Matt. 17 : 20; Luke 17 : 6), while the latter expresses in a more general way the idea of spiritual enlargement—of expanding movement toward others.

4. So that we ourselves, even we who have taught you—who have required and expected so much from you—**glory in you:** "Ye are our glory and our joy," he says in 1 Thess. 2 : 20—**in the churches of God**—those in Corinth and the neighborhood—"the regions of Achaia," 2 Cor. 11 : 10; possibly also in messages sent to more distant churches; **for your patience and faith.** On 'patience' see note 1 Thess. 1 : 3. 'Patience' (or endurance, constancy) and 'faith' are coupled elsewhere; "that ye be not sluggish, but imitators of them who through faith and patience inherit the promises." (Heb. 6 : 12; James 1 : 3; Rev 13 : 10.) The connection of cause and effect between the two is illustrated in Heb. 11 : 27 by the example of Moses: "for he endured as seeing him who is invisible." **In all your persecutions and tribulations** (*afflictions*) **that ye endure.** We see here what specific form and manifestation of faith Paul had in mind in the preceding verse. 'Ye endure,' or, *are enduring.* The term shows that the Thessalonians were now again beset by persecution. From 1 Thess. 2 : 14 it would appear that at the time of that writing there was a cessation. Nor was persecution the only trial of their faith; other adversities accompanied it: for instance, extreme poverty, with all its attendant ills. Some define 'faith' here as simply fidelity (as in Titus 2 : 10), but incorrectly. The idea of fidelity is rather to be sought in the preceding term—'patience.'

5. A manifest token—in apposition ('which is' of the Common and Revised Versions scarcely needs to be inserted) with the preceding—'your patience and faith in all your persecutions,' etc. That is, the fact of such constancy and faith on your part is a predictive proof of what the judgment of God concerning you is to be. Compare the similar thought in Phil. 1 : 28, where a cognate and synonymous Greek word is rendered "evident token." **The righteous judgment of God**—when Christ shall judge the world at his Second Coming. According to some it refers, not to the future judgment, but to God's just dealing with his people now, in that he prepares them, by being thus subjected to suffering, for future glory; so Olshausen and Riggenbach. But the proper interpretation of the following verses points clearly to the future judgment. Paul's teaching here, as elsewhere, on the relation between present suffering for Christ and the future reward in his kingdom is but the echo of Christ's language on the same theme. See Matt. 5 : 10, Revised Version, "Blessed are they that have been persecuted for righteousness' sake, for theirs is the kingdom of heaven"; also Phil. 1 : 28; 1 Peter 4 : 13. Such affliction is viewed not only as a special privilege granted to the believer, but as an unmistakable token of his acceptance with God—a token that he is to share Christ's exaltation and glory at his coming. **That ye may be counted worthy.**

6 Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;
7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

6 kingdom of God, for which ye also suffer: if so be that it is a righteous thing with God to recompense
7 affliction to them that afflict you, and to you that are afflicted rest with us, at the revelation of the

'To the end' denotes *purpose*, which is probably not the intention of the prepositional phrase (εἰς τό) in the original. A better rendering of the verse would be: *a manifest token of the righteous judgment of God, counting you worthy of the Kingdom of God, for which ye are also suffering.* The clause does not denote the purpose of the judgment, but describes what the judgment is, by showing its tendency and result. God's justice already accounts you worthy of his Kingdom, and will bestow it upon you. Noyes translates—"by which ye will be counted worthy," etc. For the force of the prepositional phrase in this and some similar passages, see Buttmann's Grammar, § 140, 10 (4). Similarly the commentaries of Lünemann, Ellicott, Eadie. The meaning given in the Revision is that of the Common Version, hardly improved, either in wording or punctuation. It is favored by Alford and others.

Does the Bible, then, teach us that the patient endurance of suffering constitutes a title to the rewards of the heavenly Kingdom? It is to be remembered, in the first place, that we have here to do with sufferings *for Christ*, such as the persecution *for righteousness' sake* of which our Lord speaks. Such suffering is endured by those only who have believed in him as their Saviour. It is thus not any work of their own, but *his* redemption that has saved them. At the same time the Scriptures do teach that this life is all the way to its end a *probation;* that it is followed by *requital*, good to those who have done good, evil to those who have done evil. Thus the glories of the heavenly kingdom are held up as a *reward* for faithful endurance. So Christ "for the joy that was set before him endured the cross." See 2 Tim. 2 : 12, "If we endure, we shall also reign with him"; Matt. 24 : 13, "He that endureth to the end, the same shall be saved." The next verse brings out still more distinctly the thought that the divine justice implies recompense, suitable requital, whether to ill-doers or to well-doers.

6-10. In the remaining verses of the sentence Paul derives encouragement for his readers from the great fact of the justice of God—a justice to be displayed in his awards at the final judgment.

6. Seeing (or, as in the Revised Version, *if so be that*) **it is a righteous thing with God**—in the form of a condition asserts a fact. For another such 'if,' see Rom. 3 : 30. This form of stating a premise throws no doubt upon it, but renders it the more impressive by keeping the assertion in reserve. 'Righteous' is repeated from ver. 5, and closely connects the two thoughts. The pious sufferers of all ages have stayed their souls upon the truth of an eternally righteous God. See Ps. 7 : 9–11; "Oh let the wickedness of the wicked come to an end, but establish thou the righteous. . . . God is a righteous judge, yea, a God that hath indignation every day." So Paul in this time of distress in the Thessalonian Church points to the throne of God and the certain fact of a final retribution. **To recompense tribulation** (*or affliction*), etc. This is not the phase of the law of retribution which Paul makes most prominent; it seems mainly intended to introduce the antithesis in the next verse—a fact full of encouragement.

7. To you that are troubled (*afflicted*) **rest.** 'Rest, release or deliverance from present afflictions. This 'rest' is a recompense, something *due* by divine promise and in the right order of things, as is the 'affliction' about to be allotted to their persecutors. **With us,** who write to you; *we* are to be with Christ and share his glory; so are *you.* **When the Lord Jesus shall be revealed**—literally, *at the revelation*, etc. The time of the final award—that is, when the Lord shall come in visible form from the heavens. '*Revelation,*' as in 1 Cor. 1 : 7, is one of the New Testament terms used to designate Christ's Second Coming. He is to come **from heaven** (see also 1 Thess. 4 : 16) **with his mighty angels,** or, *angels of his power*—the angels who are the ministers of his power, to manifest it and to be its agents in the universe—**in flaming fire**—the visible manifestation of his divine glory. Such in the Old Testament also was the mode of God's appearances. "And the Angel of the Lord

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:
9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power:

8 Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the
9 gospel of our Lord Jesus: who shall suffer punishment, *even* eternal destruction from the face of the

appeared to him *in a flame of fire* out of the midst of a bush." (Exod. 3 : 2.) "And Mount Sinai was altogether on a smoke, because the Lord descended upon it *in fire*." (Exod. 19 : 18.) Compare Rev. 19 : 12, where the "King of kings and Lord of lords," he who is called the "Word of God," is described. "And his eyes are *a flame of fire*, and upon his head are many diadems." The verse-division here tends to obscure the connection; this phrase properly belongs to what precedes, not to the words following, and should be made part of ver. 7.

8. Taking vengeance on (literally, *rendering vengeance to*) **them that know not God.** "Vengeance belongeth unto me." (Rom. 12 : 19 and Heb. 10 : 30.) The citation is from Deut. 32 : 35, "to me belongeth vengeance and recompense." The objects of the divine vengeance are mentioned in two separate classes—**to them that know not God, and** (*to them*) **that obey not the gospel.** The former are the Gentiles. See Note on 1 Thess. 4 : 5, "The Gentiles which know not God"; also Gal. 4 : 8; the *guilt* of such ignorance Paul establishes in Rom. 1 : 18, seq. The latter are the Jews. See Rom. 10 : 16 (Common Version), "But they have not all obeyed the gospel"; also ver. 21 of the same chapter. To the Jewish mind every revelation of God presented itself prominently as a manifestation of his *will*, as something to be obeyed. Hence their rejection of the gospel was emphatically a *disobedience*. Their punishment is pictorially represented; both these divisions of the great army of wicked men arrayed against Christ and his church will then be driven back with overwhelming disaster before the advancing King and his angelic host.

9, 10. These verses set forth still more definitely and vividly the contrasts of the great day. The King at his appearing will flash forth upon his foes eternal ruin, but transfigure his friends into his own glory. **Who shall be punished.** Both classes of the wicked shall be *punished*. The suffering of a just *penalty*, not correction (mere chastisement for the purpose of discipline or reformation) is clearly the meaning of the Greek phrase (δίκην τίσουσιν). The idea of God's punishment being reformatory in its design finds no countenance in the language by which Paul describes it. It is a recompense righteously bestowed; it is a *vengeance* (see the verses above) ascribed to God's justice. One of the most powerful sermons of Jonathan Edwards has for its theme "The Justice of God in the Damnation of Sinners." **Everlasting destruction,** etc., in apposition with punishment. The retribution inflicted upon them shall be an endless and irremediable ruin, consequent upon the glorious, mighty appearing of the Lord. Let us notice first the descriptive phraseology that follows, and then (at the end of ver. 10) consider the proper force of the term 'everlasting destruction.' The sense in which 'destruction' is to be taken depends in part on the interpretation of the next verse.

From the presence (*face*) **of the Lord and from the glory of his power.** 'From' may be understood as *causal*, "proceeding from," or *local*, "away from." Which of these two is the meaning here, is mainly to be determined from the use of the phrase 'from the face of' in Jewish speech. It is a frequent Hebraism, and may be taken in either a causal or local sense, according to the verb or principal word on which it depends. In Isa. 2 : 10 (compare ver. 19, 21) the verb "hide" requires the latter. In Jer. 4 : 26 (Septuagint) both verbs "burnt with fire" and "utterly destroyed" require the former; so also Acts 3 : 19, "that so there may come seasons of refreshing from the presence of the Lord." In the present verse the following considerations are decisive in favor of the former.

(1) The causal force "proceeding from" furnishes the only proper complement to "destruction" (ὀλέθρον), "ruin," this being a verbal noun which does not of itself suggest *the separation of*, but rather *an effect wrought upon* the object. The entire context, indeed, suggests a representation of that whence the destruction proceeds, not of that of which it consists; this is one of the effects of the Lord's manifest presence. Precisely similar is the setting forth of the destruction of the Lawless

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

10 Lord and from the glory of his might, when he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our

One, a few sentences further on (in ver. 8 of the following chapter).

(2) The following co-ordinate clause, 'and from the glory of his power,' seems to require it. This describes not the issuing of an edict of banishment (as in Matt. 25 : 41), but sets forth pictorially an outgoing of *power*, effecting, as it were, the instant overthrow and ruin of opposers.

(3) This mode of representation harmonizes with other descriptions of the effect of Jehovah's face, look, or presence. See Ps. 104 : 32. "He looketh on the earth, and it trembleth; he toucheth the hills, and they smoke." (Hab. 3 : 6.) So also Christ's coming is described in the next chapter, 2 : 8. The latter passage furnishes the clue to Paul's conception here.

(4) In reply to Lünemann's objection that on this interpretation ver. 9 contains (with the exception of 'everlasting') only a repetition of what has already been said in ver. 7, 8, it may be answered, that the instant and eternal ruin, on the day of judgment, of all the enemies of God and his gospel, is the fact which the writer is intent on bringing into special prominence; hence its repetition in the vivid language of prophecy. The manifestation of Christ's coming shall itself bring everlasting ruin upon his foes. This is the leading thought and source of encouragement in chapters first and second.

10. When he shall come to be glorified in his saints—that is, when he shall come from heaven in *order* to be 'glorified in his saints.' His 'saints' shall in that day shine forth with a glory that shall glorify Christ who bestowed it, imparting new lustre and honor to his sovereign name. Already upon earth, while still sanctified but in part, Christ's people glorify him. See ver. 12 and John 17 : 10, "and I am glorified in them." 'To be glorified,' a frequent Old Testament expression (see Ps. 89 : 7; Ezek. 28 : 22, in Septuagint), is also employed to denote the manifestation of the divine holiness in the just punishment of enemies. See Exod. 14 : 4, "And I will be honored upon [in] Pharaoh, and upon [in] all his host." **And to be admired** (*marveled at*), etc. This manifested glory of the saints will elicit the wonder of all the beholding universe. Christ will not only show himself glorious, but *wonderful*, by that which he works in his people. To this part of the sentence (qualifying 'glorified' and 'marveled at') belong the words **in that day,** which impressively close the sentence in the significant manner of Christ himself. Note the similarly emphatic position of these words as used by our Lord in Mark 2 : 20—**Because our testimony among you was believed.** This parenthetical addition brings the whole thought closer to his readers as one of personal interest, including them, as it does, among the glorious and admired company.

With reference now to the phrase already referred to: 'Everlasting destruction' (ὄλεθρον αἰώνιον) is a phrase not elsewhere used by Paul. Its meaning in the above sentence would scarcely require elucidation beyond what the drift of the whole passage as already explained, as well as the general teaching of Scripture, affords, were it not for doubts cast upon the meaning of the words 'everlasting' and 'eternal,' in current theological controversy.

It is to be noted first that the Greek word does not mean destruction, in the sense of the extinction of being, but rather *ruin*. The overwhelming defeat of an army, the devastation of a land, is its 'ruin' (ὄλεθρος). So also the ruin of a man's hopes, fortunes, happiness. This is classical and biblical usage alike. In Scripture language two words (ὄλεθρος, ἀπώλεια), and their cognates, are frequently used of divine retribution; they are characteristic of the New Testament, especially of the epistles, as denoting the future and eternal doom of unbelievers. That annihilation is not meant, as many have claimed, is shown at length by Dr. Hovey. See "State of the Impenitent Dead," pp. 114–123. That the first of these words (ὄλεθρος) is not to be rendered "separation," has been shown above—a rendering only allowable by giving to the preposition "from" (ἀπό) its local sense. Farrar ("Life and Work of St. Paul," chap. xxx) renders—"æonian exclusion," namely, "an eternal cutting off from the presence of Christ," denying, however, that "eternal" means everlasting, or endless, and vaguely defining it as

11 Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power:

11 testimony unto you was believed, in that day. To which end we also pray always for you, that our God may count you worthy of your calling, and fulfil every [1]desire of goodness and *every* work of

1 Gr., *good pleasure of goodness.*

"something above and beyond time." On the contrary, the Greek word (αἰώνιος), here as elsewhere, is properly translated *eternal*, in the sense of *everlasting, endless.* "Æonian" is only a poetical synonym, borrowed in recent English literature from the Greek; it has the same signification, and no other. All Greek lexicographers are in substantial agreement as to the definition. Liddell and Scott, *lasting for an aion, perpetual, everlasting, eternal.* Thayer, "1. *Without beginning or end, that which always has been and always will be*"; "2. *Without beginning*"; "3. *Without end, never to cease, everlasting.*" Cremer ("Biblico-Theological Lexicon") comprehensively defines, "*Belonging to the aion, to time in its duration—constant, abiding, eternal.*" The reader of the Bible may be assured that the science of lexicography has but one deliverance as to the proper signification of the word.[1]

The word has been already discussed in previous volumes of this series of Commentaries. See particularly Dr. Broadus on Matt. 25 : 46. One point may be noted here. "Eternal," in Paul's writings usually, in John's always, is used to describe the blessed and unending life imparted by Christ to believers; here only does he apply it to the future punishment of the wicked. There is nothing in the context to indicate a special or unusual sense. 1 Cor. 6 : 9, 10 is distinctly against the view that a limited period of punishment was ever in his thought: "Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators nor idolators . . . shall inherit the kingdom of God." The general tenor of his teaching, moreover, assumes that those whom he is seeking to win to Christ will be forever lost without him (compare Rom. 2 : 7–9), a conviction by no means coldly held as a matter of relentless logic, but inwrought into the very fibre of a heart that throbbed, as have the hearts of few, with the unutterable love of Christ.

11, 12. Wherefore—*to which end*—in our prayers we have ever this end in view, that glorious consummation when Christ "shall be glorified in his saints," etc. **That our God would count you worthy of this calling**—that is, of the *call* (κλῆσις), the summons that you have received; identical in meaning with Eph. 4 : 1, "The calling wherewith ye were called." It seems unnecessary, with Lünemann and Riggenbach, to depart from the usual New Testament meaning and define it passively, "that to which you were called." The reason assigned is, that the divine call is an act in the past, whereas the term here refers to something future, of which the believer is to be adjudged worthy. This objection forgets the vivid *present* in which Paul writes, and does not justify rejecting the active sense which the word has in every other instance. It is the call itself—a summons continually ringing in the believer's ears, and therefore characterizing his whole present state of probation. God's call is the first act toward the realization of the divine election—a realization not yet accomplished, but needing the constant operation of divine grace to count its objects worthy, and to enable them to be fruitful in purposes of goodness and works of faith. The apostle has no doubt of the final deliverance of the Thessalonian Christians from their enemies, and their glorification in the kingdom of Christ; he sees a "manifest token" of it (ver. 5), a token afforded by God himself (Phil. 1 : 28); but none the less constant is his prayer to this end; none the less does he toil and strive for it.

And fulfil all the good pleasure of his goodness—'fulfil,' complete, bring to its full realization; the Revised Version gives, "desire of goodness"; similarly, Ellicott, "desire for goodness"; Riggenbach, "inclination to good-

[1] Αἰώνιος is the adjective in Biblical language which corresponds to the frequent adverbial phrase εἰς τοὺς αἰῶνας, "forever." "Everlasting," or "eternal" is the established meaning of the one, as "forever" is of the other. The idea of *limited* duration, when either of these terms is employed, is either absent or else positively excluded from its thought. The contrary view has thus far gained no footing in the domain of scientific philology.

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

12 faith, with power; that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

CHAPTER II.

NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* gathering together unto him.

1 Now we beseech you, brethren, [1] touching the [2] coming of our Lord Jesus Christ, and our gather-

1 Gr. *in behalf of*.....2 Gr. *presence*.

ness"; the word denotes a rational desire, as distinguished from a mere impulse or instinctive feeling, and might be rendered, "*aspiration* after goodness." The rendering of the Common Version corresponds to that of Wiclif, Calvin, and other of the older expositors. But the word here rendered 'goodness' is not applied in the New Testament to God, but only to men; besides, the next member of the sentence—**work of faith**—must necessarily apply to the Thessalonians. On this latter phrase, see note on 1 Thess. 1 : 3. **With power**—powerfully, to be connected with 'fulfil.' It is characteristic of the ardent apostle that nothing less than a *mighty* work of grace will satisfy him. To Paul's conception the gospel of Christ was "the power of God." (Rom. 1 : 16.)

Our aspirations, our good intentions, are not self-fulfilling. Nor can we of ourselves realize them. They will be unrealized, unproductive, except as God shall fulfill them. They must be energized with his power; he must work both the willing and the doing.

12. That the name of our Lord Jesus, etc. "The name" of Jesus in Biblical language, here and often, denotes *Jesus as revealed to men.* One of the primitive designations of Christians was "those who call on the name of Jesus"; that is, pray to him. See Acts 9 : 14. **And ye in him.** See John 17 : 22, "And the glory which thou hast given me I have given unto them"; Rom. 8 : 30, "And whom he justified, them he also glorified"; 2 Cor. 3 : 18, "But we all with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord, the Spirit." **According to the grace,** etc. Recurring, as he closes this section of the Epistle, to the ground-thought embodied in the apostolic salutation—the eternal purpose of grace revealed to the world in the gospel of Christ.

Ch. 2 : 1–12.—*Christ's Coming, and the Man of Sin.*

Course of Thought.—But, brethren, as regards the Day of the Lord, the day that shall bring requital, and the consummation of our hopes, let no one persuade you that it is already here. Do not be driven from your steadfast course of daily faith and duty; do not become restless and excited, even if a prophet appear, or a message come purporting to be from us, asserting that the end of the world has come, and the Day of the Lord has dawned. Two events are to precede the Advent: the great Apostasy, and the Manifestation (ἀποκαλυφθῇ) of the Man of Sin. Have you forgotten my instructions on this point? You know the Power that now restrains the arrogant and lawless Adversary. This Restrainer shall continue for a while to hold him in check. But as soon as he shall be removed, then the Adversary shall be manifested. Afterward Jesus shall appear, and his appearing shall be the destruction of this foe, whose wiles and lying wonders are deluding the unbelieving and disobedient.

1. Now we beseech you. 'Now' (a preferable translation would be *but*) marks a quick transition to the topic that forms the leading theme of the latter; namely, the question as to the time of our Lord's return. This he introduces, not in a cold, didactic manner, but with affectionate urgency, suitable to its practical importance in their case; similarly in 1 Thess. 4 : 1. The topic had for them more than a theoretical interest, and bore directly on their daily life. **By** (or, *touching*): The rendering 'by' makes Paul adjure his readers *in view of* this event. This explanation was common in the older expositors, but is not according to New Testament usage. **The coming . . and our gathering together unto him.** 'Coming,' here as in 2 : 20; 3 : 13, etc., of the previous letter, is *Parousia.* On the general subject of the Advent he had taught them

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

2 ing together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at

orally, as well as in the previous letter, and on 'the gathering together' he had given special instruction in 4 : 13–18 of that letter.

2. That ye be not, etc. The clause thus introduced simply states what the entreaty is: *we beseech you* **that ye be not soon shaken,** The question as to the proper translation is similar to that in ver. 5 of the previous chapter, where the Revisers use the same phrase, "to the end that"—that is, whenever an apparent occasion presents itself, whoever shall seek to induce you; be slow to hear the "Lo here," or the "Lo there" (see Mark 13 : 21 and Matt. 24 : 23, seq.) of rash and mistaken leaders, whose errors will "lead astray, if possible, even the elect." The history of the church, from Paul's time to this, shows how frequent have been the times of religious excitement, when men renounced settled convictions and neglected daily duty at the announcement of the arrival of the Advent. **Shaken in** (*from your*) **mind**—unsettled in mind—distracted. The word properly denotes the agitation of a stormy sea. James (1 : 6) describes unsettled or wavering faith by a similar figure: "He that doubteth is like the surge of the sea, driven by the wind and tossed." **Neither be troubled.** This is a still stronger expression than the preceding, *do not be disturbed* or *terrified.* Our Lord had enjoined vigilance in view of his return, but not restless instability. Steadfast faith, and fidelity in daily duty; each man at his post and fulfilling his trust; not being ever on the *qui vive* lest the Lord come and others know it sooner than we.

The danger to their steadfastness in connection with this subject might come, or had come, in three ways: **by spirit**—that is, by any supposed prophetic communication. See note on 1 Thess. 5 : 19–21. Any deliverance, purporting to be on the authority of the Holy Spirit, that contradicted the apostolic instruction on this head, whether from a member of the church claiming inspiration, or from any other person, was promptly to be rejected. **Nor by word nor by letter as from us** (that these are to be closely conjoined, see ver. 15 below)—either an oral message or a letter, that should be ascribed to the apostle and his colleagues. 'As,' purporting to be 'from us.' The preposition 'from' (διά, through) denotes mediate authorship. The reference is thus to "any message purporting to be a divine revelation sent to you through us." That such a fictitious message, or a forged letter, had already been circulated among the Thessalonians, is not expressly stated. Jowett supposes that Paul refers to "the *possibility* only of some one or other being used against him." But the language here and in 3 : 17 seems to warrant the conclusion that false traditions and documents, afterward so numerous and so prolific of evil, had already begun to be employed against the truth of the gospel.

In discussions on the canon it is often assumed that the first age of the church—the age that collected and transmitted our present Scriptures—was wholly uncritical. The present passage hints at the existence thus early (A.D. 53) of counterfeit apostolic documents, and shows that the church, very soon after its origin, had to be trained to distinguish between the spurious and the authentic.

As, to the effect **that, the day of the Lord**—as in 1 Thess. 5 : 2, the day of the Lord's return. The term, as we have seen, is one that belongs to the language of prophecy, and is used to designate various crises, events, and periods, in the gradual fulfillment of the divine purposes. Its specific import must therefore be ascertained from the context. Here it plainly denotes the Second Advent— **Is at hand.** *Is* [now] *present*—is unquestionably the correct rendering. 'Is at hand'—of the Common Version, which follows Calvin and the older English versions, is a translation unsupported by the usage of the language, either in Biblical or classical writers. Hence Dr. Dods ("Popular Commentary on the New Testament") is hardly correct—"Whether Paul means that the day of the Lord had been represented as having already begun, or as being immediately imminent, it is difficult to say." In each of the six other New Testament passages in which it occurs, the verb (ἐνέστηκεν, perfect tense) clearly means "to be present."

3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

3 hand; let no man beguile you in any wise: for *it will not be*, except the falling away come first, and the man of [1]sin be revealed, the son of perdition,

1 Many ancient authorities read *lawlessness*.

It appears that the erroneous doctrine now threatening the church was, that the promise of the Parousia had already been fulfilled; either that the Lord Jesus had come unobserved, somewhere or in some manner unknown to them; or that the period broadly termed *the day of his coming* had already begun. If the former, it was one of those false alarms of stealthy advents foretold by Christ—"Then if any man shall say unto you, Lo here is the Christ, or Here, believe it not." (Matt. 24 : 23, Rev. Ver.) Probably it was the latter form of the error; namely, that "the day" had arrived, that "the end" had come. Had not Paul's last letter told them that it should come as a thief in the night? This view once adopted, unstable souls would be the prey of false teachers; the flood-gates of disorder would be opened in the church; idleness, unthrift, and spiritual indolence would be the speedy fruits.

3. After emphatically reiterating the admonition not to be deceived in either of the three ways mentioned, **by any means,** or *in any manner*, Paul proceeds to communicate additional instruction as to the *precursors*, and the *relative time*, of our Lord's Coming. It was to be preceded by two manifest signs ("signs of the times," Matt. 16 : 3), warning tokens of the great day, as Elijah had been of the first coming. By these they were to know, not *when* the day was to be, but that it was *not yet* to be. Both these warning tokens were events that should be discernible by the eye of a studious, attentive faith. These were: first, the great Apostasy; second, the public advent of the Man of Sin. The precise relation of these two events to one another, the statement is too brief to enable us to ascertain. They may be contemporaneous—two parallel movements in the great final revolt against the headship of Christ; or, they may be successive stages of that revolt, the latter being the culminating manifestation. It seems clear, however, that the opposition of the Man of Sin is not included in the Apostasy, the latter being the treason of friends rather than the hostility of avowed enemies. The following notes are simply for the elucidation of the text itself. At the close of the section the substance of its teaching will be briefly considered. See page 90.

For that day shall not come, except there come a falling away first. Not simply '*a* falling away,' but *the* falling away, as in the Revised Version; that, namely, concerning which he had instructed them (see ver. 5), and which had been predicted in Christ's words. See Matt. 24 : 10–12. The apostle's instruction was founded in part, it may be, on his exposition of Daniel's prophecies, but also on our Lord's own teaching. As for the words supplied in the English versions, they are plainly suggested and required by the context. '*Come first*,' that is, previous to that day. See the same sense of "first" in Mark 9 : 11. It was to be an extensive defection from the ranks of Christ's professed followers, a decline of faith, not merely a general increase of wickedness. This is evident from other Scripture: "The Spirit saith expressly, that in later times some shall fall away from the faith," etc. (1 Tim. 4 : 1.) Compare also Luke 8 : 13; Heb. 6 : 16. It was the express prediction of Christ: "The love of the many shall wax cold." The Apostasy here spoken of, we may therefore confidently conclude, is to be developed *within* the Church. Christ will be wounded in the house of his friends, and great disaster will befall the Church at the hands of professed believers. So far as the apostle's prediction fell within the horizon of his own age, namely, before the destruction of Jerusalem, it had a manifest fulfillment. History records the rapid and disastrous spread of varied heresies, especially that of Gnosticism. False teachers sprang up; men who, to use Jude's words, had "crept privily" into the Church; ungodly men, who turned the grace of God into lasciviousness and denied Jesus Christ. See Jude 1 : 4. The later epistles abound in denunciations against these traitors to the faith; the writer of Hebrews threatens all such with the fearful vengeance of the living God. (Heb. 10 : 26-31.)

This widespread apostasy during the apos-

tolic age, which shook the foundations of the Church, and seemed to human eyes to forebode its extinction, was doubtless a presage and a type of a corresponding defection which shall take place before the final personal Advent of Christ "without sin unto salvation." To what extent the apostle Paul apprehended the reach of his prediction, we may not say; probably, like the older prophets, he had but dim discernment "what time or what manner of time" it was to which the Spirit of Christ which was in him pointed. It is evident, however, that portentous spiritual events near at hand were embraced in this predictive outlook—events for which his prophecies, like those of our Lord, were already preparing the Church.

Too many interpreters have taken the following 'and'—ver. 3, 'and the man of sin be revealed'—as continuing the account of the apostasy. They regard the Man of Sin as the development and personal head of this great movement of unbelief and error. But the apostle's language by no means requires this identification, and certainly it ought not to be assumed without proof. He seems to speak not of one, but of two precursors to the Advent. The point is a critical one in the interpretation of the whole passage; the form of the sentence does not decide it; the following context will need to be taken into the account. Our further examination of the passage will afford more or less convincing grounds for distinguishing *two* great manifestations of evil that shall precede the Parousia, one springing up within, the other without, the Christian Church.

Chrysostom, and others among the Fathers, failed to make this distinction. He remarks: "He calls Antichrist himself the Apostasy, as being about to destroy many and make them fall away." So also Godet: "The Antichrist will be the representative of the great Apostasy which is to take place before the return of Christ." Similarly, Fairbairn "On Prophecy," p. 366. On the other hand, Whitby defines the falling away as that "of the Jews from the Roman Empire, or from the faith." Weiss, also, and many others, confidently assume that it was to be an apostasy from the midst of Judaism. But the passage itself furnishes no proof for this view; this part of Whitby's theory confuses and weakens his argument, on the whole, an able one, concerning the general drift of the passage.

The Man of Sin.—The second named precursor of the Advent of Christ. In proceeding to examine this unique and difficult prophetic description, it is important to fix definitely our exegetical points of departure. The postulates laid down in the foregoing commentary on the First Epistle (see 4 : 13) may be repeated here:

1. Scripture prophecy, in so far as it predicts the future of the kingdom of God, is organically one.

2. The language of prophecy is of necessity symbolic.

3. New Testament prophecy also has an organic unity of its own.

4. Prophetic prediction is not designed to enable the reader to anticipate the external and secular phases of history.

5. We are to distinguish between the positive teaching of the apostles, and their personal hopes and impressions.

Furthermore,—as in the question above referred to, so here,—we are to bear in mind that the apostle is simply reiterating previously given oral instruction. The obscurity of the passage is largely due to this circumstance, rather than to an oracular reticence, such as some have ascribed to the writer, that he might not arouse the malignity of the enemies to whom his language referred.

Another consideration is vital to the understanding of this, and the corresponding section in the First Epistle. They foretell a Parousia of the Christ, and a Parousia of the Antichrist. There are certain marks of correspondence in the Scriptural descriptions of these two very different Advents, which show that they are designed to represent two broadly antithetic events, or series of events, in the future of the kingdom of God. But if the prediction of the Advent of Christ embraces both earlier and later fulfillments, the same may be found true in the prediction of the Advent of Antichrist. It is undeniable that our Lord's teaching concerning his own Advent was truly—though by no means finally, as we believe—fulfilled in the destruction of the Jewish Commonwealth. That this latter was itself a type and prediction of his final Coming at the end of the world's history is held by many of the ablest exegetes. See the excellent ex-

4 Who opposeth and exalteth himself above all that | 4 he that opposeth and exalteth himself against all

position of chap. 24, 25, by Dr. Broadus, in the "Commentary on Matthew," belonging to the present series. We have seen that the language of the Apostle Paul, in reference to the Parousia, is susceptible of, and, indeed, seems to require, the application of the same principle of interpretation. His conception of the Parousia conforms to that presented in the gospels. It will not be surprising, then, if we find that in announcing the Parousia of the Man of Sin there is vision of a near future, as well as one far more distant. The interpreter may now verify certain predictions of our Lord's Advent in the events connected with the overthrow of the Jewish polity; it may be possible in these same events to find a definite verification of this antithetic Advent predicted by Paul. As to the chief and ultimate fulfillment, it does not devolve upon the interpreter to construct a description of the actual event. Only the event itself can thus interpret the prophecy. The interpreter's function is rather to explain the language as it stands, to elucidate, so far as may be, the contents of the prophetic symbols, and finally to deduce the spiritual truths taught therein to the church of Christ.

To proceed to the terms of the description itself: the apostle declares that the Day of the Lord, Christ's Advent, shall not be until the 'the Man of Sin be revealed.' We observe, first, that the stress belongs to the verb 'be revealed'; this appears from the order of words in the Greek. It is the *revelation* of the Man of Sin that constitutes the predicted antecedent of the great Day—not merely his presence on the earth, not the secret workings of his power, but his public visible appearance in the arena of history—the disclosure of his real character. The apostle then goes on to name and to describe him. According to the preferable reading (ἀνομίας, "lawlessness," instead of ἁμαρτίας, "sin"), he is the *Man of Lawlessness*,[1] or *Iniquity*. See the margin of the Revision. The Revisers have rendered the word (ἀνομία) by "iniquity" in every passage where the word occurs in the New Testament except two: Ver. 7, below, and 1 John 3 : 4, "Every one that doeth sin, doeth also lawlessness; and sin is lawlessness." (Revised Version.) The apostle's phrase designates the character of this person; iniquity or lawlessness is his distinguishing characteristic; in him it is as it were impersonated and incarnate. Whether 'man' here denotes an individual, or has a collective sense, will be considered below. At all events, the apostle is here *picturing* an individual. It is significant that Paul, who a few years later was to expound the relations of Sin and Law in his letter to the Romans, singles out this as the distinguishing feature of the Antichrist, and brands him *Lawless*. **The son of perdition**—or, *destruction*. So rendered in various passages, both in the Common and Revised Versions. The word (ἀπώλεια) is cognate with Apollyon, "the Destroyer." 'Son of,' in Biblical diction, expresses one's nature, or one's distinguishing characteristic, in the strongest manner. See note on 1 Thess. 5 : 5. Here it denotes the *destiny* of the Lawless One. See ver. 8, below. Compare John 17 : 12, where our Lord plainly refers to Judas Iscariot as a "son of perdition"; also 2 Peter 2 : 12.

4. Who opposeth. As this clause is to be taken absolutely, the verb having no object (so most of the recent commentators), the sense will be more plainly given thus: *the*

[1] 'Man of *Lawlessness*,' ἀνομίας. So Westcott and Hort, Tischendorf, Tregelles; Zöckler also ("Kurzgefasster Commentar," rendered *Ruchlosigkeit*). It has strong early testimony in its favor: Codices ℵ B, the Thebaic and Memphitic Versions, also the Armenian, Tertullian, Ambrose, Cyril of Jerusalem, and Origen, who, however, also quotes the other reading. Both readings are early—traceable back to the second century. For ἁμαρτίας are A D and the later uncials; the Syriac, Latin, Gothic, and Æthiopic Versions; Origen, Hippolytus, and Theodoret, with other patristic testimonies. It certainly cannot be assumed offhand, with Lünemann and many, that ἀνομίας is taken from ver. 7 and 8; for it is quite as likely that ἁμαρτίας should have been an early gloss on ἀνομίας, as the reverse. It may be noted that ἀνομία and ἀπώλεια are coupled together in Wisdom 5 : 7 (a well-known passage), and in the same order as here. Intrinsically, ἀνομία would seem entitled to the preference. 'The Man' of this passage impersonates not so much sin as such, but the pride, power, and resistance of sin—its opposition to the divine law, for which ἀνομία was the familiar term in Biblical Greek. It may be that the phrase 'Man of Sin' was also Pauline, and by oral transmission had become familiar in the early church as a synonym for Antichrist.

is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

that is called God or [1]that is worshipped; so that he sitteth in the [2]temple of God, setting himself

1 Gr. *an object of worship*.....2 Or, *sanctuary*.

Opposer, the Exalter of himself against every one that is called God. 'Opposeth' whom? Primarily, Christ and his kingdom; so we may infer from the proper meaning of Antichrist, the name applied to this or a similar arch-adversary by John. "This is the Antichrist, even he that denieth the Father and his Son." (1 John 2:22.) The verb 'opposeth' (ἀντικείμενος), it will be observed, has the same preposition (ἀντί). That the context also specially points to the opposer *of Christ* has been shown by Lunemann: "For the Man of Sin stands in the closest and strictest parallelism with Christ. He is the forerunner of Christ's Advent, and has, as the Caricature (*Zerrbild*) of Christ, like him an advent and a manifestation; he raises the power of evil, which exalts itself in a hostile manner against Christ and his kingdom to the highest point: his working is diametrically the opposite of the working of Christ, and it is Christ's appearance which destroys him."

Following upon the assertion of his *hostility*, we have next that of his *arrogant pretension*. This is especially manifested in that he **exalteth himself above** (*against*) **all that is called God, or that is worshipped.** He is not only an antagonist to Christ: he is a counter-Christ; he sets himself up as a rival to God and Christ. He exalts himself above every object of worship, against every one to whom deity is ascribed. This feature in the characterization is taken directly from the description, in Daniel 11:36, 37, of Antiochus Epiphanes, the Old Testament type of Antichrist: "And the king shall do according to his will; and he shall exalt himself and magnify himself above every god, and shall speak marvellous things against the God of gods: and he shall prosper till the indignation be accomplished; for that which is determined shall be done. Neither shall he regard the gods of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all." **So that he as God sitteth in the temple of God.** Literally, "*so that he hath seated himself*," or, perhaps, "*so that he seateth himself*." The clause apparently describes something that has taken place—a fact of the writer's own time. The aorist here, compared with the present tenses in ver. 7, would seem to settle this point beyond question. Not that the entire delineation is comprised within the apostle's own time; descriptive and predictive elements are blended in the present passage; but there is a manifest reference to existing phenomena known to his readers, opposing forces and manifestations of evil concerning which he had found it necessary to instruct and encourage them. Hence, the very form of Paul's statement forbids us to inquire with Hutchison, in what sanctuary or inmost shrine "he *is to take* his seat." The question is, in what temple he *had taken* his seat. In its primary and historical reference, therefore, we understand by 'the temple of God' the temple at Jerusalem. Antiochus Epiphanes, who furnishes the traits in this description of the Man of Sin, had actually desecrated the Jewish temple. The Thessalonian readers would understand the temple in Jerusalem to be meant, unless a remoter, figurative meaning were plainly indicated. If the temple at Jerusalem be meant, it suggests at once that Paul is describing a *Jewish* foe, Jewish opposition to the kingdom of Christ. Of no other malignant and defying agency of evil, known to be in existence at that time as an arch foe of the church of Christ, can it be said that it had enthroned itself in the temple at Jerusalem. Caligula, shortly before his assassination in the year 41, had commanded the erection of a statue to himself in the Holy Place, but Caligula at the time of this writing could scarcely have been in Paul's mind as the veritable Man of Sin. By many expositors, however, 'the temple' here is taken as meaning *the Christian Church* or *a Christian* Church, the figurative sense in which Paul uses the word temple in 1 Cor. 3:17. Compare 1 Cor. 6:19; Eph. 2:21. This was the interpretation current among the Greek Fathers, in modern times adopted by Calvin, Pelt, Olshausen, Alford, and many others. In the comprehensive interpretation of the prophecy, including both its immediate and its remoter reference, the latter signification would not

5 Remember ye not, that, when I was yet with you, I told you these things?
6 And now ye know what withholdeth that he might be revealed in his time.
7 For the mystery of iniquity doth already work:

5 forth as God. Remember ye not, that, when I was
6 yet with you, I told you these things? And now ye know that which restraineth, to the end that he
7 may be revealed in his own season. For the mystery of lawlessness doth already work: [1]only *there*

1 Or, *only until he that now restraineth be taken, etc.*

necessarily be excluded; but in deciding upon its primary and immediate reference, we are forced, with Ellicott, to decide in favor of the former, which is also, according to the statement of Irenæus, the earliest traditional interpretation. **Showing himself that he is God**—or, more literally and in more explicit English, *declaring that he himself is God*, the emphasis being on 'himself,' not on 'is,' as Alford has it. This is the climax of human sin; it is self-assertion in its falsest, most impious and defiant form—a colossal, monstrous lie. As Julius Müller suggests, it is conscious falsehood; he cannot really believe his own assertion.

5. I told you. The imperfect tense of the verb naturally implies instruction more or less continuous. Thus the present chapter simply embraces the heads of considerable oral teaching on the subject during the few weeks or months immediately following their conversion. This teaching, as remarked above, seems not unlikely to have been in connection with readings or lessons in the Book of Daniel.

6. And now ye know. 'Now' has almost the sense of *accordingly*—that is, having had such oral instruction, *this being the case*. On this subject also of the Restrainer, they had been taught, and the apostle merely calls to mind the main points: **What withholdeth**—or, *that which restraineth*, neuter; below it is masculine, "he who now letteth," or "one who restraineth." 'Restraineth' what? The next clause suggests the answer: a premature revealing of the Lawless One; 'restraineth' him from being revealed, until the divinely-ordained time shall have come. *What* or *who* it is that restrains—as to this we have absolutely no information other than the designations themselves, and what is implied in ver. 7–11, immediately following. "The neuter in ver. 6 denotes the power, the principle; the masculine in ver. 7, a personality at the head of that power; at least this is *a priori* the most natural suggestion." (Riggenbach.) That the restraining power denotes the Roman Empire, and the 'one who restraineth' the Roman Emperor, is the judgment of almost all interpreters at the present time. **That he might** (or, *may*) **be revealed.** The *purpose* of this delay is that in his appointed time (both the delay and the time are divinely ordained) he may be fully revealed, may stand forth in his true character. **In his time** (or, *his own season*)—that is, when his time shall come. 'Own,' in the Revised Version, might well be omitted—probably, even following the text used by the Revisers; certainly, according to the Greek text of Tischendorf, and of Westcott and Hort.

7. For the mystery of iniquity (*lawlessness*), etc. What follows is explanatory, hence the 'for'—a restatement of the present posture of the matter, and of the future event. *Now*, this lawless one is active, but mysteriously disguised; his essential falsehood undisclosed or repressed; *then*, in due season, he shall stand forth recognized and conspicuous, but not until the power appointed of God to prevent that manifestation shall be taken out of the way. '*Mystery of lawlessness*'—evidently the inner, animating principle of that which in its embodiment is designated above *man* of lawlessness; mysterious because of its unique moral character. This feature tends to confirm the view already advanced, that the primal type of the Man of Sin is to be found in the Judaism which was then opposing the gospel. If the history of the Judaistic crusade against the apostolic church were known to us in its details, instead of in its barest outlines, we should better understand, no doubt, the peculiar significance of this and other expressions in ver. 9, 10, by which this crusade is characterized. In its secrecy, its vast "underground" power, it might well be called mysterious, perhaps also from the subtly-blended truth and falsehood, honest zeal and malignant, satanic hate, that rendered Pharisaism in its later developments one of the profoundest moral enigmas of history. It is to be observed that at this point, where Paul comes to speak more particularly of *the existing* agency of the Lawless One, and of its results, he uses

only he who now letteth *will let*, until he be taken out of the way.
8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:
9 *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders.

is one that restraineth now, until he be taken out
8 of the way. And then shall be revealed the lawless one, whom the Lord [1] Jesus shall [2] slay with the breath of his mouth, and bring to nought by the
9 manifestation of his [3] coming; *even he*, whose [3] coming is according to the working of Satan with all

1 Some ancient authorities omit *Jesus*.....2 Some ancient authorities read *consume*.....3 Gr. *presence*.

the general term 'mystery,' and below, in ver. 11, a "working" (energy) of error. This suggests at once, and the impression becomes stronger on reflection, that he is not describing any historical personage, and also that his prophetic vision into the future outlines a vaster figure than any single Nimrod or Napoleon of sin. **Doth already work.** The word (ἐνεργεῖται) implies active, energetic agency. It is here distinctly stated that the principle of sin which was hereafter to be embodied in some distinctly personal representation was at that time active, and was kept in check only by another more powerful agency.

Only he who now letteth; that is, *there is one that restraineth now.* The present agency, active though under restraint, will continue until he who is now restraining shall be removed. 'That which restraineth' of ver. 6 is here *one who restraineth*—masculine and personal. The change is significant, and in this connection can hardly be for the sake of rhetorical vividness. It seems distinctly to indicate a personality as wielding this power of restraint. The history of the times leads to the obvious inference that Paul is guardedly referring to the emperor, the personal representative of the existing civil power. **Until he be taken out of the way.** This translation goes a little beyond the original, which does not at all necessarily imply a removal of the Restrainer by any other agency than his own. More literally, *until he be out of the way;* that is, until his power shall terminate, nothing at all being said as to whether this should take place by a peaceful transition, or be the result of an overthrow by some agency from without. Farrar is also wrong: "until he be got out of the way." Hofmann considers the phraseology as more likely implying a voluntary withdrawal of the Restrainer from the scene of action, or from participation in the events spoken of.

8–10. And then shall that Wicked (*lawless one*) **be revealed.** Paul's language rises, as this vision of the future opens before him, into the majestic sublimity of Hebrew poetry. The parallelism and rhetorical fullness of diction, the rhythm and imagery of this brief prophetic strain, reflect the exultation with which he sees, as if near at hand, the swift destruction of this malignant and terrible embodiment of sin. The emphasis is on 'then'; *then*, as soon as the Restrainer's power shall be withdrawn. *The Lawless One* is undoubtedly identical with the Man of Lawlessness above.

Whom the Lord (*Jesus*) **shall consume** (Revised Version, *slay*). The Christ shall slay the Antichrist. A speedy downfall and destruction of this empire of sin, for the Lord shall then come, and his Coming shall be the destruction of the Lawless One. Shall slay **with the spirit** (*breath*) **of his mouth**—prophetic diction of the Old Testament. Compare Isa. 11 : 4: "With the breath of his lips shall he slay the wicked"; Job 4 : 9: "By the breath of God they perish, and by the blast of his anger are they consumed." There will be no struggle, no laborious contest with this Antichrist; the might of God will simply breathe destruction upon him. Far different that other "breathing forth" (see John 20 : 22) by which our Lord symbolized the giving of the Holy Spirit to his disciples. **And destroy with the brightness** (or, *by the manifestation*) **of his coming**—that is, as soon as his Coming shall be made manifest. 'Brightness of his coming,' though poetically suggestive (compare Milton: "Far off his coming shone"), was not quite correct as a translation. The very sight of the advancing King shall carry terror to the heart of his adversary and bring annihilating ruin. The vision of him from afar shall be, as it were, instant destruction to his foes. See ver. 9 in the preceding chapter: "Destruction [proceeding] from the face of the Lord."

9. Even him—supplied in English in order to show that (**whose**) the pronoun following, refers to the first and main subject of the sentence, "the Lawless One." **Whose coming**—whose *Parousia*, the same word being used

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

10 [1]power and signs and lying wonders, and with all deceit of unrighteousness for them that [2]perish; because they received not the love of the truth,

1 Gr. *power and signs and wonders of falsehood*.....2 Or, *are perishing*.

that is applied to the Advent of Christ (his *first* as well as his *second* Coming to earth; see 2 Peter 1 : 16); the Advents of the Christ and the Antichrist are here placed in close and striking contrast. **Is after** (*accordiag to*) **the working of Satan.** 'Is' (present tense) asserts a general attribute of the Antichrist's Parousia. It is not to be taken as referring to the future alone, but apparently includes as well existing manifestations of his power at the time of the writer. A comparison with ver. 7—'working' (ἐνέργειαν) with 'doth already work' (ἐνεργεῖται)—shows plainly that the apostle is describing not merely future, but existing phenomena of Antichrist's activity. Notice also in the following verses—"that perish," or, *are perishing*, and "shall send," or, *sendeth*. See also remarks on "sitteth in the temple of God," ver. 4. Ellicott and the great majority interpret otherwise. "The (ethical) present marks the certainty of the future event." So also Lünemann, Riggenbach. But such interpretation strains both text and context. The characteristic elements of his coming are such as Paul discerns already in active operation. The final centralized and incarnated force of evil, while yet future is, however, described as seen in its existing manifestations. In the first place, there is seen in his working an "energy of Satan." Satan will enter into him as into his typical predecessor, Judas. (John 13 : 2, 27.) He will be a superhuman incarnation of evil. "In Antichrist, Satan's masterpiece, will Satan, so to speak, exhaust himself, putting forth through him all his own resources of strength and skill, and that in both spheres of his operation, the external and the spiritual." (Lillie.) **With all power and signs and lying wonders**—literally, "all power and signs and wonders *of falsehood*;" 'lying,' or '*falsehood*,' applies not merely to the last noun named, but to all three—his power, signs, and wonders. In this interpretation Ellicott, Alford, and indeed most expositors are agreed. It is worthy of notice that these three—*power*, *sign*, *wonder*—are precisely the three terms most employed in the gospel history to denote our Lord's supernatural deeds. But his were true miracles, these of the Antichrist are false; the latter are lying, counterfeit, powers and signs and wonders. "Antichrist's coming is brought into comparison with the earthly ministry of Christ, as exhibiting itself also as surrounded with all forms of wonderful action, which, however, are grounded, not like Christ's miracles, in truth, but in falsehood, in that they are performed, not in God's power, but in Satan's." (Olshausen.) Assuming that it is the Jewish enmity to the gospel, to which the apostle has alluded as the mystery of lawlessness which is already active, it is not difficult to see the historical basis for this part of the description. See the account of Simon Magus in Acts 8 : 9, 10, "who used sorcery and amazed the people of Samaria, giving out that he himself was some great one;" also Acts 13 : 6–12, concerning Bar-jesus the "sorcerer and false prophet," "full of all guile and villainy," etc. As Israel turned away from God and his law, it became the dupe of false prophets and pretended miracle-workers. One of the qualifications to a seat in the Sanhedrin, it is stated on the authority of Jewish writers, was to be skilled in magic.

10. With all deceivableness (*deceit*) **of unrighteousness.** A notable proof of the 'power' just spoken of is his success in deceiving men; he is mighty to deceive. Sin is essentially deceitful; "exhort one another daily, lest any one of you be hardened by the *deceitfulness* of sin" (Heb. 3 : 13), the same word in the original as 'deceit' here. Compare Christ's prediction: "For there shall arise false Christs and false prophets, and shall show great signs and wonders, so as to lead astray, if possible, even the elect." (Matt. 24 : 24.) **In** (or, *for*) **them that perish.** It is *for*, it reaches and affects 'them that perish,' or, *are perishing*, not true believers. Why it deceives the 'perishing,' and not all, is indicated: **because they received not the love of the truth**—'the truth,' having a somewhat definite reference to the moral and religious truth comprised in Christ's gospel. The cause, observe, is not merely rejection of the truth,

11 And for this cause God shall send them strong delusion, that they should believe a lie:
12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

11 that they might be saved. And for this cause God sendeth them a working of error, that they should
12 believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness.

but aversion to it. "Men loved the darkness rather than the light." (John 3 : 19.) They not only "believed not the truth, but *had pleasure* in unrighteousness" (ver. 12, below); "they hold down the truth in unrighteousness." (Rom. 1 : 18.) The apostle's words also hint at a criminal indifference to their eternal welfare; the gospel, offered them **that they might be saved,** they rejected. Truth does not become saving truth unless it be loved. It will be loved, if the heart but open itself, or if the Lord but open it, as in the case of Lydia at Philippi. And he will open it, if he gain consent. In this incidental phrase, 'received not the love,' there is certainly profound suggestion as to the nature of unbelief. Religious truth does not compel the will, nor is the assent of the intellect altogether independent of the feelings. On this point, compare A. S. Farrar, "History of Free Thought," pp. 14, 15.

11. God shall send them strong delusion. Revised Version reads, *Sendeth them a working of error*, stating, as in ver. 9, 10, not only a principle containing the germ of a prophecy, but what was actually going on at the time of writing. To consider this merely "a vivid prophetic present," as Hutchison and many, requires a strained reading of the whole passage. The apostle, writing under the evident impression that the Coming of the Lord was not far off, sees already the tokens of Antichrist's presence and power, and the phraseology of the paragraph from ver. 4 to ver. 12 naturally adjusts itself to this fact. The next paragraph strongly confirms this interpretation; it takes its tone from the vivid contrast between the deluded and perishing adherents of Satan, and the believing church to whom he was writing. Upon those who reject and repress the truth God sends "an energy of error" (ἐνέργειαν). Falsehood begets falsehood. Sin is punished by sin. This is the divine order of things. It is involved in the nature and constitution of moral beings. It is thus, especially, that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." (Rom. 1 : 18.) The entire paragraph (Rom. 1 : 18-31.) is an illustrative commentary upon the present declaration. **That they should believe a lie**—literally, *the lie* or *falsehood* (the word is the same as that rendered 'falsehood' in margin of ver. 9), the falsehood which the Man of Sin asserts and embodies.

12. That they all might be damned—properly, *judged.* The clause properly depends on the preceding verse taken as a whole. This revelation of God's wrath against conscious and deliberate sinners, while they are yet on the earth, prepares the way for the fuller disclosures of the day of judgment. The lines of providential retribution are already seen converging toward the final crisis of doom. This line of thought reappears more fully and distinctly in the first two chapters of Romans. The phrase, 'Might be damned'—that is, *condemned* (though the context implies a condemnatory judgment), expresses more than the original. **Who believed not,** etc. Here, as implied in ver. 10, the opposite of belief is viewed, not merely as intellectual non-belief, or even disbelief, but as a desire of unrighteousness. "Had pleasure" (εὐδοκήσαντες) is a word cognate with that translated "desire" in 1 : 11.

GENERAL NOTE ON VERSES 1-12. THE MAN OF SIN.[1]

I. In the notes introductory to the section, I have pointed out its organic relation to the whole body of Biblical prophecy, and particularly its place in New Testament prophecy. It remains, in the present note, to summarize the traits of this great enemy of Christ and his kingdom, upon whose revelation and destruction the Apostle Paul's prophetic gaze is fixed. What are the prominent features of "this terrible image, which Christ's apostle, standing in the bright Pentecostal morn of Christianity, already saw casting a baleful shadow across the heavens and lifting looks of proud defiance even in the temple of God"?

1. *Lawlessness.*—Its distinguishing feature

[1] In part from the "Baptist Quarterly Review," July, 1889; article, "The Man of Sin."

is *Anomia*, iniquity or lawlessness. He is the "Man of Lawlessness," the "Lawless One"; his working is "a mystery of lawlessness." This triple repetition lends significance and emphasis to the name of the Pauline Antichrist. It designates the most obvious aspect of his sin. The term is not a weak negation, marking lapse from law, mere moral defect; it is rather resistance, deliberate disobedience, and transgression. The seat of the antagonism is the will; this incarnate iniquity is self-will raised to its highest power.

2. *Opposition to Christ and his Kingdom.*—This is the notable mark. He is the Opposer. He represents the chief human force arrayed against Christ. His sin is not merely ungovernable defiance of moral law, bursting through all restraint, but is a definite antagonism to Christ and his redemptive work.

3. *Self-deification.*—"Who exalteth himself against all that is called God, or that is worshipped." He even declares himself to be God. (Ver. 4.) All sin tends to this. Selfishness is the folly that says in its heart, "No God!" But the sin here charged reaches the very height of impiety, a deliberate and avowed assumption of the prerogatives of God. It implies a claim to obedience and worship. Coupled with this is the fact that he hath taken possession of God's temple, enthroning himself, so to speak, in the very presence chamber of God.

4. *Mystery.*—Its arrogant and ungovernable impiety was cloaked in mystery. Its deeds were known to the apostles and his readers, its agencies in active operation, yet, to a certain extent, concealed within a veil of secrecy. We must note, however, that "mystery" in the New Testament denotes not only that which is hidden, unknowable by human reason alone, but that which it belongs peculiarly to the Christian revelation to disclose. If we are to take the term here in its specific New Testament sense, it points to a mode and degree of iniquity inexplicable, except through divine revelation, and which only the fuller unfoldings of the plan of grace will explain to the understanding of man.

5. *Lying pretensions and false miracles.*—It "works with signs and lying wonders, and with all deceit of unrighteousness." It is Satanic in pretension, in power, and in deceit. It is a "working of error," causing those who are perishing to "believe a lie." These are appropriate traits in one who arrogates to himself religious pre-eminence and enthrones himself in the place of God. They are traits that properly belong to the *religious* sphere, and mark a person or a power not merely opposing Christ, but claiming to supersede him, demanding exclusive allegiance, and arrogating to itself the whole domain of faith.

6. *To be revealed before the Parousia.*—What the apostle predicts is not the coming of the Man of Sin, but his *revelation*. That which has been hidden from mankind—somewhat pertaining to his agency, personality, covert and deceptive operations—shall be in due time disclosed. No definite statement is made either as to the manner or as to the content of this "revelation," only that it and the apostasy are the two notable precursors of the Parousia.

7. *The revelation delayed by a Restrainer.*—There is *one who restrains*, there is *that which restrains* the full manifestation of this Incarnate Iniquity, "until he, the Restrainer, be taken out of the way," or, as it might better be rendered, "until he be out of its way." When once that restraining force shall be "out of its way," shall cease to be exerted in its restraint, then the revelation shall take place. This restraining force, it is now generally admitted, was the Roman Imperial Government.

8. *Doomed to destruction at the Parousia.*—The destruction is not described literally, but in the familiar language of apocalyptic symbolism: "Whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming."

9. It is a personality, or an agency, *contemporaneous with the writer*. The language of the description throughout implies an agency of evil already known to the writer and his readers. "The mystery of lawlessness is already working." This can only refer to the lawless power previously spoken of. The phraseology of ver. 9–12 is also most naturally explained as having reference to existing facts—on the one hand, "a working of error," accompanied by "power and signs and lying wonders"; on the other, men who "are perishing," and who "believe a lie." Still more decisive is the language in ver. 6, where the restraint exerted upon the Man of Lawlessness

—a restraint that operates to hinder the predicted revelation—is clearly spoken of as a present fact.

II. Remembering that we have primarily to consider moral agencies, and facts known both to Paul and his readers, the question that meets the interpreter is this: What arrogant, impious, and Satanic enemy of Christ was it that was to be revealed and destroyed at the not far distant Parousia? In the brief sketch of recent opinions given below, it will be seen that certain classes of interpreters do not undertake to answer precisely this question; of those who do, the opinions are various and widely divergent. As already indicated in the notes on the text, I do not understand the passage to refer to some *one individual person*, a human monster of iniquity, who was to come into being, either in the near or in the distant future; nor, on the other hand, to *an abstract principle of evil*, operative in all periods, and restricted to no particular sphere of history. The proper counterpart of the Man of Sin is rather to be sought within the sphere of Jewish history, and, primarily, during the apostolic age. How obviously an unforced exegesis of the passage suggests Judaistic antagonism to the gospel as the groundwork of the delineation, may be seen in the foregoing notes. A considerable body of modern scholars, among them exegetes with the vast learning of John Lightfoot, and with the sympathetic penetration of Godet, while differing widely on minor points, and in their application of the details of the passage, have, nevertheless, been at one in that general conclusion. Lightfoot ("Harmony of the New Testament," 1654) says: "The several characters that the apostle gives of the Man of Sin agree most thoroughly to that generation and nation." Whitby supports this view, with abundant citation from historical sources, in his "Paraphrase and Commentary upon all the Epistles of the New Testament," London, 1700. "No nation under heaven," he says, "more deserved to be styled the Man of Sin than did the Jewish nation, after the spirit of slumber and blindness was come upon them." J. B. Lightfoot, the recently deceased Bishop of Durham, in Smith's "Dictionary of the Bible," article, "Thessalonians, Second Epistle," briefly assents to the same view.

To be more definite, the *principle* denounced by the apostle is that of Pharisaic Judaism; its historic *embodiment* we are to find in the Jewish hierarchy and religious leaders of the century following the crucifixion. The Judaism that rejected Christ; that persecuted the early church; that hounded the apostle Paul to the death; that endeavored to prevent the salvation of the Gentiles, neither itself entering into the kingdom nor suffering others to enter; that crept into the apostolic church to undermine and destroy it; that called forth Paul's righteous indignation, when he pointed out the "wrath to the uttermost" impending over its guilty head; and that called forth the still more awful invective of our Lord near the close of his ministry,—this was the one conspicuous and deadly enemy of the church, at the time when the Epistle was written, and for many years to come. No other historic embodiment of sin, I am convinced, so fully and accurately answers to the terms of the prophetic description. For a fuller vindication of this interpretation, which starts from the position taken by Lightfoot and by Whitby (though not identical in all points with theirs), see the article already cited, "Baptist Quarterly Review," July, 1889, particularly pp. 13–26.

III. It would be an endless task to present a history of the various interpretations of this passage — first, those current in the early church, and then, those that have found advocacy in modern times, especially since the Reformation. The views of different interpreters cannot be properly set forth without some explanation of the dogmatic or critical pre-suppositions by which their interpretations are modified or determined. The historical or critical position of a given writer will sometimes suggest at once the reason and the explanation of his theory. It can easily be understood, for instance, how Luther should hold the Man of Sin to represent the Papacy, or how a modern critic like Kern, who supposes the Epistle to have been written after Paul's death, should find here nothing more than a description of Nero. The early Fathers generally regarded the prediction uttered by Paul in this passage as one that had not yet been fulfilled in their time. "They all regard the Adversary here described, as an individual person, the incarnation and concentration of sin." A sketch, both of earlier and of later

opinions, may be found in Lünemann. See, also, Alford, "Greek Testament," "Prolegomena to Second Thessalonians," and the article "Antichrist," by Meyrick, in Smith's "Dictionary of the Bible."

Since the Reformation, the favorite interpretation among Protestants has identified the Man of Sin with the Pope, or the Papacy. With the English Reformers it was almost universally an article of faith. See the "Dedication," by the translators of King James's Version; also the "Westminster Confession of Faith," chap. 25. "There is no other head of the church but the Lord Jesus Christ; nor can the Pope of Rome, in any sense, be head thereof, but is that Antichrist, that Man of Sin and Son of Perdition, that exalteth himself in the church against Christ and all that is called God."

Among the more recent advocates of this view are Birks, Fairbairn, Elliott, and Dr. Henry Grattan Guinness. One indication of its popularity is the extensive circulation obtained by Dr. Guinness's book, "Romanism and the Reformation." Bishop Wordsworth vigorously advocates the same view. See his "Greek Testament," also a small pamphlet, "Is the Papacy Predicted by St. Paul?" London, 1880. In the latter, he says: "Although I firmly believe this prophecy to have long since *begun* to be fulfilled, and to be now in *course of fulfillment* in the Roman Papacy, I do *not* suppose that it has been *exhausted* by the Papacy, as it now is. If I might venture to express an opinion as to the future, which I do with all reverence, I am inclined to believe that the Roman Papacy will develop itself into something worse. The impulse and encouragement which, by its monstrous dogmas, usurpations, and superstitions (revolting to the intellect of Europe), it has given, and is giving, to *Infidelity*, leads to the expectation that it will probably give rise to the appearance of some personal Enemy of God, who will exhibit in all their terrible fullness the features portrayed by St. Paul, and who will be destroyed by the Second Coming of Christ."

Now, while it is true that the history of the Papacy reveals an astonishing likeness, in some points, to the figure delineated, this view must, nevertheless, be rejected. The Papacy could not have been primarily and chiefly in the mind of the apostle, if we admit that the restraining power of which he speaks denotes the Roman Imperial Government. The "Protestant" interpretation, so called, has been dispassionately criticised by Pelt ("Ad. Thessalon.," pp. 197-204), Riggenbach, and Eadie ("Commentary on Thessalonians," 1887).

Riggenbach, in Lange's "Critical, Doctrinal, and Homiletical Commentary," continues the exposition begun by Auberlen, and adopts, substantially, his views. He identifies the Man of Sin with "the Godless, self-deifying ruler of worldly empire"—in other words, some imperial autocrat, arrogant and atheistic, who is yet to appear. The Restraining Power is the existing moral and legal order in human society. Similarly, Baumgarten, Thiersch, Luthardt, Zöckler; also Alford, see below.

Weiss ("Biblical Theology of the New Testament") holds "the Apostasy" to be the final rejection of the gospel by the Jews, the final display of their hostility to God and his law. The Man of Sin is the pseudo-Messiah who issues forth from and heads this apostasy. Weiss, however, considers these earlier predictions of the apostle to be inconsistent with those in the ninth, tenth, and eleventh chapters of Romans.

Lünemann (author of the "Exposition of First and Second Thessalonians" in Meyer's "Commentary") thinks that the apostle had adopted erroneous Jewish ideas concerning the coming of a personal Antichrist, but that he sets forth important truths concerning the culmination of ungodliness which shall precede the final Coming of the Lord.

Alford scarcely attempts to elucidate Paul's conception, as it was and as his readers understood it, but inquires what the future reality is which it represents to us. He regards the Man of Sin as "the final and central embodiment of that lawlessness, that resistance to God and to God's law, which has been, for these many centuries, fermenting under the crust of human society, and of which we have already witnessed so many partial and tentative eruptions. Whether he is to be expected personally, as one individual embodiment of evil, we would not dogmatically pronounce; still we would not forget that both ancient interpretation and the world's history point this way."

Dr. Warfield, in an instructive series of

13 But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

13 But we are bound to give thanks to God alway for you, brethren beloved of the Lord, for that God chose you [1] from the beginning unto salvation in sanctifica-

1 Many ancient authorities read *as firstfruits.*

papers in the "Expositor," 1886, entitled "The Prophecies of St. Paul," argues that the apostasy "is obviously the great apostasy of the Jews"; that the Man of Sin is "the line of (Roman) emperors, considered as the embodiment of persecuting power"; and that the restraining power is probably the Jewish state.

Dr. Dods (in "Popular Commentary on the New Testament," edited by Dr. Schaff) says: "It seems idle to speculate in what precise form the Man of Sin will appear. It is possible that, as in Paul's day, the Jews were the most bitter antagonists of the gospel, so it is reserved for them to exhibit wickedness and opposition to the truth in the most aggravated form possible to man."

More confidently, Godet: "Whence is such a being most likely to come? Evidently from the midst of the same people among whom the Messiah himself appeared. It therefore seems to me probable that the false Messiah will be an outcome of degenerate Judaism, and that the Jewish nation, putting itself at the head of the great falling away, or apostasy, of Christian humanity toward the close of its existence, will then give birth to its false Messiah, the very ideal of man's natural heart, which has rejected the true Christ. With a daring impiety, such as can only belong to him who has turned his back on a holy destination, a Jew wonderfully gifted, will, by raising the standard of atheistic pantheism, proclaim himself the Incarnation of the Absolute, and draw after him the great mass of mankind by promising a golden age."

Lillie, in his "Lectures on Thessalonians," understands the prediction to point to some one man, "the recipient of all Satan's energy, in whom Satan, so to speak, should become incarnate, and thus bring to a decision the long-standing feud between himself and the woman's seed." He is incorrect in stating that expositions such as Whitby's *restrict* the prophetical character of the description to persons and principles and events that preceded the destruction of Jerusalem.

13-17. *Transition to the hortatory division of the Epistle; exhorts and prays that they may be steadfast.* But you, beloved brothers, are not of those who have pleasure in unrighteousness, and believe the lie. God has chosen you to be sanctified and to believe the truth. Therefore be steadfast.

13. But we are bound to give thanks. The apostle turns with fresh gratitude from the view of the unbelieving world to the elect company of believers, who will soon be listening to the reading of this letter. The transition to a reiterated expression of personal joy and thanksgiving (see 1 : 3 above, and compare 1 Thess. 2 : 13 with 1 : 2) leads to a slight emphasis upon the subject 'we,' and the Greek plainly requires it, yet not so as to slur the still more emphatic 'you' afterward. **Beloved of the Lord**—the Lord Jesus Christ; the name God follows immediately as a distinct subject. But in 1 Thess. 1 : 4 it is "brethren beloved of God."

Because God hath from the beginning chosen you. Compare "your election" in the verse just cited. 'From the beginning' is generally taken, in accordance with Paul's teaching elsewhere, to mean, from the beginning of all things, from eternity. See Eph. 1 : 4, "even as he chose us in him before the foundation of the world"; also 2 Tim. 1 : 9; also the use of the phrase in 1 John 1 : 1, 13. Hutchison objects to taking the phrase in this sense, because "this choosing is represented here by a word (εἵλετο) which is not used in the Pauline writings to signify the divine election proper." But it is so used in the Septuagint; in various passages it denotes the electing, preferring love of God, and is sufficiently often synonymous with the other and more frequent word (ἐξαιρέω) to remove the apparent objection to its being taken in the same sense in the present passage. 'From the beginning' might, so far as usage is concerned, refer back to the beginning of the gospel work in Thessalonica (compare 1 John 2 : 24; 2 John 6), but that reference is certainly less suitable to the present context. That begin-

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.
15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.
16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

14 tion of the Spirit and [1] belief of the truth: whereunto he called you through our gospel, to the obtaining of
15 the glory of our Lord Jesus Christ. So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours.
16 Now our Lord Jesus Christ himself, and God our Father who loved us and gave us eternal comfort

1 Or, *faith*.

ning was a quite recent fact. See Paul's language at the opening of Philippians, written some ten or eleven years after the establishment of the church. Weiss, adopting the reading of the margin of Revised Version, "as first fruits" (see Critical Notes), denies that election is revealed in the Scriptures as a pre-temporal act of God. ("Biblical Theology of the New Testament," Vol. II., p. 3, Note.) **To salvation through sanctification of the Spirit,** etc. 'Through' denotes the *means by which* this election to salvation is to be realized; the thought is that you should be saved through the sanctifying power of the Spirit, and the believing appropriation of the truth. 1 Thess. 4 : 3, "For this is the will of God, even your sanctification" (see other references there). Faith in the truth is here viewed as a continuous act of the soul, and as closely connected with the sanctifying work of the Spirit.

14. Whereunto—that is, 'unto salvation through sanctification,' etc., of the preceding clause. **He called you . . . to the obtaining.** The call referred to has here, as elsewhere in the writings of the Apostle Paul, a distinctive Christian sense; it is not merely a general call or invitation, but an efficacious call. New Testament exegesis is clear and decided on this point. "It is the divine act of grace through which God effectually calls the elect to faith, and thereby to participation in the fellowship of salvation." (Weiss, "Biblical Theology of the New Testament," Vol. I., p. 296.) "Calling, in the phraseology of Paul, is not a mere invitation or exhortation addressed to an individual in the name of God, by the medium of an apostle or other messenger, and to which man may or may not respond, according to the disposition of the moment. Doubtless apostolic preaching is the most ordinary outward medium, through which the knowledge of the gospel is brought to men or by which God is placed in connection with the individual. The very term *calling* is borrowed from this mode of communication, and does not prejudice in any way the effect which it may naturally produce. But the theological meaning of the term is far from being thus exhausted. To this outward invitation there is added, as an invariable and essential element, a corresponding inward feeling produced directly by the contact of the soul with God. *Calling*, in the sense in which Paul uses it, cannot fail or remain ineffectual." (Reuss, "History of Christian Theology in the Apostolic Age," Vol. II., pp. 108, 109.) **Of the glory of our Lord**—of that glory into which our Lord has entered. See John 17 : 22.

15. Therefore—the instant deduction of the believing heart from these briefly sketched foundation truths of faith—God's electing love, and effectual calling into Christ's glory. Such truths are ever the shelter of the saints,

"When storms of sharp distress invade."

As Paul says elsewhere: "The firm foundation of God standeth, having this seal: The Lord knoweth them that are his." (2 Tim. 2 : 19, Rev. Ver.) Here he exhorts his readers, keeping to their 'belief of the truth,' to **stand fast and hold the traditions**—rather, *the instructions*. 'Tradition,' as generally used, implies oral transmission from one age to another, or through a considerable period of time. The Greek word (παράδοσις) used here plainly refers to personal instructions, whether orally or by writing. The Thessalonian Church had no 'traditions' at all in the ordinary sense of the word. They had the Old Testament Scriptures, and the personal teaching of the apostles who had visited them; the latter, which, however, took up into itself the former, constituted the instructions to which Paul refers. **Or our epistle**—the first to this church, written several months before.

16, 17. Now our Lord Jesus himself, and God our Father, etc. This petition brings to a close the second and principal division of the letter; similarly, 1 Thess. 3 : 11-

17 Comfort your hearts, and stablish you in every good word and work.

17 and good hope through grace, comfort your hearts and stablish them in every good work and word.

CHAPTER III.

FINALLY, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you:

1 Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also *it is*

13. Compare also the prayers, 1 Thess. 5:23; 2 Thess. 3:16. These outbreathings of prayer are not *insertions*. They do not interrupt the thought, but spring from it, and blend inseparably with it. Every page of Paul's writings is fragrant with the incense of prayer—the language of a soul manifestly living in constant communion with its God.

It is observable that Jesus is first named, then God the Father, both being united as the one subject of a verb in the singular. So also in 1 Thess. 3:11, only that there "our God and Father" is placed first. "Herein shines the divinity of Christ; it is not possible that the name of any man could be so often joined with the name of God." (Riggenbach.) **Which hath loved us.** 'Which' (properly, "who") is usually and preferably taken as referring to the nearest subject, 'God our Father'; so Ellicott, Alford, Lünemann, and the punctuation of the Revised Version. Lillie refers it to both 'Jesus' and 'God.' **Everlasting consolation** (or, *eternal comfort*)—not the transient, delusive comfort derived from worldly sources, but that which abides and is perennial. God, to his people, is "the God of all comfort." (2 Cor. 1:3.) From him has come into the heart of the believer the personal Comforter, the Holy Spirit, with everlasting ministrations. See John 14:16: "And I will pray the Father and he shall give you another Comforter, *that he may abide with you forever.*" 'Comfort' as a rendering of the Greek word (παράκλησιν; in the next verse occurs the corresponding verb) is preferable to 'consolation' in the Common Version. It is derived from the Latin *confortare* (*fortis*, strong), to strengthen, support, and in earlier English frequently had this positive, large sense. It is not the precise equivalent of the Greek word (παράκλησιν), for each has a considerable area of meaning peculiarly its own; still it is, in many passages, the best rendering of that word. It implies more than the merely external condition of enjoyment, exemption from annoyance, or even relief from affliction; these are later and lesser meanings. To comfort originally was to impart strength, fortitude, cheerful energy, and in many New Testament passages the word should be understood in this sense.

In these days, when materialistic science declares God unknowable, and historical rationalism knows him only under the cold abstraction, "a power, not ourselves, that makes for righteousness," this utterance of the great apostle: "God our Father who hath loved us and given us eternal comfort and good hope through grace," becomes invested with fresh significance, and goes forth among the hearts of men upon a new mission from the Holy Spirit.

Good hope—"a hope that maketh not ashamed." (Rom. 5:5.) Compare also Titus 2:13: "The blessed hope and appearing of our great God and Saviour Jesus Christ." **Through grace**—join with "hath given." 'Comfort' and 'hope' are gifts that belong pre-eminently to the reign of grace. **Comfort your hearts**—greatly needed by the persecuted, struggling church, with "fightings without," and within the alternating hopes and fears peculiar to these inexperienced beginners in faith, not veterans yet, much needing to be established. **Stablish.** See 3:3, below; also 1 Thess. 3:2. Bring your Christian life to maturity and strength.

Ch. 3. *Closing Exhortations.*

1-5. We are continually praying for you; pray for us. Pray for the extension and triumph of our gospel, and for our deliverance from its enemies. Enemies to the faith, alas, there are, but the Lord will be faithful to you. He will deliver you from the Evil One, will enable you to be obedient, and vouchsafe love and patient endurance.

1. Finally—introducing the last division as in the previous letter—**brethren, pray for us.** The order of the original, *pray, brethren, for us*, lends additional emphasis to the verb 'Us,' namely, the writer, with Silvanus and

2 And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.
3 But the Lord is faithful, who shall stablish you, and keep *you* from evil.

2 with you; and that we may be delivered from unreasonable and evil men: for all have not faith.
3 But the Lord is faithful, who shall stablish you,

Timothy. The same request, in fuller, emphatic form, as in the previous letter. (5:25.) The unceasing impulse to prayer which he felt for those to whom he wrote; the sense of its efficacy and its constant necessity which mark Paul's letters, lead him also to seek the prayer of his brethren. See Rom. 15 : 30; Col. 4 : 3: Eph. 6 : 18, 19. Compare also Philem. 22. This oft-repeated request comes from the apostle with the force of a precept (from the apostle, and from the Lord whose word he spoke). The duty is imperative, perpetual, and special, to pray for the minister of the word. The passages cited show how prominent it is made among the duties which devolve upon the members of a church. Paul's conviction of its efficacy comes out in such passages as 2 Cor. 1 : 11; Phil. 1 : 19. On the obligation to still wider intercessions, see 2 Tim. 2 : 1 and James 5 : 13–18.

"More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

The word of the Lord—as in 1 Thess. 1 : 8, equivalent to "the gospel of God." **May have free course**—spread rapidly; that it may not be bound (2 Tim. 2 : 9, "But the word of God is not bound"), nor be hindered in its progress. Compare Ps. 147 : 15, "He sendeth out his commandment u_on earth; his word runneth very swiftly." **Be glorified**—have its power and glory manifested in the salvation of men. **Even as it is with you.** This clause is probably to be taken with both of the preceding verbs; it is so punctuated in the Revised Version, and so understood by Ellicott and most interpreters. Lünemann connects it with 'glorified.'

2. And that we may be delivered—a second special petition in behalf of Paul and his companions in Corinth. **From unreasonable and wicked men.** Among these perverse and wicked men were doubtless the *fanatical Jews* of Corinth, "who opposed themselves and blasphemed," and "with one accord rose up against Paul and brought him before the jungment seat" of Gallio. See Acts 18 : 5–17, which furnishes so apt a framing of the apostle's words, that it might well have been written as a historical foot-note of this verse. Compare also 1 Thess. 2 : 15, 16, and notes there. Some, however, understand *false brethren in the Corinthian Church* to be spoken of (so Zwingli, and among recent writers, Hutchison). **For all men have not faith**—expressive of the feeling suggested by the obstinate opposition of these enemies of the gospel, in contrast with the previous, 'even as it is with you'; "for it is not all, alas, who have the faith," or, "who are of the faith." The marginal reading preferred by the English Revisers retains the article before 'faith' in order to indicate explicitly that the writer is speaking of faith in the definite, Christian sense; as if to say: for all have not *believed the gospel*, 'the word of the Lord' just spoken of in the first verse.

The substance of this prayer which Paul will have his brethren make for him deserves attention: it is not for 'us' personally, he seems to say, either our present safety, or even our spiritual welfare, but our message, and the cause we represent. How thoroughly Paul identifies himself with his mission is shown by the spontaneous change of subject; that the *word* may be glorified and that *we* may be delivered; that is, that the "word" may not "be bound," to borrow the antithesis cited above from 2 Timothy. Again, we observe that the first petition is positive—for the spread of the gospel, its promotion *extensively*, and for its glorification, its promotion *intensively*. The second is negative, that its enemies may not prevail against it.

3. But the Lord is faithful. Better, following the order of the Greek, *faithful, however, is the Lord*, for the opening word 'faithful' is evidently suggested by the last word of the previous sentence. The apostle reverts once more to *their* condition and needs, and with winning courtesy and tenderness he prepares the way, in this and the fol-

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.
5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.
6 Now we command you, brethren, in the name of

4 and guard you from [1] the evil *one*. And we have confidence in the Lord touching you, that ye both
5 do and will do the things which we command. And the Lord direct your hearts into the love of God, and into the [2] patience of Christ.
6 Now we command you, brethren, in the name of

1 Or, *evil*.....2 Or, *stedfastness*.

lowing two verses, for the specific commands required by the existing exigencies of the church. We may paraphrase the transition thus: "All have not faith; but *you* are of the faith, and the faithful Christ will establish you therein." Compare 2 Tim. 2 : 13: "If we are faithless, he abideth faithful; for he cannot deny himself"; also 1 Thess. 5 : 24. **And keep you from evil** (or, *the evil one*). The Common Version takes the noun as neuter. But see the references to Satan in 1 Thess. 2 : 18; 3 : 5; 2 Thess. 2 : 9. These favor the translation in the Revised Version. Compare also the *probably* correct rendering ("the evil one") of the same term in the Lord's Prayer and John 17 : 15; 1 John 2 : 13; 5 : 18.

4. He will stablish and keep you; but that implies on your part obedience; and as to this, **we have confidence in the Lord**—a confidence, not in you only, but in him "who worketh in you both to will and to work, for his good pleasure"; a confidence that he has heard and will hear our prayers, and that "he who began a good work in you will perfect it until the day of Jesus Christ." (Phil. 1 : 6.) It is an assurance founded on love and faith, not the prediction of a revealed fact. **The things which we command**—commands already given, some of them to be repeated in the following paragraph. See ver. 6.

5. And the Lord—the Lord Jesus, as usually in Paul's writings. There is no sufficient reason for supposing, with Theophylact and some of the Fathers, with Wordsworth also, and Blunt, that the Holy Spirit is specifically meant. **Direct your hearts into the love of God**—lead you into loving God and into possessing his love. Interpreters diverge on the question whether Paul here speaks of God as *source* or *object*. For the former, Olshausen, Riggenbach, Pelt; for the latter, De Wette, Lünemann, Alford, Ellicott, Lillie, Hutchison. But is not the distinction quite foreign to his thought in a passage like this? The primary and prevailing sense of the phrase 'love of God' in Paul's writings is the love which God has and bestows—the inflowing current of redeeming love, as well as the outflowing emotion of the believer's heart. Compare Rom. 5 : 5; 8 : 35; 8 : 39; 15 : 30; 2 Cor. 13 : 14; Eph. 3 : 19; and with these passages, John 17 : 26, "that the love wherewith thou lovedst me may be in them, and I in them." Thus love in the Christian is an energy within him, but whose source is without him; a current streaming forth toward God, believers, and all men, but depending for its supply upon the exhaustless fountain in the heart of Christ. Accordingly, Paul writes to the Philippians: "I long after you all in the bowels (or, *heart*) of Christ Jesus," and exhorts them to be "having the same love." (Phil. 2 : 2.) **The patient waiting for Christ**—literally, *the patience* (or, *endurance*) *of Christ*. We are to have *Christ's* endurance; namely, such as he possessed, shown in his sufferings, and such as he will bestow upon believers in theirs. Notice that 'love' and 'endurance' are also linked together in the opening of the First Epistle.

6-16. *Specific apostolic commands.* We hear of disorder among you. Certain of your members have discontinued their quiet daily labor, and have become religious busybodies. This is contrary to our express instructions, which we took pains to enforce by example. We command you to withdraw from these disturbers of the church's good order. Be not weary yourselves in daily well-doing, and for a time exclude from your fellowship those disturbers. Yet count them brothers still.

6. Command you—commands of which he had just given an intimation in ver. 4. Very marked in this Epistle, as contrasted with the first, is the tone of authority. Notice 'obey' in ver. 14, and the four times reiterated 'command' in this chapter. Growing irregularities called for disciplinary treatment, which Paul in Christ's name now requires the church to apply. He was invested as an apostle with authority and with power. His authority was not arbitrary or despotic, but bestowed for initiating and perfecting the organization of churches; see 2 Cor. 3 : 10, "the authority which the Lord gave me for building up";

our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which [1]they received of us.

1 Some ancient authorities read ye.

compare also 2 Cor. 10 : 8. It was asserted not in his own name, but expressly in the name of Christ, as in the present instance. It referred back to commands received directly from Christ, and was attested on occasions by the exercise of prophetic and miraculous powers. It was an authority to be enforced also, if necessary. "For the kingdom of God is not in word, but in power. What will ye? Shall I come unto you with a rod, or in love and a spirit of meekness?" (1 Cor. 4 : 20, 21.) See also 1 Cor. 5 : 3, 4. The case of Ananias and Sapphira had shown at an early date in the church's history that the apostolic authority was not addressed to the reason merely, but might and would be supernaturally enforced. **In the name of our Lord Jesus Christ**—it is not I who command you, but Jesus; compare 1 Thess. 4 : 2, "commands we gave you *through the Lord Jesus*"; also ver. 15 of the same chapter. **Withdraw yourselves**—evidently addressed to the church, to the whole membership; there seems to be no reason whatever for concluding, with Olshausen, that it is the elders who are primarily addressed. *Separation* from the offenders is enjoined; as repeated below, "have no company with" them. That this does not necessarily imply formal excommunication by vote of the church is undoubtedly true. Still it would be a suspension from the fellowship and privileges of the church, whether or not it took place by a formal act. See an exhortation, not an express command, in Rom. 16 : 17: "Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned, and turn away from them." Observe that in the present case a sterner treatment is enjoined than in the previous letter, it being there only, "admonish the disorderly." (1 Thess. 5 : 14.) **From every brother**—the precepts of this section relate entirely to duties to Christian brethren, to those within the church. Toward these, as cannot be the case toward those without, it is sometimes necessary for a church to take positive and decisive judicial action; on this point see, more fully, 1 Cor. 5 : 9–13; also compare 1 Thess. 4 : 12; Col. 4 : 5. **Disorderly**—a word used only in these two epistles, once in 1 Thess. 5 : 14, and three times in the present section. In the Greek it is either the adjective (ἄτακτος), or a derivative from the same. It is primarily a military word (like our *tactics*), and describes a soldier who is out of line, who leaves his proper place in the ranks, and is insubordinate. The specific application in the present passage appears plainly from what follows. It designates not lawless disturbers of the community, not contentious or quarrelsome persons, not the intentionally vicious. Nor is the reference here to violations of order in the meetings, or in the public worship of the church. It is those 'that work not at all, but are busybodies'—persons who, instead of minding their own business, "bustle about," as Riggenbach puts it, "in fanatical idleness." They neglected daily labor, became, or were liable to become, dependents upon their brethren, left their posts of daily duty, and betook themselves to religious gossip and star-gazing. This disorderly sort of a religion was not altogether a surprising phenomenon. It sprang partly from a misunderstanding, partly from a perversion, of the instructions received from Paul himself. If the Lord was near, and the Great Day was ere long to dawn, or had indeed already begun, the temptation was great to live at random, and give over methodical industry. The ready beneficence that prevailed in the early churches would enhance the temptation. But the general safety was endangered by these stragglers from the ranks, no matter how well meaning or sincere. Disorganization, it is plain, was threatening the little Christian community in Thessalonica. Order must be restored, and that by obedience to the apostolic precept and example. For in the first place the course of these brethren was contrary to the apostle's express instruction. **Not after the tradition,** etc.—better, *instruction.* See note on 2 : 15, referring, not merely to the instruction given orally during his stay in Thessalonica, but in writing subsequently. In the first letter he had written emphatically

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;
8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:
9 Not because we have not power, but to make ourselves an ensample unto you to follow us.
10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

7 For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you;
8 neither did we eat bread for nought at any man's hand, but in labour and travail, working night and
9 day, that we might not burden any of you: not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us.
10 For even when we were with you, this we commanded you, If any will not work, neither let him

upon this very point: "and that ye study to be quiet, and to do your own business, and to work with your hands even as we charged you."

7. Know how ye ought to follow (*imitate*) **us.** Know, in other words, what example was set for their imitation; that they were bound to imitate that example Paul assumes his readers to know. **Behaved not ourselves disorderly**—that is, in the sense explained above. The life they had led there had been one of constant, regular labor and service. See the review of this period of his ministry given in 1 Thess. 2 : 1–12.

8. Neither did we eat any man's bread for nought. 'For nought'—that is, without paying for it; we did not live at any other man's expense. The apostle adopted the same course with most other churches. From the church at Philippi, on several occasions, both previous to this letter and afterward, he received pecuniary support, but he notes it as an exception to his usual procedure. (Phil. 4 : 15.) See also the notes on 1 Thess. 2 : 9, where he uses the same language as here. He mentions two motives for adopting this course: first, in order not, without necessity, to be a burden upon others—and these in Thessalonica, it is to be remembered, were themselves suffering from poverty and persecution; second, as stated in ver. 9, he would train his converts in habits of Christian industry. It had another object also, alluded to elsewhere; namely, to preclude suspicion of mercenary motives, and emphatically to give the lie to the slanders which his enemies were ever ready to circulate.

9. Not because we have not power, or, *the right* (ἐξουσία). 'Right' is here the proper translation, as also in Heb. 13 : 10; Rev. 22 : 14; 1 Cor., chap. 9, throughout. Noyes, "authority." It was his 'right,' Paul reminds them, to put the burden of his support upon them, a point he insists on at length in his first letter to the Corinthians, just cited. "What soldier ever serveth at his own charges?" "If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?" "Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ." The right *of maintenance* is the point here. Another personal right that he forebore to assert, when the welfare of the cause of Christ did not require it, is referred to in the First Epistle to the Thessalonians (2 : 6); namely, the right to marked deference and honor as the bearer of apostolic rank. In such ways Paul illustrated by example the *forbearance* inculcated in his precepts. See Phil. 4 : 5: "Let your forbearance be known unto all men"; also Rom. 14 : 19, and its context. He too, however, could demand his rights when the honor of his Master's name was concerned, or the success of the gospel—for instance, at Philippi. Compare Acts 16 : 37.

10. For even when we were with you. 'For' continues the thought of ver. 7: "You yourselves know—it is not a new command, *for*," etc. **If any would** (rather, *will*) **not work,** etc.—a proverb among Pagans and Jews both, but in this connection it is a specific command with reference to the administration of the church. It had to do particularly with the management of Christian beneficence. Those who were unable to work were entitled to support; those who refused to work, even if they alleged religious pretexts, should not be maintained by the charity of their brethren. The precept may have seemed harsh in its application to particular cases, but it is not difficult to perceive its importance for the healthy life and growth of the church in this formative period. Bengel singularly misses the point in regarding this not so much a command to the church, as the logical premise of an implied exhortation to the offenders; he completes it thus: "But every man eats, therefore let him labor." The exact force of the command should be noticed, to guard

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.
12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.
13 But ye, brethren, be not weary in well doing.
14 And if any man obey not our word by this epistle,

11 eat. For we hear of some that walk among you disorderly, that work not at all, but are busybodies.
12 Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they
13 work, and eat their own bread. But ye, brethren,
14 be not weary in well-doing. And if any man obey-

against a misapplication. Paul does not say, whoever does not work shall not eat; but whoever *will* not work.

As to the view taken in the early church of the important matter of labor in its relation to beneficence, see Uhlhorn's "Christian Charity in the Ancient Church," pp. 134–136.

11. For we hear. This verse explains the situation, and is the key to the whole passage. Paul, before leaving Thessalonica, had seen indications of impatience, restlessness, and perhaps laziness on the part of a few. He now hears that these are **working not at all, but are busybodies**—idleness and mischief-making meddlesomeness went hand in hand. See 1 Tim. 5 : 13. So Watts:

> "But Satan finds some mischief still
> For idle hands to do."

There is a word-play in the Greek (*μηδὲν ἐργαξομένους, ἀλλὰ περιεργαξομένους*) which can scarcely be reproduced in English. Jowett renders: "busy only with what is not their own business"; Conybeare: "busybodies who do no business."

The evil was not a doctrinal heresy, not a flagrant vice, but a *disorder*. All the conditions favored the rise and spread of such disorders among the new converts. In a Pagan community manual labor was not honored, but looked upon with contempt as unworthy of a free man. It was to be resorted to only under the pressure of necessity. Now if the hoped-for deliverance was near, if the King was just about to come, why carry on business and provide for the future, as had been their wont? Why should not the wealthier brethren put their property into a common fund sufficient to support them all during the short remaining interval? It is not to be wondered at that some among these ostracized, persecuted, poverty-stricken converts yielded to the obvious temptation of the hour, and became restless, impatient, "weary in well doing."

12. Such we command and exhort. The 'some' referred to above are here directly addressed. They would, of course, be present when the letter was read to the assembled church. **By** (*in*) **the Lord Jesus Christ** (see 1 Thess. 4 : 1) "we beseech and exhort you in the Lord Jesus," and the note there. **That with quietness they work,** etc. The same as in 1 Thess. 4 : 11; there, however, given as an earnest exhortation; here, more stringently, as a command. They were to engage in labor, and earn their own living *quietly*. Not merely "with a quiet mind" (Alford), but in a quiet manner. There had been, it would appear, too much talking, going from house to house, intermeddling with affairs not their own; 'with quietness' is appropriately made a prominent feature of the precept. Compare 1 Peter 3 : 4: "A meek and quiet spirit, which is in the sight of God of great price."

13. Be not weary in well-doing. The well-doing meant is plainly that which pertains to the subject in hand; that is, quiet and orderly daily labor, faithful performance of everyday tasks. It deserves attention here that the writer is not speaking of any form of what is ordinarily called "Christian work," a phrase with quite misleading implications; not of proclaiming the gospel, or of any kind of philanthropic or charitable service. It is the well-doing of industrious bread-earning—*manual* labor for the most part. This was the well-doing then specially needed at Thessalonica for the welfare of the church, and the need has not ceased. It is one form of "the patience of Christ," referred to in ver. 5, given in the example of Jesus the carpenter, as well as in that of Paul the tent-maker. Nowhere is the believer's endurance more hardly tried than in "the common round, the daily task" of ordinary life. Hence the exhortation, 'Be not weary'; that is, "be steadfast." It is one of Paul's favorite phrases in which to urge endurance—the heroic virtue he so highly esteemed, and of which he was an eminent example. The word (*ἐγκακέω*) occurs also in Luke 18 : 1: "And he spake a parable unto them that they ought always to pray, and *not to faint*."

14, 15. These verses reiterate distinctly and

note that man, and have no company with him, that he may be ashamed.
15 Yet count *him* not as an enemy, but admonish *him* as a brother.
16 Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

eth not our word by this epistle, note that man, that ye have no company with him, to the end that he
15 may be ashamed. And *yet* count him not as an enemy, but admonish him as a brother.
16 Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all.

explicitly the main point of the section. **Our word by this epistle**; namely, the commands contained in the preceding verses. **Note that man, and have no company with him.** Take note of him, and have him known to the brethren as one from whom you are to keep separate; the same requirement as "withdraw yourselves," in ver. 6. The object, so far as the person himself is concerned, is to shame him into obedience, to lead him to return to the path of duty. Hence your action regarding him must be taken in a spirit of fraternal love. **Yet** (or, *and*) **count him not as an enemy** (the 'yet' of the English translators is not required by the Greek of the sentence, or by the general context) **but admonish him as a brother.** Brotherly admonition will be the appropriate means to bring him back to an orderly walk.

The directions which are here laid down in a spirit of tender affection are to be carried out in a like spirit. Obedience to authority, submission to the settled order of the church, can be insisted on and secured without impairing Christian love.

The Apostle Paul's assertion of his apostolic authority in the churches he had founded, which this passage implies, has been referred to above. Significant also is the implication that each church was vested with full authority to maintain unimpaired its own integrity and order. "Let all things be done unto edifying" is a principle which applies not only to the conduct of a church's worship, but to its corporate life throughout. There are cases, as in this instance, where a church is bound to separate from its fellowship even those whom it has no reason to regard as unregenerate. Without passing judgment on the offender's personal relation to his Saviour, it decides that the welfare of the church requires his exclusion. Not only scandalous offences and the denial of fundamental doctrines, but any course of action that manifestly interrupts the "edifying"—the upbuilding—of the church, and tends to disorganization, may call for disciplinary treatment.

Outside of the gospels this is the earliest precept in the matter of church discipline. No definite official or technical procedure is appointed for this case by the apostle; how they were to take note of the individual, in what manner or to what extent he was to be cut off from the fellowship and privileges of the church, is not indicated. It seems evident that the duty of admonition and discipline is enjoined upon *the church*, not merely upon certain officers, and not upon individuals, as such, to abstain, for instance, from ordinary business dealings, or from social intercourse with the offender. The action enjoined with reference to the disobedient member could have no efficacy, except as proceeding from the body. It is his exclusion for a time from the body or community of believers; he is not to be considered one of them. Such action would of course imply non-participation in the Lord's Supper, the very hearthstone of the church's associate life. It is intended to have effect temporarily; the object, on the one hand, is the health and welfare of the church; on the other, the welfare of the person himself, that he might be restored to a better course.

16. The Lord of peace himself give you peace. Peace, in the language of Scripture, is frequently a comprehensive term for spiritual well-being; it is the blessedness that comes to be in the believer's soul through the indwelling and agency of the Holy Spirit. See note on 1 Thess. 1 : 1. Too many have followed Chrysostom in regarding the words here as a prayer that they may be kept from dissension, particularly in connection with the above matters of discipline. But this is at variance with Paul's use of the word in his benedictions; it is an inward bliss, a peace within the soul of each believer, that he invokes.

Whether 'Lord' here refers specifically to Christ, or the phrase is simply the equivalent of "God of peace" in 1 Thess. 5 : 23, it is impossible and quite unnecessary to determine. See, however, note on ver. 5, above; also, John 16 : 33, "These things have I spoken unto you, that in me ye may have peace"; John 14 : 27, "Peace I leave with you; my peace I give unto you." **By all means**—literally, "in

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.
18 The grace of our Lord Jesus Christ *be* with you all. Amen.

17 The salutation of me Paul with mine own hand, 18 which is the token in every epistle: so I write. The grace of our Lord Jesus Christ be with you all.

every manner," or "in every way." This "inward sunshine of the soul" will transfigure life in all its relations—the earthly and external, as well as the spiritual. To him who has the fullness of this peace, "the earth and every common sight" will be "apparelled in celestial light," and no day, no duty will be poor or common.

17, 18. These two verses originally were in autograph. The letter which Paul has thus far been dictating to an amanuensis, perhaps Timothy, is ended. He now takes the pen and adds these closing sentences with his own hand, in attestation that it is indeed from him—his custom, as he tells here, in all his letters. That is to say, he usually wrote with his own hand a closing greeting or benediction, sometimes, it would appear from this instance, including his own *name*.

So I write—that is, "in such characters as ver. 17, 18 appeared written with." (Ellicott.) A special reason for calling the attention of the church to his autograph may perhaps be found in 2 : 2, above. If a forged letter was presented, it could be detected in this way. They were to receive none as genuine without his sign manual at the close of it. **The grace of our Lord,** etc. On this benediction, see note at close of the First Epistle.

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